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VAN

KUNSTEN EN WETENSCHAPPEN.

DEEL XXIX.

BATAVIA,
LANGE & CO.
1862.

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A

DICTIONARY

OF THE

SUNDA LANGUAGE

OF

JAVA

BY

JONATHAN RIGG,

Member of the Batavian Society of Arts and Sciences.

Bĕunang guguru ti gunung
Bĕunang nanya ti Guriang.

I have been taught it among the mountain,
I have enquired after it from the mountain spirit.

BATAVIA
LANGE & CO.
1862.

PREFACE.

It will be necessary to say a few words regarding the orthography followed in the following dictionary, and the sources from which information has been derived in making the compilation of the work.

That system has been adhered to, as nearly as possible, which has been followed by Marsden in his Malayan Dictionary and grammar, which is explained in the prefaces to those works, and which was originally laid down by Sir William Jones for oriental languages. The chief features of which for facility of reference are now here repeated.

The *Vowels* have therefore the power which is generally ascribed to them on the Continent of Europe.

A is generally sounded full, as in the French, Italian, Dutch and other languages of the Continent of Europe, and as in the English words *hard*, *ballast*, *hammer;* but in many words the pronunciation is not broader than in *harm*, *farm*, *barn*, *man.* Examples in the Dutch are *balie*, *hamer*, *ballast* — and *band*, *hand*, *rand* and *man.*

In a few cases where the *a* has an unexpected stress, it has been distinguished by ā, as in Tābĕng, to draw a distinction with Tăbĕng, which though only slightly differing in sound has a different meaning.

A is not, under any circumstances to be pronounced as in the English words *Paper*, *nation*, *fate*, where it usurps the province of the second vowel in every other language that employs the Roman alphabet.

E has been invariably accented é or ĕ, which was necessary to avoid confusion. *é* is pronounced as in the French *été*, *épé;* the English *bet*, *lend*, *send*, and the first *e* in *better*, *letter*, *seven* — or in the first *e* of the Dutch words *ketel*, *ketter*, *beter*, and in *ketting.* As *ĕ* in the final *e* in the English *better*, *harder*, and in *herd*, and in the Dutch *berde*, *derde*, *zerk.*

I as in the Italian long *i*, or as the English *ee* in *been*, *seen*, *tree*, *green* and *e* in *he*, *she*, *be*, or as in the English *pill*, *still*, *will.* The long English sound of *i* in *wine* *fine*, *high*, is not that of a simple vowel, but of the dipthong *ai.* Our sound of *i* is heard in the Dutch words *bidden*, *bril*, *brigade*, *pil*, *pilaar*, *rilling.*

O as in English *no*, *so*, *port*, *moment*, and Dutch *boter*, *bos*, *bot*, *pot.*

U is to be sounded as in *rule*, *ruin*, *obtrude*, or with less risk of uncertainty, as the

long *u*, of the Italians and Germans, the *oe* of the Dutch, the *ou* of the French, and the English *oo* in the words *moon*, *stoop*, *soon*. Above all it must not be confounded with the dipthongal sound of the English *u* in the words *mute*, *acute*, *puny*.

Dipthongs are *ai*, *au*, *ĕu*, *oi* or *oy* and *ay*.

Ai is sounded as the English long *i* in *pike*, *line*, *mine;* or in the French *aile*, *baille*, *caillou*. It is the same as in the Dutch interjection *ai*, and as heard in the first part of *abjert*, *bajonet*.

Au is pronounced like English *ow*, in *how*, *cow*, as *jauh*, *bau*, *baur*. And as Dutch *auw* in *kauw*, *lauwer*.

Eu is of very frequent occurrence, but is not heard in Malay. It is also not an English sound, but approaches nearest to *pewter*, *lewd*, *dew*, *deuteronomy*, *duke*. It is a common Dutch sound as heard in *peuteren*, *peul*, *beuren*, *beurs*, *beurt*, and in French in *tailleur*, *leur*, *fleur*.

Oi is not of frequent occurrence and is pronounced as in the English *hoist*, *moist*, *choice*, and French *goïtre*, *royal*. The *ai* and *oi* often assume the shape of *ay* and *oy* in the Composition of words when followed by another syllable or letter *barai*, to pay *baraya*, relations. *poi*, a day *poyok*, to jeerat.

It will be frequently found that two Similar vowels come together, separated by a hyphen — to show that they must each have a distinct sound. This cansesan hiatus which is of very frequent occurrence in the Sunda, as *ba-al*, *sĕu-ĕur*, *ho-ok*, *ju-uh*, *dé-ét*, *ti-is*.

Consonants. *B* is pronounced as in English and Dutch *bend*, *bib*, *babble*, Tub or *bebloed*, *bek*, *bang*.

C occurs only in *ch* which is pronounced as in English *church*, *chance*, *chest*, *torch*, *detached*. The Dutch language does not contain this sound, and it is consequently represented by them by *tj*, which does not convey the Sound even according to the Dutch use of the letters, as *j* with them has the power of the English *y;* It rather conveys the force of the French letters so applied. It is represented by the German *Tsch*.

D is pronounced as in English *did*, *added*, and in Dutch, *dak*, *dood*.

F occurs only rarely in words from the Arabic, when it has generally been converted into *p*, as *f* is a sound which the Malays, Javanese and Sundaese are unable to pronounce. Thus *fikir* to think, becomes *pikir*, and *fasal* becomes *pasal*.

G is always hard as in *game*, *gay*, *get*, *give*, *go*, *gun;* and never soft as in *gestūre*, *giant*, *wage*, for which *j* is uniformly employed. Care must be taken to always sound this letter according to the examples here given, as it is by no means the gutteral Dutch *g* in *geld*, *geven*, *goot*, nor the French *g* in *gentil*, *genou*, *enre*.

H is the aspirate, and may be pronounced as in the English words *have*, *hold*, *high*, and Dutch *hard*, *haring*, *haver*.

J is a character whose power in the English Alphabet is of great utility in expressing all oriental sounds, and is to be pronounced as in *jury*, *justice*, *jew*, also as *dg* in *judge*, *pledge*, *lodging*, and as *g in gem*, *gentry*, *sage*.

Having in the northern languages of Europa the Sound of the English *y*, the Dutch write the words wherein it occurs with *dj*, which for the reasons above assigned under *c* for *tj*, rather express a French than an original Dutch Sound. Thus where I have written *janji*, the Dutch would write *djandji*, to give the Sound; or would pronounce *janji* as *yanyi*, which is often made rediculons by the Malay example of *jagah bai-bai jangan jatuh*, which a Netherlander, fresh from Europe and unacquainted with the Malay language invariably pronounces yaga bai-bai yangan yatuh. So also the Dutch call the Island which we inhabit *yava*, which the natives call *jawa*, to express which according to his own indeas of the power of letters, a Hollander would have to write *djawa.*

K has a uniform sound as in *king*, *book*, *kick*, *kettle*, and in Dutch as koning, *kok*, *ketel*, *koken*, and as will be observed, 1034 out of the 9308 words in the Dictionary, begin with this hard consonant so pronounced. The English *c* with this power of *k* has not been made use of.

L is sounded as in *land*, *loll*, *lily* in English, and as *lang*, *lui*, *lekker* in Dutch.

M as in *man*, *maim*, *mummy* in English, und *meel*, *meer*, *mom* in Dutch.

N as in *noun*, *no*, *linen*, *nose* in English, and as *na*, *naar*, *nanacht*, *neef* in Dutch.

The combination of letters *ng* is to be sounded as in *sing*, *ringing*, *longing* in English, and *zang*, *bang*, *tang*, *boring*, *hangen* in Dutch. A great many words in Sunda begin with this *ng*, the pronunciation of which to a beginner is rather difficult and perhaps can only be overcome by a little practice from hearing the natives pronounce it. Thus in *ngang'ah* to gape, the apostrophe after the second *ng'* shows that the word must be pronounced *ngang-ah*, and not *ngan-gah.* The *ng* being in reality one letter sound, for which no European language perhaps possesses an appropriate letter. The apostrophe ' has been inserted wherever doubt was likely to arise as to pronunciation.

P as in *past*, *pope*, *pippin* in English, and as *pak*, *pal*, *pap*, *pot* in Dutch.

Q is not used in this dictionary, but the power of the English Q is represented by *kw* or *kua.*

R sounds as in *run*, *river*, *burrow*, in English, or *rot*, *rond*, *boor* in Dutch.

S as in *sun*, *past*, *suspect* in English, and *sober*, *som*, *simpel* in Dutch.

Sh does not occur in Sunda; the Arabic or Persian words where it ought to occur being softened by the elision of the *h* thus *shah*, king becomes *sah.*

T as in *tame*, *tent*, *tatter*, in English, und *teen*, *toe*, *tor*, *tot* in Dutch, and never sibilant as in *patience*, *nation.* The English sound *th* does not occur in the language.

V does not occur in any Sunda word.

W is a very common sound, the same as in English *wall*, *west*, *reward*, or in the Dutch *wakker*, *wand*, *wild.*

X does not occur; its sound would be represented by *ks*, as *kraksan*, a place in the Residency Basuki should never be written *kraxan.*

Y is to be sounded as in *yam*, *yet*, *yore* in English, and not as the Dutch *y* which has the power of *ai.* The Dutch represent this letter by j and *jong*, *jood* are by them pronounced as *yong*, *yood.*

Z does not occur, and when occurring in Arabic words is replaced by *s*, as the holy well at Mecca, *zamzam* is called *samsam*.

The great simplicity of the construction of words and sentences forms the chief difficulty in the language. The nouns are not declined — the verbs are not conjugated, but are modified in meaning by prefixes and suffixes. The most usual prefixes are *ka*, *mi*, *pa*, *pang*, *pi*, *ba*, *bĕ*, *sa*, *sĕ*, *ta*, *tĕ*, and suffixes *an*, *eŭn*, *kĕn*.

Thus *hadé* is good, *hadéan*, is to make good, to mend; *pihadéanĕun*, is something which must be made good or mended. *sĕuri*, to laugh, langhing; *pisĕurian* and *pisĕurianeun* something to laugh about, a laughable subject. *dua*, two, *midua*, to divide, to part in two. *kolot*, old, *pangkolotan*, the most old, the oldest. *gĕbug*, to strike, *pangĕbug*, a bludgeon, a stick to strike with. *bĕlĕdog*, the report of a gun or fire works. *Bĕbĕlĕdogan*, squibs or crackers. *ténjo*, to look from a far, *iĕtenjoan*, a distant view. *Kayu*, wood, *kakayon*, timber in general, varieties of trees. Verbs are formed from substantives and adjectives by prefixing *nga*, as *hidi*, a fish spear, *ngahidi*, to kill fish with such a spear. *hĕurap*, a fishing net, *ngahĕurap* to take fish with a net. *gantang*, a rice measure, *ngagantang*, to receive rice by measure. When the word so used in composition is an adjective, it has generally suffixed *an*, as *hadé*, good, *gahadéan*, to make good. *lémbong* cleared away, *ngalémbongan*, to clear up or put in order a bit of ground or a garden.

To form a plural the Sundas like the Malays duplicate the substantives and say *imah-imah*, houses. *jalan-jalan*, roads, *tuan-tuan*, gentlemen, *mandor-mandor*, heads of villages, *gunung-gunung*, mountains.

Verbs and adjectives are made plural by a peculiar process of lengthening the word in its middle, for which purpose the letter *r*, and sometimes *l*, is generally associated with a cognate vowel of the word with which it comes in contract, and which *R* or *l* and its cognate vowel is generally duplicated, unless the consonant R or L already occurs in the crude and singular from of the word. Thus *kuda hadé* a good horse; *kuda hararadé*, good horses. *hadéan*, to make good anything, *hararadéan*, to make good severel objects. *Kayu panjang*, a long bit of wood, *kayu pararanjang*, long logs of wood. *Batu panas*, a hot stone, *batu pararanas*, hot stones. *Jélĕma paih*, a dead man, *jélĕma pararaih*, the people are all dead. *Buwah buruk*, a rotten fruit, *buwah bururuk*, the fruit is all rotten. *tong bochor*, a leaking tub, *tong bololochor*, the tubs are all leaking. *Boro*, to go to wards (if one person who goes), *bororo*, to go to wards in a crowd, several persons going towards. *Tarik kayu iyo*, drag this piece of wood, *tararik kayu na*, drag those logs of wood.

When the word begins with a vowel, that vowel with *r* after it, is prefixed to the word which has to be made plural, as *chai na éksél*, the rivulet is very scanty, *chai na di gunung itu éréksél amat*, the rivulets from those hills have very little water in them. *gunung-gunung ururugan*, the mountains have shot down from *urug*.

The initial consonants L and R in adjectives are also frequently duplicated to from a plural. This duplicated consonant is then followed by the vowel *a*, and not by the vowel

which followed it in the crude form of the word, as *luhur* high gives *laluhur*, when speaking of several. *Gunung luhur* a high mountain, *gunung laluhur*, high mountains. *Rowas*, startled gives *rarowas*; *Rikĕs*, *rarikĕs; rugi*, *rarugi*. Thus as if only the consonant letter was duplicated, which has always the vowel *a* inherent in it. This duplication of the first syllable is of very frequent occurence, and does not always denote a plural, but indicates a modification of the original word so as to express a shade of idea. In duplicating the first syllable the inherent *a* is short, aud is often heard as *ĕ*, and will be so found in the dictionnary, thus *badak* is a rhinoceros, *bĕbadak*, a funnel shaped bambu basket loaded with stones in making dams in rivers, as if it resembled a *badak* or Rhinoceros. *tabĕuh* to beat a musical instrument, a drum. *Tatabĕuhan*, frequently heard as *tĕtabĕuhan*, musical instruments which are struck, as gongs, drums, and the like.

The short *ĕ* suffixed to the initial consonant appears often to be made use of, to the exclusion of the vowel suffixed to the initial consonant itself of the crude word, thus we have *chēcho-élan*, derived of *cho-él; tĕto-élan* from *to-él*; *chĕcho-oan*, from *cho-o*, and not *cho-cho-elan*, *toto-élan*, *chocho-oan*.

When the vowel attached to the initial consonant is *u*: that vowel also occurs in the duplicated word, as *guru*, a teacher, *guguru*, to get instruction from a teacher. *Gunter*, a flood, *gugunter*, to wash away with a stream of water. *Turub*, a cover, to cover, *luturub*, any temporary Shelter.

The original word of the Sanscrit from which such initial duplicated words are taken, does not always exist in Sunda, or even in the cognate Polynesian languages, but is nevertheless a Sanscrit word. Thus we have *sĕsawi*, the mustard plant, from *sawi*, C. 720, strength, force, with out the latter word *sawi* being known in Sunda. So also *sĕsĕmon*, longing for, but ashamed to ask, abashed, from *samu*, *c.* 710, leave, permission. *Bĕbĕndu* and *bĕbĕndon*, disgrace, loss of favour, dishouour, from *bandhu*, C. 459 what is bound *bandhura*, D. 459 injurions, mischievous. The simple words *sawi*, *samu*, and *bandhu* not being found in the Sunda language, though evidently the etymons from which *sĕsawi*, *sĕsĕmon* and *sĕbĕdon* have been derived. This is remarkable and would seem to indicate a greater know ledge originally of the Sanscrit, than we should at first sight be justified in believing.

Another modification of meaning to an original word is indicated by the syllable *um* inserted in the middle of the word, in the same way as in the plurals, by inserting *Ra*, as above described. Thus we have from *turun*, *tumurun*, to come down by degrees. *Tua*, old, and *agung*, chief become *tumagung* or *tumunggung*, one of the titles of Javanese nobility. *Tumorék*, a deuse young jungle, which a man can hardly make his way through from *torék*, deaf. Many more examples will be found in going through the dictionary. Vide *um* in voce.

A comparative and superlative degree are formed by the words *anan* for the comparative, and *pang* for the superlative see both words in voce. *Manan* appears to be derived from *Mana*, where, and may be rendered by *where of* as *Jyo hadé manan itu*, this is better than that — as (these two) where of this is good. The word *lĕuwih* is also used

for the same purpose, denoting *more*, *in excess*. *Lĕuwih hadé*, more good. *Lĕuwih panjang*, more long. *Pang* is always prefixed to the word to which it imparts a superlative degree, which word then must be followed by the particle and postfix, *an* or *na*, as *hadé*, good, *panghadé na* or *panghadéan*, the best. When extra force is wished to be applied to this superlative degree, the word *sakali*, altogether — is added — as *panghadéna sakali*, the most positive best.

The past tense is indicated by the word *anggĕus*, mostly abbreviated to *gĕus*, as *gĕus anggĕus*, it is done, it is completed. *Gĕus datang*, he has come, and corresponds with the malay *suda*. The future tense is denoted by *Mĕngké*, answering to the Malay *nanti*. *Mĕngké datang*, Iwill come. *Mĕngké hadé*, it will become good.

The initial consonants of many words often vary rather arbitiarily for the sake apparently of what appears to be euphony to native ears, thus

Béré	becomes	Méré
Boro	„	Moro
Nahĕun	„	Tahĕun
Nanya	„	Tanya
Notog	„	Totog
Nyorén	„	Sorén
Nyorang	„	Sorang
Nyĕurĕud	„	Sĕurĕud
Nyukang	„	Chukang
Nyĕkĕl	„	Chĕkĕl
Mĕuting	„	Pĕuting
Mĕuwĕung	„	Bĕuwĕung.

when a word cannot be found in the dictionary with one form of initial, an attempt must be made to quess at its cognate affinily, and sought elsewhere, as to have always given the words with their varying shapes would only have unjustifiably tended to swell the size of the dictionary.

An extensive class of words exists in the Sunda, which I have distinguished by the name of *idiomatic expressions*. They are monosyllables generally of three letters, as if they were a remnant of a very rude and aboriginal state of the language. They are often worked up into composite words, with the usual Sunda pre-and postfixes *ka* and *an*, or some other analogons particles. The use of them in the crude form gives strengh to the expression with which they are associated, and indicates a precise line of conduct or action. Such idiomatic expressions will be found scattered through the whole work, such are *bĕt*, *bus*, *dĕl*, *dĕs*, *kĕk*, *kop*, *rĕm*, *rĕp*, *sĕp*, *sĕr*, *top*, *tut*. They have a peculiar force and cannot be translated by any corresponding word in a European language, but their tendency has always been indicated. They may even be left out of the sense of the passage where they occur, without exactly injaring the meaning, but a native makes very extensive use of them, as they give force and precision to what he says. As *kop bai di hakan*, putting it into his month, he eat it. *Kop* indicates the deliberate act of

putting into the mouth preparatory to eating, and implies that the man was eating it without knowing that there was any harm in it, or suspecting the stuff of being bad or poisonons and yet simply the act of eating is sufficiently implied by *di hakan*, he eat it.

So also of *top*, which implies taking hold of seizing *top bai di bawa*, laying hold of it, he carried it away. We might say that he could not carry it away with out taking it in some way, and that *di bawa* he carried it away, was sufficient; and so it is, even with a native, but when they prefix *top*, though we can give no precise translation, the idea is conveyed that there was no harm done in taking it, that no one opposed the act. The full force of these idiomatic expressions can only be learnt and appreciated on learning the language and hearing them used by the natives.

I have throughout the whole dictionary endeavoured to give the etymologies of the proper names of places, of the Archipelago, of the Residencies and of chieftowns in Java, of rivers and mountains, in short of the chief features of the country, whether in the Sunda districts or elsewhere, which may perhaps throw some light on these matters, and is at least an interesting topic of speculation. For examples of these attempts I would refer to the words *bali*, *bantam*, *boro budur*, *jawa*, *sunda*, *sumatra*, *prambanan*, *prawu*, *priang'ĕn*, *progo*, *japara*, and many others. An extensive and interesting class of words associated with *hyang*, Divinity, will be found on reference to this word. Under the heads of *awi*, *chaw*, *hoih*, *huwi*, *paré*, *orai* will be found an extensive classification of the different varieties of Bambus, Plantains, Rattans, Yams, Paddy and Snakes, which are known to our Mountaineers, and which may occasionally prove interesting or instructive. The varieties of Paddy were determined many years ago by collecting samples of them, and getting together a commission of natives to assign the names and point out their differences, which are often only trifling.

Weights and measures have been attended to, and when possible a comparison given between Dutch, English and Javanese articles of this kind. For which purpose reference can be made to the words *bauh*, *pal*, *koyan*, *pikul*, *pond*, *kati*, *kaki*, *e'llo*, *tumbak*, *gantang*, *sangga*. The comparative details of which have been taken from Doursther's weights and measures, a work in the French language.

It may be also well to give here in a concise form the numerals used in Sunda, the particulars of which can be referred to, under each word in the Dictionary, where an attempt has been made to trace many of the words to their original meaning and indicate the process by which they have been arranged.

1	Siji, Sahiji, Sa.
2	Dua, Duwa.
3	Tilu, Talu, Tolu.
4	Opat.
5	Lima.
6	Gĕnap.
7	Tujuh.
8	Dalapan.

9	Salapan.
10	Sapuluh.
11	Sablas or Sawĕlas.
12	Duablas or Duwawĕlas.
20	Dua puluh.
21	Dua puluh siji; Salikur.
22	Dua puluh dua; dua likur.
25	Dua puluh lima; lima likur; Salawé.
30	Tilu puluh.
40	Opat puluh.
50	Lima puluh; Sékat.
60	Gĕnap puluh; Sawidak.
70	Tujuh puluh.
75	Tujuh puluh lima; Lĕbak satus.
80	Dalapan puluh.
90	Salapan puluh.
100	Sa ratus; Satus.
175	Lĕbak Satak; Sa ratus tujuh puluh lima.
200	Satak; dua ratus.
375	Lĕbak samas; Tiga ratus tujuh puluh lima.
400	Samas; ampat ratus.
500	Limang kupang; lima ratus.
800	Domas; delapan ratus.
1000	Séwu; Sa rébu.
10.000	Sa laksa; Sapuluh rébu.
100.000	Sa kĕti; sa ratus rébu; sa puluh laksa.
1.000.000	Sa yuta; sa ratus laksa; sapuluh kĕti.

Sa Rébu, Dalapan ratus, lima puluh lima = 1855.

The Sunda people, at present, have no written character of their own. Throughout Bantam and Buitenzorg they use the Arabic Character when writing, which strange to say is hardly ever in their own native vernacular, but when they do write any memoranda it is in *malay*; In the Preang'er Regencies the Javanese characters are in frequent use. The Batu Tulis near Buitenzorg which has lately been deciphered by Mr. R. Friederich is probably a remnant of a native Sunda character. This insription, however, contains hardly any recognizable Sunda words, but is a rude attempt to jumble up as many Sanscrit words as possible, which remark also applies to the inscription of Kwali in Cheribon.

In compiling this Sunda Dictionary I have not hesitated to avail of all the information which was within my reach in cognate languages. Both Marsden's and Crawfurd's Malyan dictionaries have been carefully gone over, and every word appropriated which could claim a home in the Sunda. I have to regret my want of understanging the Sanscrit character given by Marsden, to many words in his dictionary, and as he has not

given a Romanized version of these words, they are to me, as to most other people, very learned but also very unmeaning signs.

The Javanese dictionary of P. P. Roorda van Eijsinga 1835, has also frequently been consulted, but more nicety of discrimination was often here incumbent, as from the closer affinity of the two languages of Java, it was necessary to be careful not to admit words which had no right to a place, or perhaps only varied slightly from what are used in Sunda.

One work alone I have carefully eschewed, viz; the Sunda Dictionary of A. de Wilde, published by Roorda 1841. A casual glance down its pages soon convinced me that it would rather lead me astray than afford information, and so I was forced to lay it aside, although anxions to avail of all the light which I could find. It may even yet contain some words which I have not given, but to sift them out would be a labour of considerable extent, and probably a loss of time in the end. The work of Mr. de Wilde did not see the light, till many years after he had left Java, and was thus of course without the natives at his elbow to put him to rights when in any doubt, and without other authorities for reference or help.

Even in Java living in the interior, surrounded by natives who speak the language as their mother tongue, it often requires, with many words, some judgment to select the right meaning, and words are current in different districts which are not known again in others, or which have a somewhat modified meaning, and are sneered at when used differently from what is usual with any particular set of people. The Sunda people possess no literature to which reference can be made, and it is consequently a purely oral language spoken by a little better than two millions of people, at the west end of Java, to and with the greater part of Chribon.

The influx of words from that great classical language of the East — *the Sanscrit* — has also been considerable into the Sunda, where they have been retained with great accuracy during a long period of years, probably not less than 1000 or 1200 years. The same early intercourse with the natives of India, as that which took place with Sumatra and Java proper, or the Eastern parts of our island, no doubt extended also to the Sunda districts, but of this neither written history nor tradition preserves any remembrance, and with few trifling exceptions the Sunda districts retain no traces of temples or stone images indicating the presence of artists from Continental India, but with which the East end of the island so plentifully abounds. The Budhists were driven out of Continental India in the Seventh Century of the Christian Era, when a great trade was carried on with the Indian Isles, for those valuable products which found a ready market in the West — and from the conflicting ascendency of one sect or the other on the Indian Continent, we may fairly conclude that the worsted party had to fly and seek a safe refuge in foreign parts, and no country would offer them a more inviting refuge than the Indian isles. The Budhists were eventually the worsted party and settling in great numbers in Java built *boro bodur*, and many other old monuments and temples of which we still find the ruins, introducing at the same time the Sanscrit literature and holy books which descending

through their children of mixed Hindu and Javanese race gradually imparted to the colloquial tongues that large accession of ideas which they still retain, in the same way as the Arabic derivatives have, at a later period, been introduced with the Mahomedan religion, and by some Arabs intermarrying with the natives, without either Hindus or Arabs having fitted out navies and armies to invade and conquer the country, as done by Europeans in our days.

The language which those Indians, whence soever they came, grafted upon the native stock, was not their own colloquial speech, but the language of their religion and of their sacred books. They probably came from the Gangetic provinces, as neither the Tellugu, Tamil nor Singhalese colloquial languages have made hardly any impression, and if the Sanscrit literature and words were communicated by these latter people, it was through the language of their literature and religion, which throughout India, especially before the Mahomedan invasions, beginning under Mahmud of Gizni in A. D. 1000, was the almost universal Sanscrit.

In the following dictionary I have endeavoured to trace out such words as have had a Sanscrit origin, which I have been enabled to do, with the aid of the Singhalese and English Dictionary of the Reverend B. Clough, Colombo 1830, who, in his preface, declares nine-tenths of the Singhalese to be derived from either Sanskrit or Pali. Not that I have any pretentions to a proficiency in the Singhalese language, but I trust that it will be found that such words as will be constantly occurring throughout the following pages, will tend to throw some light upon this part of the language, and will elucidate many words whose Sanscrit origin might not, at first glance, suggest itself. These words from Clough are always marked by the letter C. with a number after them, which is the number of the page where they occur in the Dictionary, the Singhalese words of which are in the Singhalese character.

In this part of my study I have been assisted by the Articles supplied by Mr. R. Friederich to the Transactions of the Batavian Society, with reference to Bali, which his knowledge of the Sanscrit has enabled him to do so often with happy succes. I am also further indebted to this gentleman personally for communications on the same matters, which I trust I have, for the greater part acknowledged in their proper places.

I have endeavoured to give the Botanical names to as many of the trees and plants as possible, which occur in the work for the most part taken from Blume's Flora Javae, or selected from various books or writings of which several notices in the Natuurkundig Tijdschrift voor Nederlandsch Indië, by Dr. G. Wassink have been fruitful sources. Deficiencies have often been supplied by occasional rambles in the Government Palace gardens at Buitenzorg, where the plants are all carefully labelled by Messrs. Teysmann and Binnendijk, the gentlemen who have charge of this scientific ornament to the residence of the Governor General of Netherland's India.

The scientific names for the Zoology of Java have had their origin in Horsfield's Zoology of Java and in various writings and Museums.

With a view to gleaning something of the Ancient lore and language of the Country

I, many years ago, used to have a village bard, called a *tukang pantun* or storyteller to recite his tales. This man was called *Ki Gémbang* and a dozen or 15 years ago, had a great run of popular native favour, being in great request all over the Western parts of the Province of Buitenzorg. The subject of such sagas is the olden time, when Pajajaran flourished and over which the native of the present day sits the live-long night, listening to the deeds of those who have long slept with the past. Such legends are not worth anything as matters of history, but are rich in native wit and humour, and found to contain a vast deal of words, which are little heard in every day conversation. The mantle of Ki Gémbang has now a days descended on his son.

The last of my authorities, to whom I am perhaps the most indebted, is the present Demang of Jasinga, Raden Nata Wiréja, with whom I have gone over the whole dictionary, that is all words of which I was not sufficiently certain, and who during several months of 1854, at intervals, devoted a couple of hours per day, to assisting me with the elucidation of difficult or doubtful words.

No pains have been spared to render the work as correct and useful as possible; and with this predication the author throws himself upon the good will of his readers. The following resumé of the number of words under each letter of the Alphabet may be interesting in various ways

Under letter	A	are 438	words — awi counting as 1.
	B	„ 823	„
	C	„ 407	„ — chaw counting as 1.
	D	„ 261	„
	E	95	„
	G	„ 437	„
	H	„ 292	„ — huwi and hoih counting each 1.
	I	„ 135	„
	J	„ 287	„
	K	„ 1.034	„
	L	„ 484	„
	M	„ 501	„
	N	„ 657	„
	O	„ 69	„ — orai counting as 1.
	P	„ 937	„ — padi counting as 1.
	R	„ 367	„
	S	„ 946	„
	T	„ 819	„
	U	„ 127	„
	W	“ 176	„
	Y	„ 16	„
		9.308	

The printing of this dictionary has been long delayed and very nearly seven years have elapsed since the manuscript was handed to the Society. The *difficulty* of printing such a work in English, a language foreign to the place, is fully acknowledged by the author and must bear the blame of occasional inaccuracies. The abode of the author, nearly 50 miles from Batavia, rendered it impossible for him to revise the press.

The earlier part is often kindly illustrated by notes by Mr. R. H. Th. Friederich, whom sickness has latterly driven to Europe. The proper pronunciation of the words may sometimes appear doubtfull from the necessary printing letters being absent especially where ĕu occurs. The ˘ above the first letter e of which must be considered as circumflexing both letters.

JASINGA, 5 *Augustus* 1862.

A

DICTIONARY

OF THE

SUNDA LANGUAGE

OF JAVA.

A.

Abah-abah, goods, chattels, effects; gear, tackle - see Parabah.

Abang, Javanese - Red - rarely heard - occurs in the word Tanabang near Batavia - Tanah-abang - red land.

Abdallah, the son of Abd-ul-muttalib, and father of the prophet Mohammad, he was the husband of Amina. Not long after their marriage Abdallah set out on a trading journey to Gaza in the south of Syria, and on his return, died at Medina before Mohammad was born.

Abd-ul-Muttalib, the grandfather of Mohammad, who took care of him when left as an orphan at the early age of seven years: but he also died soon after in A. D. 578 aged 82 years. Col: Rev: June 184 Page 374. Abd-ul-Mutalib was noted for the munificence with which he entertained all pilgrims, who came to the temple in Mecca of which he was guardian.

Abdi, ar: a slave or bondman to the government; the term was in vogue under the Sultans of Bantam. Throughout the Country of Bantan there were scattered *Lumbur abdi* and *orang abdi*, abdi villages and abdi people, who were treated as serfs or slaves, and their joung women sent to the Harems in Bantan, by a sort of „Droit de seigneur."

Abdul, ar: the slave of — from the arabic word *abd* slave. Many Mohammedan names begin with these words, as Abdul-Rachman the slave of the compassionate (God)- Abdul Rahim, the slave of the merciful (God).

Abdullah, ar: a common name for a man, means „the slave of God". All Chinese who become converts to Mohammedanism get the name of Abdullah.

Abĕr-abĕran, to stroll, to wander, often to avoid pursuit.

Abig-abig, the upper gable end of a house, being a triangle of which the sloping roof forms two sides, and a line drawn from eaves to eaves, the base. The triangular piece of thatch or matted bambu which fits into this place.

Abong, Forsooth, oh dear- *abong sia bogah duit*, forsooth now that you have got some money.

Abong-abong, said when a man presumes on his position or circumstances. *Abong-abong ka nu leutik*, presuming upon a mans position to oppress people of humble degree.

Abrit-abritan, to skip or skit about, to bound nimbly along.

Abu, ar: Father-often occurs in the composition of proper names, as the Javanese (of the western part of the island) mostly bear arabic names from being Mohammedans.

Abu Bakar, ar: properly Abu Békĕr-the father of the Virgin. The first Caliph so called and successor to Mohammad. He was father in law to Mohammad. His daughter Aisha was a virgin when Mohammad espoused her; he had been married before to Kadijah who was a widow.

Aburan, running wild, neglected, let at large, not taken care of. *Jélema aburan*, a reckless fellow- a man who has no permanent home aud is skulking from the police authorities.

Abus, to run in, to enter- *abus na kadinyo*, it ran in there.

Abuskĕn, to cause to enter, to put or force into any place.

Abu Talib, one of the sons of Abdul Muttalib on whom devolved the charge of his nephew Mohammad on te death of Abdul Muttalib. He took care of the orphan Mohammad during his youth, and reached the age of upwards of 80 ycars. Abdallah, the father of Mohammad, and Abu Talib were brothers by the same mother.

Achah, au interjection of derision: there you get it! that's it!

Achalok, a hop, a short jump; to hop, to perch as a bird on a branch.

Achan, even, at all. *To di béré-béré achan*, hedid not even give me any.

Achar, Persian-Pickles *Achar iwung*, pickles made of the sprouts of young bambus.

Aché, the town of Achin at the north end of Sumatra: The name is familiar to the Sunda people from their Hajis or Pilgrims to Mecca often finding their way there (1).

Aché, a fine kind of Rambutan or Sundun, probably originally brought from Achin in Sumatra.

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(1) It is written in Malay اچس, *Achas*, but pronounced as above, the last consonant being (mostly) omitted in Sumatran pronounciation. Cf. for instance Mr. W. A. Henny in »Tijdschrift voor Ned. Indië" Vol. IV. p. 405. Aanmerkingen. Fr.

Achĕlok, to spring, to go by leaps, to hop as a bird or frog-see *Achalok.*

Achéng, a name of endearment given to children- as much as „My darling."

Acheŭk, elder or eldest sister- a refined expression.

Achi, among Peranakan Chinese is elder sister, eldest sister- see *Puachi.*

Achi, the juice, the gravy, the essential liquid of meat.

Achi, the fecula of a palm tree or tuberous root, prepared for eating in any way. *Achi kawung*, Sago prepared from the Kawung palm tree, *Achi konéng*, fecula prepared from the tuber of the *Ki konéng*, or the wild turmeric.

Acho, to talk vauntingly, to brag, to hold ridiculons talk, see *ngacho. Acho bai sia mohal aya nu ngandel*, what stuff you talk, it is not likely that any one will believe you (2).

Achung, a variety of Arum, of very offensive smell.

Adah, an interjection of surprise or dismay, oh! is that the way! is that what you are after! as we might say „the devil take it!"

Adah! wat lĕutik tĕuyn, oh the devil take it, it is too small.

Adah! sia daik ngabobodo kang aing, is that what you are after, you want to make a fool of me.

Adam, ar: Adam, the first man, called also Nabi Adam which means the prophet Adam- but most of the remarkable Characters in the old Testament bear the distinguishing epithet of Nabi.

Adas, carawaij, carum- name of a warm tasted seed.

Adas, generally called after the Malay, Adas manis, aniseed, anethum graveolens.

Adat, ar: Custom, long established usage, mode, way of acting, for the reason that. *Adat nagara*, the usage of the Country. *Adat goréng*, bad habits. *Adat kula tilok ngala*, because I never take any.

Adĕg, and *ngadeg*, to set up, to assume a situation or authority- Rank, position.

Adĕgkĕn, to be set up in office, or authority by another.

Adénda, younger brother or sister, used only among people of rank- compounded of *Adi* which see, and *Endah*, good proper (3).

Adi or adhi, much used in the composition of proper names of Chiefs, where it always indicates a high rank and perfection. Adhi, C. 24 over, above, upon, implying superiority in place, quality or quantity. (4).

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(2) *Bai* is Javanese ꦧꦲꦶ, bahê, it might be pronounced as above, but is, I suppose, written in Sundanese as in Javanese Fr.

(3) Rather from *Adi-an-da; da* or *hida* being a pronoun of the second and third person, used in addressing high people, at present perhaps only existing in common use at Bali- Cf. *tjokor-da* = *tjokor-hida* or *tjokor-hi-deva* (*tjokor* means foot); *baginda* = *bhagja-an-hida*, and others. Fr.

(4) *Adi* first, prior; first, pre-eminent. Wilson. Both words are found in the western Polynesian languages Fr.

Adi, a younger brother or sister; a term of respect or affection in addressing a younger person.

Adi Bĕutĕung, a brother or sister of our wife, which is *younger* than her.

Adi Dahĕuan, a brother or sister of our wife, who is *older* than her.

Adi Kusuma, a frequent name among the Javanese nobility; from *Adi-* vide voce- and *Kusuma* Clough 134 a flower in general-but on Java it is used as an epithet for any thing excellent- *Adi Kusuma* is therefore „the flower of perfection." (Or „the first „flower." Fr.).

Adil, ar: just, equitable, fair.

Adi ning Rat or adhi ning Rat, (5) a name subjoined to the two native Capitals on Java, and means „Chief of the Land." *Adi*, vide voce, *Ning* is a Javanese and Sunda word expressive of *of*. *Rat* is a contraction of *Rata*, C. 581. Country, district, an inhabited Country; thus we have Surakarta adi ning Rat, and Jugyakarta adi ning Rat. Adhi ning Rat is a title often given to Javanese chiefs of high rank.

Adi pati, (6) one of the highest ranks of office, derived from *Adi* vide voce and *Pati* C. 383 Lord or master, thus Chief Lord- the native governor of a subdivision of the Country, under the European Resident- the highest rank to which the native Regents are usually raised.

Adon, to visit a neighbour or friend- mostly with a view to get something out of him- this frequently happens at crop or fruit time, in order to get a share-to go and receive food or daily necessaries from a friend. *Adon jagong*, to go to get maize; *adon nyatu*, to go to get fed.

Adu, to fight, to squabble, see Agadu- This word is also no doubt of Sanscrit origin. The nearest to be found in Clough are at Page 636 *Wada*, discourse, discussion, controversy, disputation.

Wadi, a disputant, a controversialist- *Wadu*, hatred, anger, malice, wrath.

Adu biru, an expression of contempt used towards any one- *montong di bawuran adu biru sia*, you need not put in any of your jaw to meddle with conversation or matters that do not regard you. For *Adu* vide voce. *Biruma* C 473 barking- the verbal noun of *Buranawa* to bark as a dog- adu biru is thus literally, controversy and barking (7).

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(5) The last only by mistake. *Rât* can be a corruption of *râshtra* kingdom, but it is rather the nominative case of *râj*, king, the meaning being altered. Fr.

(6) Here it must be *Adhipati*, in contraposition to *pati*, master, herus, which is on Java a title of lower rank, born by the second, quasi the adjutant of the Regent of a division; *Adhipati* being not the first *pati*, but the upper, superior master; on Java also a title. Fr.

(7) If the derivation of *Adu* be right, which I rather doubt (*Wadu* being not found in Wilson), *biru* might be Skr. *bhîru*, timid, fearful, and *adu biru* would be *to fight as a coward*; notwithstanding I mistrust the derivation of both words, and suppose them rather to be Polynesian. The same observation is applicable to all the derivations from such words out of Clough, as are no Sanscrit. Fr.

Adug, to stamp and kick about, as a horse in the stable, or any animal confined in a fold or cage- to be obstreperous.

Aduh, an interjection of grief or pain- oh! mercy on us! It hurts!
Aduh! ulah bangat tĕuyn- It hurts, do'nt use so much force.
Aduh! aing to bisa nulungan, alas! I cannot help you.

Aduk, to mix, to mingle, to entangle, to cause confusion, to jumble together. *Aduk apu* to mix lime- *Kusut amat urut di aduk*, how confused it is by being jumbled together.

Adu kĕbo, literally „the fighting of buffaloes"- that part of the thatch which covers the ridge pole of a house. It is formed by tying two ataps to each other, so that their respective ends hang away from each other, and having thus the *Jejalon* of each in contact with the other.

Adukĕn, to set to fight, to put in competition; to set up or connect the different parts of carpentry or machinery.

Agama, religion- as *Agama Serani*, the Christian religion, *agama Slam* the Mohammedan religion *agama Auda*, the Bhuddist religion, which the natives know as their religion before the introduction of Mohammedanism, but which is about all that they know of it. *Agama* C 61 from â 60 a particle answering to our until, unto, as far as, with, and *gama* to come, to go, an approaching, a coming; a grammatical argument; also a science, a work on any one of the sacreds sciences; the word is universally (in the Archipelago) used, in colloquial intercourse to express religion.

Agar-agar, a species of sea-weed; Zostera or Plocaria candida. It is boiled down into a jelly and so eaten, especially by invalids. *Agari* C. 7 from *a* privative, and *gara* poison- a kind of grass. (This is also the derivation in Wilson, but it means only a *kind of grass*, vulgo Deotar. Fr.)

Agéhan, to leave for another, not to consume or use up any thing entirely. *Agéhan kula lauk na saheutik* leave me a little of the flesh or fish.

Agĕm, noble, lordly, consistent with dignity or greatness, dignified, praise-worthy. Agĕm *naker tumpak kréta kuda opat* it is very dignified to ride in a carriage with four horses. *Piagem*, a rent roll or schedule given to the chief of a village on the government lands,

Agĕr, a word expressive of vomiting. *mantas nyàtu* teŭleŭi *ager-ageran bai*, as soon as he had done eating, he began to vomit.

Agul-Proud, vain, elated with success.

Agung and agĕng, Principal, chief, superior, great, noble. *Juru agung*, the chief director- *Kagungan*, Highness.

Agus, a rank of birth when the father has been a *Mas*, and the mother of ignoble origin; also much used as a term of courtesy in addressing any man.

Ah, an interjection of disapprobation, or dislike. *Ah! ulah sok kitu* ah! do not be doing so.

Ahad, ar: Sunday, the seventh day of the week. It is always named *first* in enumerating the days of the week.

Ahém, Hem! the sound caused by a sudden expulsion of breath.

Ahing, appertaining to greatness, splendid, magnificent, excelling others.

Ahirat. ar. a future state, the next world.

Ahli, ar: see Ali, instructed in, conversant with matters connected with the Mohammedan religion, Eminent, sublime. (From *ahl*, people; by name the people of the Islam̃, or from *àlijjon* high Fr.).

Ahwal or awal, ar: first, former, beginning. The word is used to distinguish some months- Rabiul awal- Rabiul akir, the *former* and *latter* Rabi, the third and fourth mohammedan months- *awal na kiyo* in the beginning it was thus

Aing, the pronoun I, used by a superior to an inferior. This word may be the first part of the word *aya*, a riftned expression for *father*, with a common Polynesion torminal *ng* attached to it - or it mey be the Singhalese *ayiya* C. 45 Elder brother, with the Polynesian *ng* subsituted for the final *ya* in the original word. Deference to age being so much observed by the natives, that a slight modification of Father or Elder brother has become current for the personal pronoun used to designate a superior individual- see *kula.*

Ais, to carry on the back, mostly wrapped up in the Samping.

Aisha, ar: the second wife of Mohammad and daughter of Abu Bakar. Aisha was only seven years old when betrothed to Mohammad, and was not regularly married to him, till two years later. She was always Mohammads favorite wife, and was the only one who came as a virgin to his arms, and hence her father was called Abu Békĕr the father of the virgin. All Mohammads other wives had been married before.

Ajag, a species of wild dog common in the jungle. It is of a brown foxy colour, and has a bushy tail. A small variety is called *usung-asung.* The ajag is the *Canis rutilans.* It worries sheep and young buffaloe calves.

Ajaib, ar: wonders, miracles.

Ajak, to invite, to urge, to press, to persuade, to take a part or share in any action to stimulate, to excite- *Kula hanto di ajak* Ywas not invited. *Di ajak ka nu goréng*, he urged me to do wrong- *ajakan reujeung* to invite him to go along with you.

Ajam, intending, purporting, having a wish or design to do something- *Ajam ka Bogor*, I propose or intend to go to Buitenzorg.

Ajang, For, to be used for, for the purpose of. *Ajang indung* for mij mother; *Ajang imah*, to be used for a house; *ajam pi-teuas*, to make it hard.

Ajangan, to pay respect or deference to. *To di ajangan sakali*, they paid him no respect

Ajangan, is also used for tho pronoun *you* when applied to great people, and might be translated *your deference. Parentah ajangan kudu leumpang*, your deferences orders were that we should set out. This word is derived from the Kawi word *jeng* meaning foot, and implies the humbleness of the person using the word, as he dare not

address himself to any part of his superior higher than his feet- *Jangha*, C. 203 tho calf of the leg. (It might be conferred with or be the same as *aing*; see above Fr.).

Ajangan, said of a great man, as much as His Honour - *Ajangan tuan*, your honour, (certainly the same word as the two preceding ones. Fr.)

Ajar, to instruct, to teach, to train, to learn- *Ajara*, a teacher in compound singhalese words, as *Loajara*, a name of Buddha or Brahma, from *Lo* the world, *Ajara*, teacher C. 610. (8).

Ajar, a recluse of former times, when the people were Buddhists, a hermit, an ascetic, It is probably also derived from *Ajara* C. 610 a teacher. It may however, be a contraction of *Acharya* C. 61 a teacher a preceptor, dropping the final and constructive *ya*, and softening down the rest of the word so as to suit Polynesian organs.. Thus we find the father of Sawéla hala called *Balia achar* Raffles vol 2 P. 84 which is most probably an abbreviation of *Balia-acharya* (9).

Ajar domas Eight hundred hermits who are said to have formerly lived abont the Palosari hill in Bantam.

Ajaran, admonition, reproof; to attempt, to try, to venture ones luck- *ajaran lamun daik hadé*, try if it will succeed or become good. *Ajaran meuli* I ventured my luck and bought some

Ajĕngan, the same as *ajangan.*

Ajĕrutan, jumping along, skipping off- running like a hare or rabit.

Aji, to study, lo learn, as at school, the formularies of religion; to read religious books, to recite prayers. The word *Aji* is most probably a corruption of the Sanscrit word *Adhi-i* or *Adhî* to read.

Aji, Price, Value, see *Pangaji.* (The same meaning has the word in Balinese Fr.).

Aji, is a title preserved in old Javanese history in the name of *Aji Saka*, who is supposed to have come to Java from the continent of India with colonists about A. D. 75 or 78 and to have introduced both the Hindu era and religion. Raffles vol 2 P. 66/68 The word *Aji*, as a title, is heard in Aji Jaya Baya, Aji Nirmala, and Aji Usi was a celebrated giant of Sourabaja. Raffles 2 vol P. 75.

In endeavouring to trace the origin of this name, there is found in Clough's Dictionary Page 14 *Ajiwaka*, a kind of Hindu religious mendicant who goes about naked

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(8) I should divide *Loa* or *loha* = *loka*, (Cf. *Patuha*, a mountain in the Priangan regencies, which I am inclined to derive from Skr. *Pâtuka*, the declivity of a mountain. The same alteration of *K.* into *h.* is a rule in the Battak language)- and *djarâ* (being *old age*, *djarat old*) thus *the old of* the *world* (or of the age) Fr.

(9) The softening of the *cha* to *ja* is not necessary for the Polynesian organ, and is a thing rather unheard of. The only softening of a *tenuis* to a *media* that takes place in Malay and Javanese is that of *ka* to *ga.* Cf. *Segala*, *telaga* with the Skr. *Sakala* and *talaka* Fr.

as a proof that he has destroyed his passions. The word is derived from *A* privative, and *Jiwa* life, which means thus death, non-existence, a person not troubled with a mundane soul. *Saka* C. 691 a sovereign, any prince who gives name to an era. Ajiwaka Saka may thus have been contracted into Aji Saka, for both the *wa* and *ka* are constructive particles. Probably our Aji Saka was a religions enthusiast who came to Java with his admirers to escape persecution at home (10).

Ajir, a stake or prod, particularly for lining out work.

Ajok, to mimic, to ridicule.

Ajol, to come running up to, to approach at a trot.

Ajol-ajolan, frisky and playful as a spirited horse which will not be quiet.

Ajug, a native candle-stick; a stand, mostly made of tin, in which to place an oil lamp a tin lamp stand, fitted at the top to receive a glass with oil to serve as a lamp.

Ajul, to poke and knock off, as fruit from a tree, with a long stick.

Ajur, sloppy, moist and dissolving, in a state approaching to mud.

Akal, ar: device, cunning, contrivance, judgment. *Goréng akal na*, his tricks are bad. *Akal jélema loba*, the devices of man are many. *Kudu ku akal*, it must be done with contrivance.

Akalan, to circumvent by device, to work at with contrivance. *Kudu di akalan ku wang*, money must be used to bring the matter about. *Beunang ngakalan ku linggis*, it has been cunningly managed with a crowbar.

Akar, root, the root of a tree or plant.

Akar wangi. Malay. fragrant root, name of the root of the Andropogon muricatus of a brown colour and emitting a fragrant smell, used to make hand-screens or fans.

Akas, a variety of ant which bites very hard and draws blood.

Akasa, the sky- the atmosphere, occurs in Jampés, but not in the common colloquial language, sometimes heard as *Angkasa*. *Akasa* C. 60, Ether, the sky, the atmosphere.

Akbar-ar: Great, used only in the expression *Allah hu akbar*, God is great. (*allahu* Fr.)

Akeŭl, the process of kneading warm and fresh, boiled rice in a Dulang which the natitives consider improves the flavour.

Akeŭp, to take up and carry in the arms.

Akhérat-ar: the future life, the next world. (cf. *ahirat* P. 6.).

Akhir and akir ar: last, latter, final, termination *Akhir jaman* the latter dag, hereafter. *Rabiul akir*, the latter Rabi, the fourth Mohammedan month.

Aki, Grandfather, a term of respect for any old man.

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(10) *Saka* is considered by the Javanese as founder of their civilisation, of their old religion and especially as having introduced *writing and reading*. So the term *Aji*, which they put to his name. I suppose to be nothing else than the word *Aji* (Page 7.) which the writer and I derive from *adhi-i*, to read, where from by a small and common alteration becomes *aji* Fr.

Aksara, a letter of the alphabet, a character, the alphabet. *Akshara* C. 5. a letter of the alphabet. *Daun aksara*, a pretty and curions leaf which grows as a lowly plant on stones amongst the moist and elevated mountains. So called *Alphabet leaf* from being covered with black marks having the rude resemblance of letters.

Aku, to confess, to acknowledge, to claim as property, to own to.

Akut-akut, the ıchneumon fly; the kind ofi fly which builds small mud nests, in which it lays its eggs, and buries along with them spiders, caterpillars &c. for the food of the future larvae.

Akutan, to bear away in loads, returning again and again till done.

Ala, to take, to appropriate, to get possession of; to gather fruit.
alla C, 50, seized, laid hold of.

Ala, as *Ala manan*, much more so than, much more preferably, *Ala* is probably the root of the Malay or Javanese *kalah*, to lose, not to win, worsted, and thus worse than (this or that).

Alaikum, ar: with you, as *Salam alaikum*, Peace be with you.

Alak-ilik, to peep and spy about, to look around pryingly.

Alam, ar: the world, mostly heard prefixed to Dunya. *Alam dunya* the universe. *Paku Alam*, the title of the Independent Prince of Jugyukarta, literally „the spike nail of the world."

Alam, ar: in the time of. *Alam Inggris* in the time of the English. (The same as the preceding, عالم Fr.)

Alamat, ar: Sign, token, signal, presage, *Alamat paih* a presage of death. علامة

Alang-alangan, to wander away, to skulk about, to wander at random.

Alap-alap, a small bnt fierce variety of hawk. Falco Bengalensis.

Alas, lands or forests belonging to any district, as *alas Bantan* belonging to the territory of Bantan. Also a continuons ridge of land uncut by any stream of water, and in this sense is always used in conjunction with the word *tali*, rope or line as *tali alas*, the unbroken ridge connecting two hills, or leading from the lowlands to the mountains. *Alas* in the sense of *forest* is not Sundaese but Javanese. But in Sunda it is used in composition as seen from the following examples, Alasan, aswalas, kopi alas.

Alasan, to collect in the forest such articles as grow there spontaneously, such as Ratans and wild fruit. The word *alas* means in Javanese forest, but the Sundas do not use it so.

Alasan, rain, and wind together, particularly in the jungle. *Bisi manggih alasan*, lest we meet with rain.

Alaya, occurs in the composition of some proper names and means house, abode. ālaya C. 65. House. Suralaya the abode of the Gods. see voce.

Aléan, to pick and select seed, said particularly of paddy.

Alĕm, to praise, to encourage by commendation.

Alĕman, giving oneself airs. unneedfully proud.

Alĕpa, careless, off one's guard, heedless, negligent. Marsden Page 13 gives Alpa as Hindu- negligent. It is also Kawi. (11).

Aleŭm, clouded and dull, threatening for rain. Covered with mist.

Aleŭt, with intermission, one by one, said of people walking, like all natives do, in a row, one by one after each other.

Alhamdulillah, ar: God be praised, God be thanked.

Ali, ar: Eminent, sublime, noble. Ta-ali, (Perhaps تَعَالَى *taâla* Fr.). exalted, most high.

Ali, as *Ali talil* (تَهْلِيل, *tahlîl*) the exordium to the prayers in the mosque.

Ali, was the son in law of Mohamad and fourth Caliph. He is generally called *Bagind' ali*, His Highness Ali. He was married to Fatima the daughter of Mohamad. He died AD. 660

Alia, ar: most High. (A corrupt pronounciation of أَعْلَى, the ي, *ye* made mobile Fr.).

Alim, ar: wise, learned, instructed. Also much used as a genteel negative, as *Alim teuyn*, I really do not know.

Alip, the letter A, also of the Arabic alphabet.

Allah, ar: God, the true God. Tuhan Allah, the Lord God. The word Tuhan is most likely the usual word *Tuan*, Mr., Sir, and it is believed the people of the Archipelago in general insert the aspirate to draw a line of demarcation, when they apply the word to God.

Allahu-akbar, ar: God is great, a favourite expression when in consternation.

Allahu-alĕm, (âlim) ar: God knows best, God only knows. An expression implying that something has gone wrong, or that some irretrievable accident has occurred.

Allah-taäla, ar: God the most High. God Almighty.

Alo, a nephew, a niece; when the father or mother, being our brother or sister is older than ourselves. See *Suan. Alu*, C. 789 light, lustre, from *aloka* C. 65. light-seeing. Thus the light of the family.

Alok, he says, he would have us believe, he pretends; this word is always followed by manéh self. *Alok manéh to bogah béja* he pretends he did not get news of it.

Alon, quietly, slowly, gently.

Aluän, the course of a vessel at sea; direction in which to steer.

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(11) In its formation the word might be compared with *jelema* in the place of *jalma* which is the same as *janma* in Skr. and Kawi, meaning *birth*, but in Sundanese *that which is born*, especially mankind. Fr.

Alu-alu, four chĕchéndét of Haramai flax.

Alun, to swim, and at the same time to support some other person or body, as a sinking boat, a loaded raft or the like. The swell of the sea, a wave.

Alun-alun, on open plain or parade ground in front of the dwellings of native official chiefs, or governors of districts, as the Regents, where processions and public ceremonies take place. Two waringin trees are always planted in the centre.

Alur, the beaten path in the forests of wild cattle and Rhinoceroses- a furrow.

Alus, fine in texture or quality, genteel, respectable, clever, cunning.

Ama, father, a refined expression used only when speaking of men of rank.

Amal, ar: pious good works, by which the grace of God is obtained.

Amar, ar: Thing, affair, business, order, mandate, injunction. *Amar allah*, the mandate of God.

Amat, very, excessively, *Bener amat*, very true, *Beurat amat*, very heavy.

Ambalu, Gum-lac. The ambalu of the Sunda mountains does not give the true gum-lac of commerce, which is produced by the Coccus lacca. The Sunda ambalu is nevertheless produced by a small Coccus insect found fastened upon the trees in the same way as books describe the true ambalu of commerce. In Java this ambalu is most frequently found upon the Ficus Procera or Kiara, which in common with all other figs, yields much milky sap, but does not seem to produce the lac which is valuable in commerce. Crawfurd's Dictionary says the word in Javanese is *Tambalu*, which would give *Tamba* C. 222 copper, *Baluk* or *Baluka* C. 469, a drug, a perfume, sand, gravel. Thus copper drug, or copper sand. The colours would suggest the copper colour, and the Hindus might have imagined the substance either a drug or formed of sand. Or Tamba-copper, and Luta or Luna, C. 609, a spider, local inflammation produced by the urine or spittle of a spider, from a sort of spider forming the lac. Tamba-luta = Tambalu. (12).

Ambar, ar: amber; ambergris.

Ambar, a small foetus brought forth at full age of nine months, but unnaturally small; this child always dies, and some of them are dried and preserved as talismans or charms for good luck.

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(12) *Tambalu*, does not occur in the Javanese dictionary of Gericke, edited by T. Roorda. Amsterdam 1847; neither exists it in Wilson. 1st edition. *Tamba* is no Sanscrit; the words given for copper bij the Amara Kosta are: *Tâmraka*, (in Wilson is also to be found *tâmra*), *çulva*, *mlecha-mukha*, *dvyashta*, *warishta udumbara*. From *tamraka* is the Javanese-Malay *tembaga* a corruption, occasioned by the difficult pronounciation of *mr*. *Tamba* might be a Ceylonese corruption of *tâmra*; but it is rather an established fact, that Ceylonese or Pali words have got no intrance into the Malay and Javanese, but only true Sanscrit ones. The rest of the above derivation will perhaps not be tasted by etymologists, and I restrain from judging about it. Fr.

Ambar-ambar, a lot of little instruments to be used about the person, as tweezers, toothpick &c, hung together on a small ring and carried about tied to the corner of a handkerchief.

Ambĕk, passion, will, disposition for exertion. *Gedé ambek* a man of exertion; often a man who wants more than he is entitled to.

Ambĕkan, to draw the breath, to breathe.

Ambĕn, a belt, the girth of a saddle.

Ambén, the stage or platform before the door of a native house.

Ambĕngan, to have in readiness

Ambĕuh, to scent, to smell, te be aware of an odour.

Amblĕng, abandoned, not cared for, deserted.

Ambon, the island of Amboyna.

Ambrĕg, a united continuous report, as of guns fired off all at once.

Ambu, mother (of a human being) Ambā C 43, a mother. Ambikāwi C. 809 a mother, a wife. Ambuwa C. 44, a wife. (Ambâ, Ambikâ and Ambâlikâ, mother, are Skr. Fr.).

Ami, a designation occurring in ancient Javanese history, as a prefix to the names of men of rank. Raffles vol 2 Page 80 and 88, Ami Luhur, Ami Jaya, derived from *Swami* C. 783 or *Hami*, a master, a lord. They were the sons of Déwa Kasuma who had them sent to India to be educated, where they probably obtained the title of Swami, this was early in the 10 Century after Christ. (This is possible; Svâmî, Skr. lord. Fr.).

Amil, ar: a village priest, a petty priest.

Amin, ar: amen! so be it.

Amina, the mother of the prophet Mohammad. In the seventh year of Mohammads life, she took him from Mecca to visit his relations at Medina. They were on their way back to Mecca, when Amina sickened and died at Abwa, half way between the two places, and here she was buried.

Amir ar: a leader, a commander, an emir. *Amir- al Muminin* or *Amir al Mumin*, the commander of the faithful, a title of the Caliphs.

Amis, Sweet to the taste, luscious. *Diamis* an expression used in dying yarn of a red colour when it is put ont into the Sun before applying the Changkudu.

Amis, the inner or juicy bark of trees, as distinct from the onter and dry part.

Amit, to be unwilling, a polite way of excusing oneself, a polite way of asking permission, You must excuse me. *Méméh di chokot kudu ngamit heula ka nu bogah*, before you take it, you must ask permission from him who owns it. *Amit bohong* I am unwilling to tell a lie, you must excuse my telling a lie. *Amit nibahken binih* occurs in a paddy planting Jampé, and means, I entreat permission to scatter out the seed. (Balin. pamit id.).

Ampar, to spread out, to strew with. A layer, a stratum. *Ampar samak*, to spread ont a mat (to sit or squat down on). *Jalan na di ampar karĕés*, the road was strewed or covered with gravel. *Paré sa ampar*, a layer of Paddy as lying in store.

Ampĕg, to abound in, full or enough of- to heart's content.

Ampél in Javanese is a variety of Bambu. Ampél is a place in the town of Sourabaya connected with the introduction of Mohammedanism by a certain Sunan Ampél who is buried there.

Ampĕlĕm, a variety of the mango fruit. The first syllable of this word seems to be of Sanscrit origin. *Amba* C. 43. a mango. *Pelem* in Sunda is of good savour, fine taste, but to give it this interpretation, we should have to associate a pure Sanscrit with a pure Polynesian word, which is against the common run of associations. In Crawfurd's dissertation to his Malay grammar at page 99 he has ventured to state that *Mampalam* a mango „is the Sanscrit *Mahâ-pala*, the great fruit through the Talinga." (13).

Ampihan, to put by, to keep, to take care of, to have in one's keeping.

Amplas, the ficus politaria. A tree the rough leaves of which are much used to polish wood or horn.

Ampo, said of animals, particularly buffaloes and deer, wich lick the places where salt has been deposited, or are in the habit of licking the ground or rocks which contain some saline matter. *Batu Ampo*, is ampo stone which is found in many parts of Java and eaten by the natives. It is either a rock in a high state of decomposition, from having undergone a sort of *caries in situ*, or, in other cases, may be an aggregation of minute animal exuviae.

Ampok, a plate of Silver, or of any other metal, worn by naked children to cover their nudities.

Amprok, in conjunction with, joined to.

Amprokkĕn, to shove up close to, to put together.

Ampun, forgiveness, pardon. *Ménta ampun* to ask pardon.

Amuk, to fight furiously, to attack indiscriminately, to smash and destroy. Said of any animal unmanageable from rage. This is the word which has given origin to the expression of „running a muck," as it is also Malay. *Imah na di amuk*, he pulled the house to pieces. *Jelema sakitu loba na di amuk ku sorangan nana*, such a large number of people, he ran a muck amongst singlehanded. *Si amuk* one of the three heirloom guns on Java the amuck-maker. See Guntur Gĕni and Nyai Stomi.

An, is a particle of much and extensive use; its place is as a suffix to the word to which it relates, and is very extensively used with *Pa* as a prefix. Pa-gawé-an work, from gawé to work. Pa-mabok-an, a drunkard, from mabok, drunk. It often gives to substantives and adjectives a verbal form, as anak, a child, anakan to have a child, to bring forth. Hadé, good, Hadéan, to make good, to mend; Batur a companion, Baturan, to keep company with, to accompany; Imah, a house, Imahan, to put up a house on any

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(13) According to Wilson and the Amara Kosha are *Amra* and *Amrâtaka* or *Amrâta*, resp. the mango and a variety of it, the Spondias mangifera. *Amba* might be Pali Fr.

spot. Jĕro deep, Jĕro-an, to deepen, to dig deep.

This dictionary has not been overburdened by inserting all derivative words formed with *an* which are in common use, but when *an* is found subjoined to a word, the meaning will easily be traced by referring to the crude or simple part of the word, as *Hadé* good will be found, and the composition *Hadé-an* will easily suggest itself, to make good, to repair.

Anak, a child; the offspring of any animal, the young, a seedling plant, an offset, a sapling; the interest on money, see Bibit. *Anak* is extensively used to designate not alone the young of any animal, but also a subordinate part of some larger implement or body, of which the following are examples.

Anak chau, young plantain sprouts used for transplanting.

Anak chĕlaka, a person habitually unlucky, a luckless wight.

Anak Jawa, a Javanese.

Anak kambing, a lamb, a kid.

Anak kĕbo, Buffaloe calf.

Anak kotok, a chicken.

Anak kuda, a foal.

Anak kunchi, a key

Anak létah, the uvula, at the back of the tongue.

Anak lochéng, the clap of a bell.

Anak Malayu, a malay.

Anak mas, a slave born in the master's house. Such slave children are often illegitimate, but an anak mas is not necessarily illegitemate, as the mother may be legally married either to a slave or a freeman, but the mother being a slave the child is also born in bondage. *Mas* in this instance is probably *mas* C. 525 flesh, a child of the flesh, and thus born unto the state of the mother.

Anak panah, an arrow.

Anak paré, the sterns of Paddy which tiller out form a parent stock.

Anak prahu, a sailor.

Anak roda, the spoke of a wheel.

Anak sapi, a calf, the young of the cow kind.

Anak téré, a step child.

Anak uching, a kitten.

Anak wolanda, a Dutchman, a person of European parentage.

Anakan, to bear a child, to bring forth young.

Anak-anakan, a puppet, a doll, an image.

Ananta, C. 26 from *an* not, and *anta* end; Endless, eternal, infinite; also an epithet or name of the king of the Nagalokaya the region of serpents or dragons. See Anta Boga. (Skr. Nâgaloka).

Anawadak, a Pelican, called in Malay Undan-Pelicanus onocrotolos.

Anchak, a kind of temporary platter, generally about 8 inches square, made of split bambu wattled together, with a bit of plantain leaf upon it. Such anchaks are especially used when making offerings at Kramats or ancient Balais, or to the tigers in the forest, where they are always left, and not used a second time.

Anchak, Ficus Rumphii, a variety of fig tree, found about Batavia where it is also called *Kayu Bodi*; it resembles the *Bo-gaha* of Ceylon, which is the sacred tree of Buddha, of which circumstance Kayu Bodi may be meant to convey the idea, and may then have been imported into Java with the Buddhist religion, of which it forms so prominent a feature in Ceylon. *Bo* C. 480 a tree, the ficus religiosa. *Dhi* C. 302 understanding, intellect, knowledge, thus the tree of knowledge, or knowledge derived from this particular tree. Vide voce Bodi. (14).

Anchĕléh, sneaking off, trying to avoid work or trouble, working with indifference.

Anchik, to put up, to hang out, said of a person's abode. *Sok anchik di imah batur*, he mostly hangs out with the neighbours.

Anchol, a promontory, a headland, a projection into the Sea.

Andaya ning Rat, a celebrated chief of Majapahit and successful leader of the forces of his country. He is also known by the title of Ratu Pĕngging. The king of Majapahit gave him his daughter in marriage, and afterwards admitted him to a share in the government. Raffles vol 2 P. 121/3.
Andaya C. 33, share, portion, part, Ning, of the—Rat, country. (*Dâja* Skr. portion *an* prefix. Fr.).

Andé, supposing that, a figure in argument.

Andé, a close companion, a confidential friend; much used in conjunction with Sobat, as Sobat andé, a determined friend.

Andĕg, to slay in one's course, to stop suddenly while running.

Andĕl, to believe, to place confidence in, to trust, to confide.

Andĕr, an upright post which supports the ridge-pole of a house.

Andika, thou, you, as applied to a person on equality with ourself, the same as te Javanese *handiko*, to order, to give command. (*Handiko* in Javanese means also *thou, you.* Fr.).

Andis, a kind of swallow.

Andong, a species of very large bambu, also called *awi gede*, the big Bambu, Bambusa maxima.

Andung, a variety of thin palm tree, used for spear handles.

Ang, unwilling, I wo'nt, a child's expression.

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(14) *Bodhi* means in the first place *understanding*, in the second place *the holy fig tree.* Wilson. The tree received this name, because *the Buddha* received his understanding, or revelation, sitting in meditation under such a tree. Fr.

Ang'ar, bad, poor soil; soil in which whatever is planted thrives badly.

Ang'ar-Éng'ér, to be pleased, to be smirking and in a good humour.

Ang'él, having to wait a long time; having trouble to get through business; provoking and unnecessary detention, such as native Chiefs take care to give to those who have to do with them, thereby showing, as they fancy, their importance.

Angĕn, anatomically, the liver; morally, the heart, disposition; the pith of a tree, the inner part of a bambu; the soft part which lines the tubes of bambu. *Leutik ang'en*, little hearted, wanting pluck, discouraged. *Gedé ang'en*, great hearted, having courage, in spirits, enterprising. *Ang'en goréng*, bad hearted, deceitful, malicious. *Ang'en putih*, white-hearted, sincere, candid.

Ang'ĕt, warm, a genial glow, agreeably warm as clothing &c.

Ang'ĕun, stewed or boiled vegetables, immersed in their juice.

Anggal, light in water, buoyant, easily floating.

Anggang, apart, gaping, with an interstice between any two objects.

Anggara, Tuesday, an ancient denomination for this day, derived from Bhuddist times, see Dité.

Angaharuw-a, C. 13. the planet mars. (*Angâra* Skr. the planet Mars.)

Anggarhéman, the word with wich some songs commence, particularly accompaniments to the angklung, but of which no one can give any intelligible meaning.

Anggĕl, a pillow, a cushion.

Anggĕus, Done, fineshed, used up, completed- an exclamation as, all's over! it's done! a preposition set before verbs and adjectives to show that an action has been completed, and in this case it is generally contracted into *geus*, as *geus datang* he has come; *geus gedé*, he has become great, *geus béak*, it is all gone, all used up.

Anggo, to reserve for one's own particular use; to have for one's own private use.

Anggo, a method of taking fish by making enclosures which allow the water to pass through but retaining the fish; much the same as *Agombongan* which see.

Anggon-anggon, apparel clothing.

Anggor, Persian-wine-*Buah anggor*, grapes.

Anggor, a bunch or string of *Peuteui* fruit.

Anggrék, a beautiful and fragrant epidendron or orchideous plant, often found on fruit trees.

Anggrit, Nauclea lanceolata, a hard, heavy and durable wood.

Anggur, rather, in preference. *Angguran montong leumpang manan nindak ayeuna*, I would rather not go at all, than start now.

Angin, the wind, a whisper of information as if brought bij the wind. *angin kalér*, the north wind; *angin puyuh*, a whirlwind; *Luhuran ang'in*, above the wind, to windward; *Handapan ang'in* below the wind, to leeward. *Kula meunang angin*, I have got information, literally I have got wind of anything.

Ang'ir, to wash and cleanse the head and hair with some lixivium.

Ang'it, to arrange or compile a book.

Angka, a figure, a cipher, a letter, shape, outline. Angka, C. 11 a mark, a spot, a badge, a vestige, a line, a stroke; ornament, decoration. (In Skr. also *a cipher*. Fr.).

Angkanan, to intend to do, to propose doing.

Angkat, to take away, to lift up, to raise, to remove from its place, to carry off, to proceed on a journey.

Angka Wijaya, the last king of Majapahit, when it was destroyed in anno Javae 1400 AD. 1478. The word means the „Badge of Victory." He is also called Alit Wijaya or Brawijaya. Alit in Javanese means little.

Angkĕr, any thing that must be done quickly, expedition. *Paréntah angker*, an order that must be immediately attended to; a sharp order.

Angkĕuh, to have a mind, to intend, to have in view. *Angkeuh na daik ka Batawi*, I intend to go to Batavia, *Di angkeuhan kéné̊h*, I still intend to do it.

Angklung, a musical instrument made of bambus, cut off at the ends, like the pipes of an organ, and being strung together in a frame, are shook to elicit their tones.

Angkuh, proud, arrogant, impolite, rude.

Angkul, a wattled hurdle of split bambus, used in the construction of dams in the mountain rivers. The pole of such an angkul is called *Ranchatan*, and the split wattled bambu *Tali pitik*.

Angkul golér, an angkul which in constructing a dam in a river, lies flat on the bottom of the river, and on which the dam is constructed. It often prevents the whole dam from settling, and holds the *Chagaks* or stakes in their places.

Angkup, the slough cast by a fresh leaf bursting from its bud.

Angkus, to refrain, to hold in passion or desire.

Ang'on, to watch or take care of buffaloes, or other cattle, whilst at pasture, whilst grazing. This is the usual occupation of children and young lads, who are hence called *Budak ang'on*, and to whom the buffaloes become much attached.

Angot, exceedingly, violently, in an excessive degree.

Angsana, name of a tree, Pterocarpus Indica. It grows up to be a large tree. Its leaves are pennate, and fall off about once in eight months. The tree frequently becoming quite bare for a few days before the new ones make their appearance. The tree bears handsome bunches of yellow flowers, terminal on the branches. The seeds have thin butterfly-wing appendages, and hence the Botanical name *Pterocarpus*, wing-fruit. The word is evidently Sanscrit, though the nearest approach to it in Clough is only *Asanâ* C. 66. a seat; also a tree, ficus religiosa, possibly from such tree being holy, and under its shade the seat of holy men. In the Sunda districts it will frequently be found planted in old grave yards or Kramats. The tree grows plentifully throughout the Archipelago, and is said to yield the large slab tables of

the Moluccos, where it is called *Kayu Lengoa* Mr. Friederich informs me that in Sancrit *Asana* has also the meaning of „sitting in some peculiar position, as is the custom of devotees" May the word *asana*, as the etymon of our Angsana tree have had its origin in this tree being often selected for the place where former devotees chose to sit and meditate, and from this holy character of the tree, it was planted about the graves of the deceased? (15).

Angsĕrot, a syrringe, a squirt-usually made of a bit of bambu and used for squirting *Tuba* or intoxicating water at fish in holes.

Angsĕuk, to push forward to, to attack, to force forward.

Angsur, to push forward, to shove together, to push along the ground *Suluh na angsurken deui*, push the fire wood together again, when mending a fire of logs lying on the ground.

Anjĕrogkĕn, to come to a crisis, to come to the denoument of story.

Anjian, to copulate, said only of brutes.

Anjing, a dog, canis- a term of reproach; the big-headed ants, which bite so hard, and appear to be the guardians in a hillock of white ants.

Anjing awéwé, a female dog, a bitch.

Anjingan, to hunt or bait with dogs.

Anjog, Prematurely, too early, untimely.

Anjukan, haughty, overbearing, always having one's own way. *Jélema anjukan*, a bully, an unruly person.

Anjur, a kind of shovel shaped instrument made by fixing the *upih* of a Pinang tree, or a bit of broad bark of any kind, between a forked stick for the purpose of throwing up water from a hole; for baling out water.

Anom, properly Javanese- young, youthful.

Anta, brackish, having a taste of sea water.

Anta Boga, The presiding deity over the lowest region of the universe; he was in shape like a dragon. He caught in his mouth the *Chupu* with its *Retna Dumila* as it fell from the hands of the superior deities and swallowed it. The Retna Dumila subsequently became the *Dayang Trusnawati*, who presides over Paddy cultivation. Anta Boga afterwards delivered up the Retna Dumila to Sengyang Guru. The name Anta

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(15) *Asana* and *Angsana* are no doubt the same word; out of some hundred, where the Javanese have put a nasal sound into a Sanscrit word, it suffice to name the word *angkasa* in place of Skr. âkâça. Asana with first long â now as wel as *Asana* and *Açana*, have besides some other meanings also that of a tree, Terminalia alata tomentosa, which seems to indicate the same as our Pterocarpus Indica. Clough speaks according to Ceylonese information. Asana »sitting in the position of a devotee" has certainly given the origin of the tree being also called, he sharing the holiness of some kinds of ficus, which were selected for the same purpose. Fr.

Boga occurs in Sunda Jampe's for paddy planting, associated with Trusnawati, which see. Anta, C. 32, a boundary, a limit; final, ultimate and sometimes death. Bhoga, C. 500, a snakes body, the extended hood of a snake; food, eating, wealth, riches. The Dragon of death. See Ananta. If Anta here is an abbreviation of ananta, then it will mean the „Eternal Dragon" the „undying dragon."

Antanan, a very common creeping herb, with circular, scolloped leaves, and seeds growing on the roots. It has a bitter taste but is much eaten by the natives. Hydrocotyle asiatica.

Antara, between, even until, even unto, until, among. Interval- Antara C. 33, within, between, amongst. *Antara bukti* even until obtaining. *Antara gunung jeung laut*, between the mountains and the sea.

Antĕl, driven hard up, pressing against, so as not to be able to go any further.

Antĕlas, ar: Satin.

Antĕn, there is, there are, to exist, to be in any particular spot- *Anten siji*, there is one- *T'anten* for *To anten*, there are none.

Antĕp, in an excessive degree. *Antep ing hadé*, the very best- *Di antep* to carry to far, to be too severe, to overdo.

Antĕp-antĕpan, too severely, going beyond reasonable bounds.

Antĕr, to conduct, to attend, to follow as a companion, or in suit; to carry, to convey. *Aing kudu di anter ka imah*, I must be conducted (or attended) home. *Di anterken deui ka nu bogah*, it was carried back to its owner.

Antér, Slow, intentionally drawling; causing unnecessary delay.

Anti, to wait, to delay, to tarry; to long for. *Di anti-anti*, to wait for, to hang on in attendance.

Anting, a variety of ear- ring, with a piece of gold, silver or other metal curving in a circle under the ear. See *Karabu.*

Anting, backwards and forwards, back again the same day- as *Pulang anting*, to go and return the same day. See *Untang anting.*

Anu, an undefined expression, often of forgetfullness or doubt, as we might say, „thingumee" such a one, so and so, such a thing. *Si anu*, Mr. Somebody- Mr. Thingumee. *Di béré anu*, he gave me so and so- See *Étaun.*

Anut, to submit, snbmitting to, obedient, submissive.

Anyam, to plait or braid; to work baskets or matting- to intertwine.

Anyar, new, fresh, recent, *Imah anyar* a new house; *Jamang anyar*, a new jacket.

Anyar, The name of a place in the Straits of Sunda, called by the English Anjir, after the Dutch spelling, and where ships from Europe frequently call for refreshments.

Anyaran, to renew, to make afresh.

Apa-bila, when, at what time, whenever, as soon as. Apa-bila is also Malay, from which it has most likely been taken, as betrayed by the word *Apa*, which, what. Marsden P. 61 gives *Bila* as Hindu and meaning, time, point of time. *Wela* and wé-là C. 672 half a day, any portion of a day- time.

Apal, versed in, skilled in, well acquinted with any matter.

Apĕm, a kind of confectionary or paste made with rice flour. *Appa* C. 63. a kind of cake or muffin made of rice flour.

Apĕs, delicate, easily laid up with illness; pretending to be disgusted; nice, in the sense of not liking rough work; *Babari apes*, *téré mepes*, easily disgusted, yon will soon be at a loss- that is, you must not shrink from disagreeable work if you mean to succeed.

Api-api, to feign, to sham, to counterfeit; dissembling.

Api-api name of a tree with hard stem, growing in mnd on sea-shore. It makes good fire wood. Aegiceras majus.

Apik, careful, attentive at any work; guarded in conduct; neat, smart.

Apiokkĕn, to put together, join or unite together for any definite purpose.

Apis, as *Apis buntut*, the crupper of a saddle.

Apiun, ar: Opium- See *Madat-* the inspissated juice of the poppy.

Apok, in conjunction, along with, met, put together.

Aprok, to meet, to find, to be in conjunction with, to meet while out and abroad

Apu, lime, either burnt from shells, coral or limestone.

Apu-apuan, Calotropis gigantea, a plant otherwise called Badori which see. The leaves are largish with a whitish pila on them, which looks as if *lime* had been dredged on them, hence the name which alludes to this peculiarity.

Apun, a rank of birth below *mas*, and above *Uyang*.

Apung, to fly, to dart, or to fling up into the air; to jump up; to toss up the head- *Manuk apung*, the lark.

Apus, the crupper of a saddle; a rope; a string.

Apus, a variety of Bambu. Bambusa apus.

Apus or Sa Apus, is a quantity of three *hoyas* of Plantain fruit.

Arab, ar: an Arab, Arabian, Arabia. *Nagara arab*, the country of Arabia. *Orang arab* an Arab person.

Arad, a drag-net to catch fish with. *Di arad*, to drag a net for fish.

Arafat, ar: a hill to the Eastward of Mecca, to which the pilgrims resort, and which ceremony forms part of the process of becoming a *Haji*. The visit to the hill of Arafat is made on the 9th of the month of Haji, and terminates on the 12th. Arafat is some 15 or 16 miles to the Eastward of Mecca.

Arah, to wish for, to covet, to desire, to have in mind to get. *To di arah deui*, it is no longer desired, no further use will be made of it.

Arak, an ardent spirit made from rice, palm wine and molasses, Arrack-Arakku, C. 45. Arrack, a spirituous liquor.

Arak, a kind of hardwood; vitex leucoxylon; the same as *Laban*.

Arak, to carry in triumphal procession, especially as the bride at a marriage, or children just before they are to be circumcised.

Aram, brushwood used for consolidating or giving substance to boggy roads, embankments, dikes, dams &c. brushwood laid down on a muddy road.

Aran, a name; as to- *Aran hadé*, *nya hanto*, as to its being good, indeed it is not (Jav. id).

Arang-arang, name of a fish in some rivers.

Arangan, name of a fish, the same as *Arang-arang.*

Arap, bits of string in weaving, which raise the alternate threads.

Arapat, ar: the mountain of Arafat near Mecca, where some of the ceremonies of becoming *Haji* take place. See *Arafat.*

Arapap-ĕrĕupĕup, to stutter, not to be able to articulate clearly.

Arawah, also much called *Roa*, the eighth month of the Mohammedan year; otherwise also called *Saban.*

Ardi, mountain, occurs sometimes in the composition of proper names, and is Kawi. (Scr. *adri*, a mountain; herefrom are formed in Javanese *ardi* and *redi*, by transposition. Fr.)

Aré, The open country, or where there is little or only young jungle, in contradistinction to the mountainous and forest parts. *Orang are*, the people living in open country; this expression also sometimes implies evil spirits, demons.

Arĕp, to exspect, to hope for, to look for; *To di arep deui*, I no longer expect it. I do not expect to see him again

Arĕs-arĕsan, sweepings of rice mixed with sand and dust, picked up for use.

Areui, Jungle rope; the twining and long runners which abound in all tropical forests, much used as bands or ropes. Called in French *Liane.* Called in Malay *Oyod*, which word in Javanese means *Root* thus the idea of root is conveyed, when speaking of these lianes, which spread their roots above ground.

Argopuro, according to Javanese pronunciation: otherwise Argapura. The highest part of the Iyang mountains in Basuki, 9237 feet high, covered with rude terraces and traces of ancient worschip.

Argha, C. 47. Reverence, mode of worschip.

Arghya, C. 47. renerable, deserving worship. respectable.

Pura, C. 409. a city, a town, a collection of houses, a house or cluster of houses walled in.

Argha-pura, the worshipful city- or place to worship at.

Pûra, C. 415 a piece of water, a large quantity of water.

Argha-pūra, the worshipful water, the water deserving worship.

At one place on the top of the Argopuro, is a sort of hollow, going down into the ground about six feet perpendicular. It is so narrow that a man can with difficulty get up and down it. On the top of the Argopuro, Mr. Zollinger found several glazed pots partly whole and partly broken. They are about two feet high and have a mouth one foot wide, but belly out below.

Can there have been some worship of sacred water on the top of the *Iyang*? Tijdschrift 8 year 2^{e} No. Feb. 1846.

The Dayaks are still fond of possessing large earthenware jars for religious purposes, and the Sunda people often tell you of mysterious jars having been found at *Balais* or sacred spots amongst the mountains. (16).

Ari, If, in case that, now supposing that; *Ari daik, chokot bai*, if you like, you have only to take it.

Aria, or Ariya, a rank of office below Tumunggung

Aryya- C. 48. a Person of eminence, a man of worth, a master.

Ayrya- C. 64, a term of high respect, of veneration, and applied to persons of high descent. One of the names of Buddha, but particularly applied to the priests of Buddha. In the Pali form it is called *Ariya-* C. 64. (*Arya* with long â, *of a good family*, Skr., is in the old time of Bali (and Java) one of the titles of the Xatriyas. Fr.)

Ariya Bang'a, a character in ancient Javanese history, connected with the foundation of Majapahit and Pajajaran, and elder brother of Chiung Wanara. See Raffles 2 vol P. 100 Ariya Bang'a having settled at Majapahit. Bang'a C. 486. breaking, splitting, a fissure, a division, defeat, discomfiture. Ariya Banga was probably so called from breaking or splitting the country into two separate dominions.

Ariya Damar, the son of Angka Wijaya, the last king of Majapahit, by a witch of the Gunung Lawu. He was an enterprising youth and was sent by his father in command of an army against Bali, in consequence of which Bali became tributary to Majapahit. Ariya Damar was subsequently appointed to be chief of Palembang on Sumatra. To Palembang he carried the Champa Princess, who had been married to the king of Majapahit (his father?) and who had by him a son called Raden Patah. This princess had subsequently another son by Ariya Damar, called Raden Husen, and these two brothers were instrumental in upsetting Hinduism in Java, and introducing Mohammedanism. Raffles vol 2 Pages 115/117.

Ari-ari, as *Tali-ari-ari*, the after birth.

Arip-ar: intelligent, wise, acute, skilful.

Ari-raya, a holiday, a festive occasion. This is Malay, but still often used by the Sundas. *Raya* in Achinese is *great*, and the Malays may have borrowed the expression from them, and it will thus mean „the Great day".

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(16) *Argha* is not only a m*ode of worship*; an *oblation* (of eight ingredients), Wilson: but also the *vessel* where such oblations are placed in. It appears nearly always in conjunction with the *Lingga* and *Jonî*, (the latter forming even part of the Argha) and leads us with some certainty, principally in olden times, to distinguish the worship of Siva, in his mean (originally Dekhanic) from, The mountain called »town of the Argha", is not far from the city called *Probolingo* »the illustrious linga" (Prabhâ — lingga.) Cf. Moore Hindu Pantheon p. 385 sqq. and plates 83. 84. 85. and principally 86. Besides the *Sandhya* or daily prayers of the Brahmins by Mrs. Belnos Plate 13.

Arit, an agricultural instrument like a hedging bill, called in Malay Parang. It is universally used for cutting grass, or for cleaning away weeds in gardens.

Arjuna, C. 48. gives Arjjuna. The name of a king with a thousand arms. see *Bisnu*. Arjuna is a celebrated character in the old Javanese legends.

Arjuno, name of a mountain on the confines of Sourabaya and Pasuruan, 10.709 Rhineland feet high.

Aro, the large bottlefly, such as lays the eggs for maggots. Musca vomitoria.

Aros, a kind of gingham cloth in stripes of blue and white.

Arotan, festivels in former times; the word occurs in Pantuns.

Aru-aru, to meddle with, to disturb, to oppose or give offence.

Arum, fragrant, sweet-scented.

Asa, I think, to be under the impression, to feel. *Murah kitu asa di béré*, It is cheap in that way, I feel as if it were given. Asa, C. 66, an interjection of recollection. Asā. C. 65, wish, desire, hope.

Asa-an, to taste, to try, to take a taste, to make a trial.

Asad, ar: the zodiacal sign Leo.

Asah, to sharpen, to whet, to rub or grind upon a stone. *Kuda di asah* it must be sharpened. *Ki asahan*, name of a liane or jungle rope, good for using as a rope in tying fences, or making dams in rivers, Tetracera dichotoma.

Asak, ripe, done enough in cooking. *Buwah asak*, ripe fruit. *Kéjo asak* properly boiled rice.

Asakan, to cook, to boil, to dress food.

Asal, ar: origin, source, race, descent, beginning, commencement. *Asal na ti Pajajaran*, his descent or origin is from Pajajaran.

Asal, as long as, so that, provided that. *Asal ulah di leburken*, as long as you do not spoil it. *Asal meunang siji bai gé hadé*, provided that you get only one, it will do. *Asal opat kaki jangkung na, mahi*, as long as it is four feet high, it will be enough.

Asana, I think, it strikes me; *Asana mohal di béré*, it strikes me he will not give it.

Asang, the gills of a fish.

Asar, ar: that period of the day which is towards 4 o'clock in the afternoon, and is the third prayer hour with the Mohammedans.

Asĕlan, to replace seed or plants, that have failed. To fill in.

Asĕm, a tamerind tree-Tamerindus Indica.

Asĕm Jawa, the acid of Java; tamerind prepared for use.

Asép, a name of courtesy given to the male children of nobles, or of great men being a contraction of *Kasép*, handsome.

Asĕruk, to walk about and examine, as a garden or a forest.

Asih, love, affection, pity, commiseration.

Asil ar: revenue, income, produce, profit, gain.

Asin, salt, saltish, salted. *Daging asin*, salt meat. *Chi asin* salt water, the water of the sea.

Asmara, the same as Samara, the deity of love which see. *Samara* C. 710. from *Sa* for *Saha*, with- *Mâra* an enemy; having the passions unsubdued. (17).

Asongkĕn, to push forward, to shove along, to push on to eucounter-to set afighting.

Asrah, to surrender, to submit, to give one self up, to ask for mercy; yielded, submitted. *Sarahken* in Sunda is also to give up, to surrender anything.

Asrakal, the act of standing up in prayer. (ar.)

Asta, a cubit, the measure from the elbow to the tips of fingers. *Hasta* C 789 the hand, a cubit measured by the hand and arm, from the elbow to the middle finger.

Astaghafarillah ar: an exclamatio nof astonishment or of sudden alarm: may God avert, may God preserve us. God bless me!

Astana, the burial ground of Chiefs or of great men. In Bali *Pangastanan* is a sort of temple where Siwa is worshipped by the mass of the people. *Sthana*, C. 774 from *Stha* to stay-place, spot, situation or *Asthana* C. 66. an assembly (of the dead as used for a burial place).

Astina, name of the Country of the Pandus, placed by the Javanese in the province of Pakalongan in their own Island-Crawfurd. (Skr. *Hastinapura*, ancient Delhi. Fr.)

Asuh, to nurse a small child, to fondle an infant in the arms; to hold such a child in the arms and swing it about.

Asur, to push together, particularly firewood or burning logs.

Asur, to bribe, to gain to one's interest by gifts.

Asuran, a bribe, a douceur.

Aswalas, a term of reproach. The words are properly Javanese and Asu- alas, dog of the woods. *Suna*, C. 748. a dog, derived from *Su* to hear, to obey, and *na* affirmative. *alas* forest. (çvan, Nominat. çvâ; cass. obliqui çun- Skr.; cf. Gr. kyôn, kyn-os; lat. c(v)an-is; Germ. hun-d. Our form here is derived from the Nominative-çvâ, with prefixed *a*. Fr.)

Atah, unripe, raw, not sufficiently cooked.

Atak-atak, direction, position, as *Kapahung, to nyaho di Atak-atak na* I lost myself in the forest, and know not in what direction (or where abouts).

Atal, Orpiment, a yellow sulphurate of arsenic, with which the natives, especially at the east end of Java, smear their bodies, and make themselves *yellow*, on occasions of ceremony, especially when celebrating their marriage ceremonies. *Artal* is given by Crawfurd who says it is Sanscrit.

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(17) *Smara* Skr. derived from *smri*, memorem esse (*memor* = *me- smor*); cf for the application of the word (*love*, *the God of love*), the Latin *cura*. The *a* is prefixed, as in many words, to facilitate the pronunciation Fr.

Atar, ar: the planet mercury.

Atas, considering, with reference to, as to, since.

Atas pelkara itu, with reference to that affair.

Atas di béré, daik bai, since you give it, I am willing to take it.

Atawa, or- *Sia masih kéněh daik chiching, atawa daik undur*, do you still wish to remain, or do you wish to go away. It is perhaps the same as *Tawa*, C. 225, more, yet, still, moreover. (Skr. *athawa, or*; cf. *utawa*, lat. *aut.* Jav. *atawa, utawa* and *utawi.* Fr.)

Atěr, a variety of bambu, with substantial but not very thick stem; much used for boat-hooks. Bambusa Thouarsii.

Atěul, Itchy, having an itch to do something, ticklish, prurient-

Ateul biwir, itchy in the lips, disposed to blab.

Ateul leungan, disposed to make use of one's hand's to thrash others.

Ateul suku, disposed to wander about.

Sireum ateul, the itchy ant- a red variety of ant.

Sireum ateulan, said of things which are not even and alike, as some good, some bad-some light, some heavy.

Atoh, pleased, delighted, elated, glad.

Atu, an expletive, as *Atu ho!* well yes- *Atu ulah!* now *d'ont.*

Atua, or, either- *atua sia, atua batur*, either you or your companion; see *atawa.* (Is the same word; *awâ* corrupted to *ua*).

Atua, old- used only with *wong* person, as *wong atua*, the old people, parents.

Atua in the Pacific, almost every where, means God, Divinity, and has no doubt its origin in the Tua or Atua of the Archipelago, meaning old, as old age every where commands respect among these people-see *Tuwa* and *kituwa. Wong-atua.*

Aub, shade, shelter, used in conjunction with *Payung* an umbrella, as *Aub-payung*, literally the shade of the umbrella, but figuratively a duty that devolves on any person, or a right that may appertain to him. *Saha nu bogah aub payung*, who possesses the natural right?

Audabila men éshétan irajim, the way in which natives pronounce *Audzu billahi men Sheitani r'rejimi* by the aid of God, against the accursed devil- see Marsdens dictionary Page 205. a form of prayer used by the natives when in trouble, and especially used when a sudden flash of lightning is seen. The words are Arabic. (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ Fr).

Aulia, ar: Saints, friends of God. Although an Arabic plural, it is equally used in the Archipelago as a Singular, conformably to the genius of the languages-Crawfurd.

Awab or awap, vapour, exhalation- the breath or animal perspiration visible from cold.

Awak, the body, person, the trunk.

Awak, a pronoun, thou, you, used towards an equal, and is neither so low as *Sia* nor so high as *Andika*: little used except in songs and Pantuns.

Awal, ar: first, former, beginning, see *ahwal.*

Awang, the clouds. The etherial space. The heavens.

Awas, seeing clearly, sharpsighted, vigilant, watchful.

Awét, lasting, enduring, which can be used for a long time. *Kayu awét*, durable wood. *Umur awét*, a long life.

Awéwé, a woman, a female.

Awi, a bambu, a general name for every variety of Bambusa.

The Sunda people distinguish the following varieties-

Awi Apus, resembles *Awi tali*, and is used much for splitting into *withes.*

„ Atĕr, strong and good for boathooks or poles.

„ Bitung, large and substantial, good for posts.

„ Bongkonol, small like *Tamiang*, of little use.

„ Buluh, large but subject to be eaten by worms.

„ Buluh munti, resembles Buluh, and is of little use.

„ Bunar, large, good Bambu.

„ Changkeŭteŭk, small sized tubes, makes neat *bilik.*

„ Changkoré, a useless variety, cannot stand of itself, but reposes upon other bushes.

Awi-Awi-Gĕdé, or big bambu, called also *Awi Andong*; a valuable variety, much used. Bambusa maxima.

„ Gĕmbong, of little use, thin in wood, joints far apart.

„ Gombong, much resembles Awi Gĕdé.

„ Haur, a peculiar variety of Bambu, with thick wood and makes goods posts.

„ „ China, a variety introduced from China, with small tubes, and grown in gardens as ornamental.

„ „ Chuchuk, the thorny bambu, large and bearing numerous thorns or spikes- good for posts.

„ „ Héjo, or Green Haur, very smooth and bright green, good for posts.

„ „ Konéng, Yellow bambu, planted as ornamental.

„ „ Tutul, spotted variety.

„ Léah, striped like Awi Gedé, but is smaller.

„ Mayan, a large variety, but of little use, as the worms eat it.

„ Saréngkol, small, crooked variety, of no use.

„ Surat, or the written bambu, from being much striped along the tubes; of universal and great use.

„ Tali, of universal use for all kinds of purposes; makes good string, as its name implies. The bambus *Tali*, *Gedé* and *Surat* are the most useful of the whole lot.

„ Tamiang, thin, used for making temporary spears.

Awi-Tela, gives the best Iwung, or edible sprouts; otherwise of little use.
„ Tereleng, smallish in tubes, but stout and strong like *Ater*.
„ Wulung or Hideung- Black- a useful bambu.

Awis, a kind of long reed or rush, growing in bushes, with seeds terminal to the stem.

Awor, deprived of virginity, deflowered.

Awt-awt, confusedly, in disorder, without any regularity.

Awul, a mysterious and apparently fabulous animal, that is heard only at night, and is reported to be somewhat of the human figure, but with feet turned backwards; it is fancied to be found only in old forests, amongst the mountains. Its name is dirived from the cry which the animal is believed to emit.

Awun-awun, the haziness which in dry weather hangs over the country, and precludes any distant view, as of the mountains.

Awur, to spread or scatter over or out- to strew about. *Béas na di awurken ka buruan*, he flung the rice about the yard (in front of house). *Chai na di awurken ka kebon*, he sprinkled the water about the garden.

Aya, is, there is, there are, to exist. *Aya siji*, there is one. *Aya bai datang ka kiwari*, it still exists to this moment.

Aya, father, a very refined and respectful expression.

Ayak, to sift, to riddle.

Ayakan, a sieve, a riddle, a screen.

Ayakĕn, to cause to be, to produce, to bring forward.

Ayanda, Father- said with much respect. *Aya* father; *endah*, good. (Cf. *Adenda* Fr.)

Ayat, ar: a verse of the Koran.

Ayat, used in the expression *Jamany ayat*, a Jacket without sleeves or neck, a sort of waistcoat, or bodice.

Ayĕr-ayĕran, sreaming, neighing, sending forth a loud shrill voice.

Ayĕr Langgia- the predecessor of Jaya Baya as sovereign of Kĕdiri in Java. Under these two Sovereigns were prepared the greater part of the Kawi works still extant. Friederich Bat. Trans. vol 23 Page 17. He reigned in the 8th or 9th century after Christ. The name is probably derived from *Ayrya* C. 64 a term of high respect, of veneration; and applied to persons of high descent. One of the names of Buddha, but particularly applied to the priests of Buddha. The nearest approach which Clough affords for solution of Langgia is *Langhanya*, C 602, hunger, fasting, abstinence, and then the whole name would mean, „the holy and venerable man who was abstemious" Holy and abstemious", which were characters eminently coveted by persons professing the Hindu austerities. (There is no proper derivation of this name out of the Skr. Fr.)

Ayĕr mawar- Rose-water- Properly Malay.

Ayĕuh, laid as corn, fallen down from over-luxuriance of growth.

Ayeŭnah, now, at this present moment.

Ayon, to compare weights, to balance one weight with another.

Ayu, handsome, pretty- in the Kawi of Java a name for the daughter or wife of a Prince. *Raden ayu*, a title born by native women of royal birth.

Ayuman, to mend by insertion, as a thatched roof by inserting new materials where the old had failed; or by replacing seed or plants, where they had failed in a plantation.

Ayun, to swing backwards and forwards; to rock as a cradle; to dangle a child in the arms. A ceremony performed when an infant is first taken out of the house into the open air.

Ayunan, a swinging cot for an infant.

Ba-äl, sore, painful the skin worn or rubbed off to the quick.

Bab, ar: a chapter, a division of a book. The stamp- like seal smeared with lamp- black, and put at the head of a great man's letter.

Baba, a name given to a male Chinese child born in Java, and generally called *Si Baba*. When applied to a grown up male Chinese born on Java, it is accented at the end and called *Babah*. This word *Baba* or *Babah* prefixed to a Chinaman's name shows that he was born on Java or in the Archipelago. Bāppā or Bālappā, C. 843, from *Bala*, younger; *Appā* father, a paternal uncle, father's *younger* brother, and is thus a term of courtesy.

Babachakan, to guttle, to eat greedily.

Babad, to cut down jungle, brush wood or grass in preparing land for cultivation; to clear away with an instrument called an *Arit*.

Babad, the paunch, the receptacle for food in the belly of ruminant animals. Babad may be a duplication of the first syllable of *Bada* C, 455, the belly, the abdomen.

Babad, chronicle, native history.

Babadéan, to guess, to solve a riddle; to play at riddles.

Babadotan, name of a stinking grass called also *Jukut bau*, ageratum conyzoides; very troublesome in cultivated land, especially in the humahs. Derived from *Badot* a rancid he-goat.

Babai, to fix a token or mark of possession on a tree, either to secure the neighbouring land for cultivation, or to show that the fruit on such trees is private property. The mark so fixed, which is generally long grass tied round the stem.

Babak, the bark of a tree, particularly when peeled off for any use.

Babak, the state of a horse when its back is sore and raw from the saddle- sore- backed, said of a horse.

Babak, a turn, a short spell of work. *Hayang ngajaran sa babak.* I will take a turn for trial. *Kudu ku kula ayeunah sa babak* let me now have it for a trial.

Babakalan, said of young people whoe are courting, but not as yet engaged in marriage: derived from *Bakal.* which see.

Babakan, a sub- village; a village whose inhabitants have originally come off as a colony from some other village, as it were peeled off, as we might say „swarmed" when speaking of bees.

Babak-haur, a kind of centipede.
Babalanja- to do marketing, to make purchases of household commodities.
Babang, to run away, to escape, to go off without knowledge or notice.
Babantal, the ground part of a plough which carries the share. The sleeper or rest for any part of machinery, from *Bantal* a cushion.
Babar, cast down, destroyed, put to rout, driven away.
Babari, easy, not difficult.
Babasaran, the mulbery-tree- Morus Indica.
Babat, history, story, legend, chronicle. see *Babad.*
Babatok, the skull, the cranium.
Babawangan, sieves, a reedy grass growing in wet poor land. The word means resembling *Bawang* or onions.
Babétkĕn, to fling with violence or rage, to dash.
Babi, a pig, a hog, a swine, a term of reproach for a nasty dirty fellow. Sus- *Lauk babi*, pig's flesh, pork.
Babi lĕuwĕung, the wild pig, the pig of the forests. Sus Verrucosus.
Babu, properly malay- a nurse, a woman to take care of children, in the employ of Europeans. Among the natives such a woman would be called *Pangasuh.*
Babuk, to beat violently with a stick, to give a thwack.
Bachack, wet and muddy. Said of ground soaked with rain.
Bachang, a springe, a cord with a noose fastened to a bent stick, in order to catch wild animals.
Bachot; an expression of surprise; oh is that it! aye indeed! who would have thought it!
Bada, a period of prayer or festival. *Bada isa*, the period of latest evening prayers after dark. *Surud Bada*, after the festival.
Badag, coarse, of large texture or grain; rough; uncomely.
Badak, the Rhinoceros. Rhinoceros Sumatrensis. Badak may be derived from Bada, C 455, the belly, the abdomen, and *Ek* C, 85. One- This *Ek* in Singhalese coalesces with the word to which it relates at the end, and when such word terminates in a vowel like Bada, the *é* of *ék* is dropped, an only the *k* suffixed, thus Bada = Badak, which though not a current Singhalese word for a Rhinoceros, means „*One Belly*", and would apply very well to an animal of which the belly forms so conspicuous a part. The Sunda people have also *Ladog* and *Gandol* for Rhinoceros. *Nyampal badak*, the evening star, literally the feeding time of the Rhinoceros. *Cheuli badak* the cactus or opuntia plant, literally Rhinoceros ears (18).
Badan, the body- The trunk of any animal- Crawfurd and Marsden call this word Arabic.

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(18) The synonymous words *ladog* and more yet the Javanese *warak* seem to indicate that the word is of Polynesian origin. The word is perhaps the same as the preceding Fr.

It would easily come from Bada C 455 the belly, the abdomen, with Polynesian *an* suffixed = Badan, which would indicate „what had a belly". The Sundas more generally use *Awak* for the body, yet still say *Badan Semporna* a faultless body, safe and sound, and some other similar expressions. In Pantuns *Badan Si Nyai* is generally the chief female personage of the story. (بدن *badan* is undoubtedly introduced from the Arabic; the original Polynesian word is *awak*, which occurs also in Javenese, Balinese and Malay. Fr.).

Badar, the young of fish, small fry. The term is also fondly and playfully applied to children. Crawfurd gives *Adar*, aged, advanced in years. Our word would form from this with *Be* = Badar, being of some age, not old but still advanced from primative nascence.

Badé, to guess, to divine; to offer to be, to have a pre-appearance of- *chik badé*, try and guess. *Badé na gedé*, he offers to become great, he looks as if he would grow large.

Badéga, a servant, an attendant, mostly a young lad.

Badi, ulterior meaning, what any line of conduct may lead to; the result. *Budak to nyaho di badi* a child who does not know what may be the result, a child who is easily taken in.

Badi-badi- a short dagger, much worn in the girdle or belt.

Badis, assuredly, oh that's the way! a term of surprise.

Baditu, still further on, beyond some object indicated.

Badiyadari, a celestial nymph. This word is used for the *Huri* of the Mohammedans. *Widyadhara*, C. 648, derived from *Widya* a magical pill, *Dhara* who holds- a Demigod of a particular order supposed to be attainable by magical rites and incantations. The Sunda Badiyadari is evidently the feminine of the above words of Clough, which with final *a* and thus in a masculine shape is never heard in the Snnda language, whereas the female shape with final *i* is very common. (19).

Badiyo, on this side, nearer the speaker than some other object indicated.

Badodon, a small temporary *Saäpan*, set to catch fish when Tuba has been used, see *Bedodon*.

Badog, to steal, to purloin- a coarse expression.

Badong, a variety of fish trap set in rapids, resembles a large cylinder made of bambu, with one end tapering to a point.

Badong, a country so called on Bali. It projects into the Southern ocean like a fish trap

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(19) In Kawi the masculine and feminine form exist, and are written as they ought to be according to the Sanscrit. They are inferior deities at the command of Indra. The derivation of Clough must be a Buddhistical fancy; *widyâ* meaning really *knowledge*, and the compound word thus *one possessed of knowledge*. Fr.

of this name, and a very rapid current runs through the adjacent straits. So that the circumstances favor the interpretation which might be given to it from our Sunda Badong.

Badori, Calotropis gigantea, a shrub which produces a pod, containing a fibre like cotton. It is sometimes called *apu - apuan* which see. It is called in Malay *Biduri* see Marsden Page 59.

Badot, a rancid, stinking he-goat.

Badui, a small tribe of heathens living among the mountains of South Bantam, who have hitherto resisted the adoption of Mohammedanism. *Bedawi*, arabic-rustic; a clown, a Beduin or inhabitant of the Arabian desert. The Bedui of Bantam do not give themselves this name, but it is applied to them by their Mahomedan neighbours. The Badui call themselves after villages, and have no general name to designate their race. (Arabic بدوي *be dewî* or *baduî* campestris. Meninski).

Bagal, the root end of any member where it joins upon the body. that part of a plant where it comes out of the ground. *Bagal tepus* the stump end of a tĕpus plant. *Bagal buntut sapi* the root end of a cow's tail.

Bagalén, name of a Residency in the middle of Java, and adjoining the South Coast. *Bhaga*, C 485, fame, glory, knowledge; the absence of passion, the tranquillity of the religious man who has divested himself of all worldly excitability; omnipotence or supreme power; virtue, moral merit, final emancipation. *Ali*, C. 65. a race or family. Bhaga-ali, the race of Devotees.

Bhaga-ali-an = Bhagalén, the abode of the race of Devotees. These districts were formerly probably the abode of holy refugees from India. They had in this position the Prawu mountains immediatly to the north of them, and the grand temples of Prambanan, Boro Budur and so many others in the districts adjoining them on the East. See *Bagawanta* and *Serayu*. (In the Mahratta country is a district *Baglana*. Cf. Lassen Ind. Alt. I. p. 148. N. 2).

Bagawan or Bhagawan, a title given to all spiritual persons on Bali. Friederich Bat. Trans. vol 23 p. 8. The word is also used in Ceylon, and in Clough 2 vol. page 486 is Bhagawantan, one of the names or generic terms of a Buddha.

Bagawanta, called according to the peculiarity of *Javanese* pronunciation Bogowonto. It is the river which runs between the residency of Bagalen and Jugjakarta.

Bhaga see voce *Bagalen*.

Wanta, C. 621 subjugated, possessive of.

The river subjugated to, or possessive of Bhaga. This river is still in so far held sacred, that no prince of Java blood may or dare cross it, and its presence often caused to Dipo Negoro and those of the blood royal much trouble in the Java war of 1825/30 (20).

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(20) *Bhagawanta* is lenghtened from *bhagawat*, of which the fuller form is *Bhagawant*. Fr.

Bagĕdur, the soft centre of a plantain tree near the root, sometimes eaten.

Bagĕr, upright, good, sincere; serviceable- a term of wonder. *Jélema bager*, an upright good man, a man in his right senses- *Kayu na bager kénéh*, the wood is still serviceable, still sound and good. *Lain bager*, how wonderful- how strange: literally, otherwise than upright or sincere. *Nu bager*, you d'ont mean it, can it be really so.

Bagi, to divide, to share, to allot, to portion out. *Kudu di bagi* you must divide it. Bāgaya, C. 467, a part, a portion, a half. Bāga, C. 467 and Bhaga, C. 490 part, portion, share. (Skr. *bhāgya*, to be portioned or divided).

Bagia, the fated luck of any individual, either for good or for evil. Fortunate, happy, lucky. Bhaga, C. 485, fortune, prosperity, happiness. *Bhagaya*, the final *ya* is an adjective constructive form. Bhagya, C. 490, destiny, fortune, luck. Bāgya. C. 467. good luck. (The same as the preceding, which means also in Skr. destiny, fortune.)

Bagian, portion, share, division. *Bagian kula ma saheutik* my share is only a little. (bhâgja-an).

Baginda, a designation, an appellative for a person of royal birth, either male or female. His Majesty, His Highness. Probably derived from *Bagei* in Malay, as, like, resembling, and *Endah*, good, excellent- Bagei- Endah = Baginda. Ali the son in law of Mohammad, and fourth Caliph is always called *Bagind' Ali*, His Highness Ali. (see Note 3).

Bagong, swine, a wild pig.

Bagus, handsome, pretty, of good quality, welldone.

Bagus, a title given to illegitimate sons of native princes, when they are generally called „To Bagus", which is probably a contraction of *Ratu bagus*. As To Bagus Buang was a celebrated rebel in the Bantam territories in the middle of the last century, and was an illegitimate son of one of the Sultans of Bantam. (cf. *agus*).

Bahan, a plank, a board.

Bahas, drooping and dead.

Bahé, to pour out, to spill, spilled. The etymon of this word is *Bah* which alone does not occur in Sunda, though it is probably heard in *Sawah*, *Wahangan*. In malay it means a flood, inundation. Wāhinawā, C 641, to pour, to shed. Wahinawā, C 633- to rain.

Bahĕula, formerly, originally; original, ancient.

Bahĕuman, to gobble up, to swallow, often in an uncooked state.

Bahu, see Bauh, a measure of land. Baha C 633 from Baha to bear, the shoulder of an ox, any vehicle or means of conveyance; bearing, conveying. Bāha C. 640 a carriage, a conveyance; a carrier, a porter- the arm (21).

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(21) Skr. *bâhu* and *bâha*, the arm; the other forms of Clough are in Skr. written with *w*; all derive from the root *vah* to bear. Fr.

Bai, only, just, simply- a favourite and familiar interjection. *Siji bai*, only one: *Kadiyo bai*, just come here. *Hadé bai*, very good. (See Note 2).

Baiawak, a kind of guana- an animal of the lizard tribe- In malay it is Béwak. (At Batavia benjawak and menjawak).

Bainat, evident, apparent to every one, a clear result.

Baiombong, a house centipede, found among old thatch, a couple of inches long, and with venomous sting.

Bait-ullah, ar: the house of God- the Kabah or sacred Temple at Mecca.

Bajag, Pirates, sea-rovers.

Bajirah, as Karang bajirah, a variety of limestone which is blue and very hard.

Bajirah, a variety of white ant which is luckily scarcer, but is more destructive than the common *Rinyu*. It is found more under cover, or in buildings. It is long in the body, and milk white with small red jaws. It will sometimes even creep up between the plaster and brick work of a wall to commit its depredations. It never builds up houses or passages of earth like the common Rinyu or white ant. It is a variety of Termes. Wajra C 616 a thunderbolt in general, or the thunderbolt of Indra-crystal, glass- Hard, impenetrable, adamantine. Perhaps both the limestone and ant have their origin or their name in this word. The former from its hardness, and the latter from eating their way through every thing.

Bajogol, a liane which is very serviceable in tying up the wood of dams in rivers, as it endures a long time. The root is of a yellowish colour and stinks.

Baka, mangroves, a particular kind of tree growing in Saltwater.

Bakakas, tools, implements, utensils. Furniture, moveables. Chattels. (Malay: *pakakas*).

Bakal, the raw material; the rough stuff to be worked up. To promise or have the appearance of. *Bakal luhur*, it will become high. *Bakal goréng éta*, that will turn out badly. (As a verb it is an auxiliary indicating the future time Fr).

Bakatul, the fine bran obtained in pounding rice clean. It is often baked in leaves and eaten, and as such is called *Pais bakatul.*

Bako, Tobacco- Nicotiana Narcotica, called also Tambako. *To bogah bako*, I have got no tobacco. The name betrays its introduction by Europeans, probably by the early Portuguese.

Bakti, good and meritorious actions in obedience to the word of God. Ngabakti, to do good actions, to do what a man's faith or religion requires. Bhakti, C. 485, faith, fidelity, devotion, worship, adoration. (Skr. the same).

Baku, a turn, a rotation, an assigned day or period for the performance of any work or duty.

Bakul, a large basket, such as used in Rice mills.

Bakung, a kind of lily with white flowers. Crinum asiaticum.

Bakutrak, the fourth consecutive year of planting the same humah field.

Bala, people, snbjects, attendants, privates in an army. *Ratu to bogah bala*, a Prince without followers or subjects. *Ari daik prang kudu mawa bala loba*, if you want to make war, you ought to bring many followers. Bala, C. 462, an army, forces, a man, a male. (Skr. *bala*, strength, power; an army, forces. *bâla*, an infant, a child; infantine; unwise, uninstructed. Wilson).

Bala, overgrown with brush wood and grass, obstructed with vegetation. Said of a plantation which is not properly weeded.

Balabar, to get spread abroad by report or tradition.

Balachang, a superior variety of Délan or Trasi. It is of a yellowish colour and made of the choice of materials from which Délan is made. Balachang admits of the interpretation Bala, C. 462, strength, power; young. The young part of what is vile. The stuff stinks. Chan, C 191. vile, base.

Baladah, to break ground, to begin a piece of work in the soil; to clear the ground for any work.

Baladahan, to make a commencement- to begin work in the ground.

Baladéwa, C 462, from Bala strength, and Déwa, divine; a deity so called, according to Hindu mythology; he was the elder brother of Krishna, and the third of the incarnations termed Rama.

Balai, an ancient and sacred spot, for making offerings and prayers. They are frequently found on mountain tops throughout the country, and are often still held in some degree of awe by the natives. *Baléyan*, C. 469 fit or proper for sacrifice. This is very likely the etymon of our Sunda word *Balai*, and it has penetrated into the Pacific, where the *Malai* is well known, or was so when the islands were first discoverd by Europeans, as a place of religious observances. In mariners Tonga Islands London 1818- in the vocabulary occurs „*Malai*, a piece of ground, generally, before a large house, or chief's grave, where public ceremonies are principally held".

Bālā, C. 469 is pure, clean, free from blemish, or defilement; fit to be offered- and Bālā-ya = Balai would be the object fit to be offered, or the offering. It is strange that this Sanscrit word, or its modification should have found its way into the distant Pacific islands (22).

Balambangan, the ancient name of the district now called Banyuwangi, at the East end of Java. The word is probably derived from Balang, to throw away, as it was used as a place of banishment by the ancient native princes of Java, and even now the Dutch

(22) *Bali*, Skr. an oblation, a religious offering, presentation of food to all created beings: it is the same as *banten*; there from is devided *bâleya*, fit or proper for a sacrifice; this is the same as the Pali *bâleya-n*, and I think our *balai*. The other derivation is not to be approved of, *bâlâ* meaning only in the feminine form and in a circumscribed sense, *pure*, (as of a female animal, which is fit for sacrifice). Fr.

government have a penal settlement there for convicts, who are employed rearing Cochineal.

Balanak, a variety of sea fish, very good in flavour, but very full of fine bones. Mugil Sundanensis. A mullet.

Balandongan, a place to keep or pile timber in- an open shed to store timber in.

Balang, to throw, to cast, to fling.

Balangan, to throw at, to aim at with any missile.

Balangkĕn, to throw or cast any object, as a stone or stick.

Balangsiar, to stroll or go about, raising the wind, or seeking the means of subsistance, or the necessaries of life.

Balanja, hire, cost, expense, disbursements, money for current expenses, pocket-money, wages, maintenance.

Balas, an eruption, or breaking out of pustules on the skin.

Balasawajar, an expression difficult to translate, answering to—D'ont tell me; do you think I am such a fool as to believe you.

Balawiri, to wander or go backwards and forwards to the same place.

Balé, a public building in every village, that serves for a mosque or place of worship, and it is here also that all strangers unknown to the inhabitants are lodged and fed. The Balé is probably of very ancient use, as it is still known as a petty Hindu temple on Bali. Bat. Trans. vol 22 Page 33/34. (It is the same as *Balai*; which see).

Balédog, to throw at, to strike at, to thwack, to thump.

Balég, ar: adult, marriageable, grown up to puberty- longing after the opposite sex.

Balén, turn, time. *Sa balén*, once, one time. *Tilu balén*, three times.

Balĕs, to return, to retaliate, to have revenge; to fly back as a spring or bent stick; such spring itself. *Bales surat* to answer a letter. *Panghadéan kula di bales ku goréng*, my goodness is requited with evil. *Ari sia sok jahil, mohal to di balĕs*, if you are malicious, you are sure to be retaliated upon. *Bales na bejad*, the spring is spoiled.

Bali, the island next to Java on the East, where the Hindu religion found refuge, and continued to be observed after the fall of majaphahit on Java, and the consequent introduction of Mohammedanism. A sort of Hinduism still exists on Bali. Mr. Friederich considers that the word Bali is of the same origin as Bantam, which see- and fancies that Bali was a sort of holy land of the Panditas, devoted to religious purposes and offerings, which in short the word implies. Bāléyan, C. 469 fit or proper for sacrifice. The word in its origin is no doubt the same as the Sunda word *Balai*- which see.

Bali, the after-birth, the placenta.

Balibat, a word heard in the names of some ancient divinities. The Badui have a divinity called *Dalam Balibat Jaya*. Bali- see voce. Bata, C. 455 descent, going down, descent from a height. The west- *Bali-bata* may be thus „brought down by sacrifices, by of-

„ferings" — and the whole set of words will be „The Dalam who is illustrious brought „down by offerings". (23).

Balik, to return, to go back. *Geus balik*, he has gone or come back.

Balik, the reverse, the other side, the back of any thing. *Di balik lawang* behind the door- *Di balik na*, on the other side of it.

Balikan, to return to the attack; to go over again, as work.

Balikkĕn, to send back, to drive back, to return, to put back.

Balimbing, an acid fruit, Averrhoa Carambola.

Balimbing bĕusi, another variety of averrhoa.

Baliyung, the native axe or hatchet; it has no shafthole, but the top is spindle shaped, allowing it to be set in its socket, at any angle. This is the native axe or hatchet, which is probably made after the model of stone axes, before iron was known. The shaft has a bit of the wood at right angles, at one end, for which purpose a piece of wood with its root has been selected. Round this projecting head- piece is fixed a bit of buffaloe hide, sewed together with thongs, which are also cut out of hide; and between the hide- cap and the wood, the head of the axe, which is a long spike of iron, is driven in. This spike turns round with a good knock, sideways and so the blade can be easily set at any angle to the shaft, and form, as may be desired, an axe or even a cooper's adze; and when set at any intermediate point, is found very useful for dubbing down wood.

Balla, European- a ball, the dance of Europeans. *Main bala* to dance.

Balok, a beam, a piece of timber. A rude representative of coin formerly used by the Dutch, being the end of a rod of Japan copper cut off in equal lengths and stamped. *Balk*, Dutch- a Beam.

Balong, to keep a sawah constantly under water, even at times when no crop is growing, which is thought to improve the land.

Baluk, small boats used on the rivers in the residency of Bantam, for the purpose of conveying merchandise.

Balumbang, a pool of water; the muddy pool which is always seen under the steps into a native house, caused by the washing of the feet.

Balung, a bone.

Baluntas, a shrubby herb growing near the sea shore, Pluchea indica.

Bamban, also pronounced sometimes Bangban. A Scitameneous plant, Maranta Tonchat or Maranta Indica, from which Arrow-root is made.

Bambung, a large Coleopterous beetle often fouud about cocoanut trees.

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(23) I should rather think it to be *baliwat*, possessed of offerings, rich in offerings, receiving many offerings. See *bagawat*. Fr.

Ban, a band, a belt with a clasp worn round the body- Ban, C. 458 tying, fastening, binding.

Banaspati, the genius or genii who preside over forests and their trees. Wanaspati, from Wana, forest; Pati, lord, C. 621-the Forest lord. (Known also on Bali as a devil.)

Banchang, drawn of work, or usual occupations, unhinged, attention diverted.

Banchét, a small and active variety of frog, common in Sawahs.

Banda, property, capital, means, riches; the prime cost. Bhanda, C. 486. Capital, stock of money to trade with. Probably means literally „what is tied together"- from Bandinawa, to tie. (*Bandha*, Skr. a band, binding, tying; a pledge. a deposit; the body Wilson).

Banda, The island of Banda in the Moluccos.

Bandar, a chief town, or trading place, a factory, an Emporium. Bhandagaraya, C. 491, from Bhanda, a vessel, a cup &c. Capital, stock. Agāra, a house, a store-room, a place where household goods; and utensils are kept. A treasury. Probably corrupted into our short *Bandar*.

Bandaran, a custom house, a place at the mouth of a river where toll is taken.

Bandé Agung, the reception hall of a great man.

Bandĕng, a sea-fish, much kept in ponds near the shore.

Bandĕng, name of an Arĕui or liane in forests- see Katalimbĕng.

Bandera, a flag, a banner. Portuguese. Marsden P. 50.

Bandil, a kind of pronged spear used by the police to take violent subjects; it is shaped like the letter Y, and the prongs being set with inverted rattan thorns, tear the flesh if escape be attempted.

Banding, to place next some other object; to compare by juxta position.

Bandrék, a warm drink, made of ginger, pepper &c.

Bandring, a sling to throw stones.

Bandung, two together, double, as two hens laying in one nest. The Etymon of this word may be Bandhu C. 459, from Bandha to bind, a kinsman, a relation, but especially of the distant or cognate kind. The Polynesian final *ng* has been suffixed. A friend, a brother.

Bandung, name of one of the divisions of the Prianger Regencies.

Banén, a hog, a swine; a term of reproach.

Bang, properly Javanese, of a red colour; *Kain bang*, a red batik cloth.

Banga, a character in ancient Javanese history, connected with the foundation of Majapahit and Pajajaran, see Raffles vol 2 P. 100/104. He is usually called Ariya Banga. On quarrelling with his brother Chiung Wanara, the empire of Java was divided; Ariya Bang'a with his brother Raden Tanduran founding Majapahit, leaving Chiung Wanara in possession of Pajajaran or the west end of Java. *Banga* C. 486. breaking,

splitting, a fissure, a division, a chasm; defeat, discomfiture. This name probably attached to him from the splitting of the royal authority in Java.

Bang'ang'ah, gasping and blowing for breath, as on ascending a hill. The etymon of this word is *ang* which appears to imply *apart*, *separated*, but is not used separately; it occurs in Anggang, and Bung'ang'ang- which see.

Bang'at, with force, with violence, excessively, beyond moderation in an extreme degree- severe- *Bang'at teuyn di gebujan*, you strike him too severely. *Maréntah jélema ulah sok bang'at teuyn*, in ordering people d'ont be too severe.

Bangbaluhan, a log of wood tied to the neck of a buffaloe or other animal, to prevent its fighting or goring the others.

Bangban, see Bamban, name of a plant- Maranta Tonchat.

Bangbang, an expression used with reference to the Eastern points of the Compass. The word is probably a derivative from the Javanese word *abang* red, and being duplicated will indicate the ruddiness of the East or of the rising sun.

Bangbang Siang, the break of day, dawn, the East. *Siang* is Malay for *early* or *day light*, and is not otherwise heard in Sunda than in this expression.

Bangbang wétan, the East, sun- rîse.

Bangbara, a black bulky kind of humble bee or Bombus, with sharp jaws which bores holes and nestles in timber. These insects are especially troublesome in buildings made of common jungle wood, most of which they will attack, if the wood has been cut when young. The insect is familiarly called „the Carpenter", and in Malay is *Kumbang*. (23).

Bangbét, one of the chief divinities of the Badui. The word occurs in the sense of a divinity in several *jampés*.

Bangka, dead, said particularly of cattle that have died in the wilderness without the knowledge of owners, and ar thus not fit for food.

Bangka, the island of Banca, celebrated for its tin. (*wangka*, Skr. the bend, or elbow of a river, the winding course of a stream. Might the island have been called after the currents of the sea about? Fr.).

Bangka, heard in the expression *Tuwa bangka*, an old obstinate or malicious person. Bangka is probably a contraction of Bangkawara.

Bangkawara, malicious, bad, wicked, perverse, naughty, acting contrary to orders. Bhanga, C. 486. fear, dishonesty, fraud, circumvention, cheating. Wara, C. 638. opposition: thus fraudulent opposition. (Might be derived from *wangka*, and *wara* best, chief, principal; meaning a person whose chief quality is bending and winding himself? Fr).

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(24) This might be the Skr. *bhramara*, *a bee*, which occurs also in Kawi and means not the honey giving, but the black humble bee, the Malay *Kumbang*. The corruption might be explained by the natives avoiding two *r* in the same word, wherefor they left out the first *r* (bhamara), and with their fondness for alliteration they put in another *b* = *bambara*, or bangbara). Fr.

Bangkayut, the straw of the ear part of paddy, after the grain has been removed.

Bangkol, a hook, a crook.

Bangkong, a toad. *Batu bangkong*, a trachyte stone or rock.

Bangkong, as Ki Bangkong, a large forest tree with hard, heavy wood.

Bangku, Portuguese Banco- a bench, a form, a sofa.

Bangkulu, Bencoolen in Sumatra. *Bangka-hulu*, old-Bangka Fr.).

Bangkwang, a white round root, something like a garden turnip, generally eaten raw. Pachyrrhizus angulatus.

Bang'o, a bird of the stork kind, with black body and white breast. Sometimes called by the Dutch the *Domine*, the *Parson*, in allusion to his wearing a small white band at his neck, and being otherwise dressed in black. Ciconia capillata. Called also *Bango Sésér.*

Bang'o butak, the bald Bang'o, from having no feathers on its head. It is larger than the simple Bango. The adjutant bird. Ciconia.

Bang'or, obstinate, self-willed, naughty. Hardy, as a plant or animal.

Bangsa, race, family, tribe. Nobility, of high or noble descent. Wansa, C. 614. race, lineage, family.

Bangsa-an, having noble descent, being of good family. Made in Malay into Bangsawan. (The Malay *bangsawan* is rather the Nominative case of *bangsawat*, possessing a lineage Fr.)

Bangsal, Paddy still in the husk but beaten out from straw.

Bangsal, a marine store house, a Banksaul- we do not hear this word in the interior, nor is it now a days in use along the coasts of Java, but exists wherever the native governments are still in force as in Bali. It is most likely derived from Bandha, C. 459, a pledge, a deposit, a tie, a fetter, a binding. Sala, C. 719, a house or hall. Bandha-sala would thus be a hall of deposit, and thus of safety for foreign traders. When foreign traders landed their goods in such a building, it was a kind of pledge for their good conduct, and that they would and could pay for any produce, which they might engage.

Bang'si, a clarionette, blown from the end.

Bang'un, appearance, shape, make, form. *Bang'un na bagus*, its shape is beautiful.

Bang'unan, a set, an assortmant. *Goöng tilu bang'unan*, three sets of Gongs, with other accompanying musical instruments.

Bang'us, the muzzle, the mouth of an animal.

Bantahan, to resist, to oppose, to rebel, to act contrary to orders in Malay Bantah-Marsden 49 to wrangle, dispute, contest, squabble, quarrel in words: and Perbantahan. M. 217. disputes, contention. Some people wish to trace the origin of Bantam on Java to this word Bantahan, contracted into Bantan, as indicating a rebellious, disobedient people, which character they generally possess.

Bantal, a sleeper for any thing to rest on. The lower part of a Chinese plough; the part to which the iron shoe is fixed.

Bantan, the present residency of Bantam, at the west end of Java. The Javanese and Dutch Dictionary of T. Roorda published at Amsterdam in 1847 gives this word Bantan, as implying-instrument, means; an offering. In Balinese *Banten* is an offering; and *Bantenan* are collective offerings. Mr. Friederich considers Bantĕn, to be a *Krama* or refined form for *Bali*, which by Clough's dictionary, Page 463 implies, Propitiatory offerings, religious gifts or sacrifice- which meaning Mr. F. is of opinion would apply to the island of Bali, since the same meaning attaches to the word *Bali* in Sanscrit. Mr. F. fancies that Bali was a sort of holy land of the Panditas, devoted to religious purposes and offerings, for which same purpose Bantĕn had originally been employed, but as such was destroyed by Hassan Udin, on the introduction of Mohammedanism. Other words in *Javanese* make a transfiguration as strange as Bali = Bantĕn, as for instance Kari = Kantun. T. Roorda, Page 172, to remain over; a remainder. Kirim = Kintun. T. Roorda Page 180. to send; any thing sent.

Bantar, a fall in the course of a river where the water runs over a smooth bottom, and even surface.

Bantat, an hermaphrodite.

Banténg, the wild cattle, the wild bull. Found amongst the mountains, or in lonely forests in the Sunda districts. The bulls are handsome animals, sleek and black with noble horns; the cows are inferior animals and fawn- coloured.

Banting, to knock, to dash, to fling with violence one thing against another; to get a jolt, to shake, to joggle.

Bantu, to assist, to aid, to help.

Bantut, stunted, of small growth.

Banu, the sun: occurs in ancient lore as Banu raksa. Banu C. 468. the Sun. Bhanu, C. 491 from Bhā to shine, the sun, light, a ray of light, a master, a sovereign, a Prince. Banu- raksa, protected by the sun. Sun-protected.

Banyak Wĕdi, the name of a character in the ancient history of Java. Raffles vol 2. Page 98. It means in Javanese *Banyak*, a goose- *Wedi* afraid, frightened. As an infant he was thrown away into the Krawang river in order to get rid of him, but being saved by a fisherman, was restored when grown up, and became Sovereign of Pajajaran, under the title of Chiung Wanara. The name of the „Frightened Goose" has no doubt reference to his having been cast a drift on the river.

Banyat, to come out or up from the water, or from a river- to emerge.

Banyuan, from Banyu in Javanese, water. To wash, to cleanse with water.

Banyumas, a residency on the South coast of Java to the Eastward of the Priangan Regencies; — Golden water".

Banyuwangi, an assistent Residency at the extreme East end of Java; the words mean

in Javanese „Scented water" — Here was formerly the old state of Balambangan.

Bapa, Father- Papa- Bapa. C. 459 a father.

Bapang, a metal plate worn on the breast of police-men, or other petty officials as a mark of authority.

Bapang, a variety of Mangga so called.

Bar, an idiomatic expression indicating- „pouring out" — is usually associated with *Bur* which see, and which means *Bar* in a greater degree. *Bar* when associated with *Bĕr* means to keep flying, flying about.

Bar-bĕr, said of birds or bats which keep flitting or flying around any place; flying backwards and forwards.

Bar-bur, to keep pouring out.

Bara, glowing cinders, embers, live coals.

Barabat, proceeding in a straight line, forthwith, right on.

Barahala, some mystical being, anidol- Bāra- C. 468, charge, custody- Bara. C. 461, important, of consequence. Hala C. 788 venom, poison of serpents. Halāhala, a sort of poison, a kind of snake. Barahala will thus be „Venom-loaded" and will denote some malignant being. (Malay برهال; Inscriptions of Malang *bharâla*, seems to be the same as *bhatâra*, in *Tagaly bhatála*; with the cerebral *t*, which is nearly related to *r* Fr.).

Barahma, usually called Batara Barahma, apparently the God Brama which see- occurs in Jampés and invocations.

Barai, to pay, to make a payment.

Baralak, the dead leaf branch of a Cocoa nut tree, which has withered and dried up.

Baralak, as kuda baralak, said of a horse which has a tail which sticks out stiff and rigid. Cock-tailed.

Baranang glittering, shining, as lamps or lights in the night, as burnished gold or silver.

Baranda, Port: Varanda. A Varandah, the open gallery of a European's house.

Barandi, European. Brandy.

Barang, goods, effects, particularly apparel, household goods or things for Sale.

Barang, an idiomatic expression, as *Barang Sapuluh*, about ten; *To barang nanya*, I did not chance to enquire.

Barangasan, violent in conduct, furious, easily enraged, petulant in speech.

Barangbang, the leaf frond of the Bettle nut and Cocoa nut palm, when dried up and turned red it falls from the tree devidently dirived from *Abang*, red in Javanese, as such fronds are then dried up red. In *Javanese* Barangbang means red- onions.

Baranghala, obstructions, things is our way, difficulties.

Barani, the loadstone, called generally Batu Barani, perhaps derived from Bhrāntiya, C. 502, whirling, going round, revolving (as a compass does). In the back part of Jasinga towards the Kĕndang mountains, there are some rivulets called Chi-Barani. This name may be a modification of Bawani, the consort of Siva or his attribute of *Courage*,

or be a modification of the plural of wani = warana or wararani, daring, courageous.

Barat, the west-Barat is a word very generally used for West, not only in Sunda, but in Malay and Javanese. The Sunda people have also a still more commonly used word, viz *kulon* of the same import. It strikes me that *Barat* may have a Sanscrit origin from Bahinawa, C. 466 to go down, to set as the Sun- or more probably the first syllable of this word *Ba*, which is also heard in *Badiya* C. 468 from *Ba* and *diya* water, the ebb or reflux of the tide, low-water. Rata, C. 581, a country, a district and by contraction *Barat*, the Country of the setting sun.

Baraya, Relations, of the same descent or blood, kindred. Probably the same as Bharaya C. 492, charge, custody, derived from *Bhara*, which in its turns is from *Bhrae* to nourish.

Barĕlih, uneven, rough, shaggy.

Barĕng, at the same time, together, simultaneously.

Barĕngan, to work in concert, to do at the same time.

Baréra, the piece of wood used to strike the threads together in weaving.

Baréto, formerly, some timc ago. *Poi baréto*, the day before yesterday.

Barĕubĕui, name of a large forest tree. Gynotroches axillaris.

Barĕuh, swollen, inflated, a tumefaction in the flesh.

Bari, stale, old from keeping, as provisions; musty, mouldy.

Bari, Indeed, even though. *Bari saha nu daik*, Indeed who would like it.

Barimbit, a general fear caused to the inhabitants of any part of the Country, by the presence and ravages of tigers. A general panic.

Barinjil, uneaven, rough.

Baris, a line, a stroke, a row, a range. Military array, to drill- of the rank or quality of. *Baris ménak*, of noble birth, of the quality of a nobleman. *Baris kuring*, of the common people.

Baron, proyo Nusa Baron, an island off the South coast of Java, near its last end, off the districts of Lamajang. Can this be an island risen by volcanic force from the waves within the ken of man, and hence called *Baru-an* = *Baron*, by Malay traders along the South coast in ancient times, as *Baru* is not Javanese or did the traders from India find Marabolans upon it and then gave it the name of Barā C. 461, the three noted Myrobolans, viz. Terminalia Chebula, emblic, and belerica?

Baru or Wang baru, Ten Copper doits or two stivers. Baru is a Malay word and means New. The Sundas use also *Tahun Baru*, the new year, of Europeans or Chinese.

Baruang, Poison. The bear of Sumatra and Borneo.

Baruang alas, literally interpreted, Forest poison, is a large caterpillar-looking insect, which the natives say poisons water when immersed in it. It is the Cladomorphus Phyllinus of zoology.

Barujul, the native plough for dry lands, composed of a crooked piece shod with iron, and a beam to drag it by.

Barumbung, Paddy straw next the ear- each individual stalk.

Baruna. Varuna, the deity of the Hindu mythology who presides over the ocean, and over rain. *Waruna* C. 625 the deity of the waters and regent of the west. Water or the ocean.

Barus, the name of a place on the West coast of Sumatra where the best camphor is produced, hence called *Kapur Barus* = Barus lime.

Basa, speech, language; behaviour, manners. *Basa Sunda*, the Sunda language. *Basa jero*, refined language, the language used about courts or towards great men, and corresponds with the Basa Dalam of the Malays. see Jĕro. *To bogah basa*, he has no manners; literally he does not know how to select his words. Basa, C. 465 and Bhasa, C. 493, word, speech, dictum.

Basa, points to some particular act or time. *Eukeur basa orang kagunung*, at the period when we went to the mountains. It is probably only the former word in a modified acceptation. (It might be *wāsa*, house, habitation, from *was*, to dwell; the given example would in this case to be explained: *at the time we dwelled in the mountains.* Fr.).

Basar, the power of God to see all things, all-seeing.

Basĕuh, wet, moist- *Samping na baseuh*, his body cloth is wet.

Basi, a large dish for a joint; a platter, a large bowl.

Baskat, a sort of waitscoat; a close garment for the breast This sounds like a corruption of the English word *waist coat.* It ties with strings on both the right and left breast.

Basuki, a place and residency at the East end of Java, so called after the Indian Serpent king *Wasuki*, who in Indian and Balinese mythology accompanies Siwa, and is a conspicuous character. Bat. Trans. Vol 23 Page Page 24. Basuki on Bali is one of the Sad-kahyangan or six temples, and is situated at the foot of the Gunung Agung in Karang Asam. Bat. Trans. Friederich Vol 22.

Bata, a brick, a building material.

Batal, love and affection broken and dissolved; to become unclean and unlawful.

Batang, appears to be a nearly obsolete designation for a Deity, or for some superior being connected with old superstitions. The word is still in use among the Badui of South Bantam, who still adhere to a form of worship partly derived from Hinduism, or the former religion of the Javanese. Thus they talk of the *Patang jala* or *Batang jala*, as one of their chief divinities, and with them occurs the expression, when they are in difficulty or much fatigued, of *Hari Batang tulung Maung.* The word Batang may be a corruption of *Batara* which see. *Wata*, C. 617 among other numerous meanings has that of „a Tiger, the Bengal tiger" or the Tiger Royal. The initial *W* in the Polynesian tongues is often commuted for B. This mutation is also known in Singhalese, Clough Page 454 under the letter B says — „Considerable difficulties arise from a custom which has gained both among authors and Copyists substituting

the B for W and vicê versa" a final *ang* is also frequently added to words, by which the original *Wata* would become *Batang*. This appears to be the more probable as this *Hari Batang* is associated with *Maung*; the colloquial Sunda word for the Tiger Royal. Batang may also be a corruption of *Dèwata*, with the initial *Dé* dropped, and *ng* suffixed. *Hari*, C. 787 is derived from *Hara* to take, and is a name of Krishna or Vishnu, Yama or Indra, and the expression Hari batang tulung maung will thus mean—„Oh God Krishna, help me oh Tiger". Batang Jala may mean the God of magic or delusion. Jala C. 210 magic, conjuring, illusion, supernatural deception. Throughout Java till this moment the natives have a superstitious reverence for the Tiger royal, and will not hurt or kill it, unless it first has *dosa* or sin, and has killed a human being, or some of his Cattle. *Batang* is the name of a place and districts on the north coast of Java in the residency of Pakalongan, where the Prahu mountains come down near the shore. In these same Prahu mountains are found many remnants and remains of temples from Hindu times, and the name of Batang may perhaps be in some way connected with the Divinities there formerly worshipped. Another name of a place in this locality which attracts attention as being of Hindu origin is *Sraman* near Simbang. Clough Page 778 gives Sramana, from Srama to perform acts of austere devotion- an Ascetic, one devoted to meditation for the purpose of obtaining final emancipation from existence; a Buddhist ascetic, a beggar, a religious mendicant, a Buddhist priest.

Batang may also be explained as derived from Bata C. 455 descent, going down, descent from a hight. To the Sanscrit Bata the Polynesian *Ng* may have been added as a termination, and Batang may mean the low land, the low country along the foot of the lofty and sacred Prahu mountains. see also *Balibat.*

Batara, The Hindu Godhead. The Sundanese apply the designation to all the divinities, as Batara Guru, the chief Hindu God worshipped on Java, Batara Bisnu, Batara Gana or Ganesa &c. Guru among the Hindus was a kind of spiritual guardian of youth, one of the names of Brihaspati, the preceptor of the Gods - Clough Page 178. Batara Guru, however, on Java appears to have been the chief Hindu Deity worshipped, but whether Siwa or Vishnu is not evident. Crawfurd dissertation or Malay grammer Page 238 says that, on the authority of Professor Wilson, no doubt the Hindu god intended was Vishnu.

Awatara, C. 51. *awa*, down, *tara* to cross or pass: a descent, this word is used by most of the oriental nations to express the incarnation of their deities, or their descent from heaven to Earth; and in Hindu history it particularly refers to the incarnation of Vishnu in ten principal forms, viz 1, the fish- 2, ihe tortoise- 3 the boar- 4 the man-lion- 5 the dwarf- 6 and 7 the two Ramas 8. Krishna- 9 Buddha, and 10 Kalki- see Bisnu. (Cf. *Oesana Bali* Tdsch. Ned. Ind. IX. 3.257. Fr.).

Batari, a female goddess; the female of Batara.

Batawi or Batavia, the Capital of the Dutch possesions in India, situated on the island of Java in the Sunda districts, and founded A.D. 1619 at the ancient Jakatra.

Bati, profit, gain-maybe derived from Bhataka, C. 491, wages, hire, price.

Batik, a particular method of dying Cotton cloths, the pattern being first traced with liquid wax and the cloth then dipped in the dye stuff; the places under the wax are not dyed, and when the wax is subsequently removed, the pattern becomes visible. Pattern, design.

Batin, ar: hidden, occult, interier, ulterior- the future, what is not yet known. Inward thoughts, what we ourselves only can know.

Bating, no, not all, none at all, oh never!

Batok, the shell of a Cocoanut. Babatok, the skull.

Batu, a stone, a rock. *Batu asahan*, a whetstone; *Batu uji*, a touchstone; *Batu bata*, a brick; *Batu riyeus* or *Batu giling*, a flatstone for rubbing down any vegetable matter to a pulp, see Pangriyĕusan. *Batu Barani*, the loadstone perhaps from *Bharantiya* C. 502, whirling, going round, revolving (as a compass does).

Batuk, a cough, to cough.

Batur, a companion, a fellow in labour, in play etc. Batur is in very extensive use, and means generally-other people, our companions or neighbours; a neighbour, a person in same circumstances as ourselves. *Beunang batur*, my neighbour got it.

Baturan, to keep Company with, to keep in Company, to associate

Bau, smell, odour, scent. Smell or stink. *Bau na seungit*, the smell is sweet. *Bau na busuk*, the smell is stinking.

Bauh or Bahu, a measure of land, of which four make one Jung. Bahu, C. 470 the arm. The Bauh recognized by government on Java contains 500 square Rhinelands roods or Tumbaks of each 12 × 12 = 144 square Rhineland feet = 72.000 square Rhineland feet. Now as 0.94310 Rh: feet = 1 Eng: 72.000 or 1 Bauh = 76344 square English feet per Bauh, or a trifle more than $1\frac{3}{4}$ English acre of each 43.360 English square feet.

Bauh, the fifth in descent, the father counting first; and the terms for each relation ship are thus expressed; *Bapa*, *Anak*, *Inchu*, *Buyut*, *Changgah or Chénggéh* and *Waréng*. These four last terms appear to be inversely used, thus the Bapa will call the 14th generation from himself, his *Bauh*, and that same Bauh will allude to the same Bapa as his Bauh. These lines complete *seven generations*, which the natives designate as *tujuh turunan*, and which in general is considered very ancient, and when property is at stake, if it has been in the family for seven generations, it amounts to what we call *prescription*.

Bauk, whiskers, hair on the cheeks.

Baur or Bawur, mixed, blended, intermingled.

Baurkĕn, to mingle, to blend.

Bawa, to bring, to fetch, to carry, to convey, to take away.

Bawa, on Bali a name of Siwa, implying Nature. Bhawa, C. 493 nature, a state or condition of being. Friederich Bat: Trans: Vol 22 P. 35.

Bawal, a sea- fish, the pomfret. Stromateoides Cinereus.

Bawang, an onion. allium.

Bawani, the consort of Siwa, his attribute of courage- see wani.

Bawat or Payung Bawat, an umbrella of oncient times; a state umbrella. Such as rebels carry about with them when they rise to resist the government, as they are considered badges of authority. On Java there is an appropriately coloured Bawat for each gradation of rank, the gold Bawat indicating the highest authority in the land, and used by the Sovereign or the European Governor General.

Bawon, a proportion of the rice crop given for reaping, often also called *Gachong*.

Bawur, mixed, mingled, blended.

Bawurkĕn, to mix, to mingle, to blend. (see *baur* and *baurken*).

Baya, evil, mischief, danger. *Hayang ulah nimu baya*, I hope not to meet any evil. Baya, C. 460 fear, terror, alarm.

Baya in Jampés in Sunda means West. see Sĕri.

Bayah, the lungs, the lights.

Bayangan, something or person that we have design upon to possess; marked ont as our own. *Bayangan Ratu*, the Prince intends to have it; the prince has set his eyes upon her, said of a woman.

To fail or be worsted in an encounter; wounded. *Unchal bayangan* a wounded deer

Bayangkang, stringy, porous and dry; said of fruit or edible roots.

Bayar, to pay, to discharge a debt.

Bayaran, payment, disbursement.

Bayong, the young or small fry of the fish Gabus. Ophicephalus striatus.

Bayu, as Batara Bayu, the god of wind, Aeolus. Wayu, C. 638, air, wind, derived from *wa* to go, and *an* affinitive.

Bayunan, as Bayunan Ratu, a royal bed- chamber.

Bĕ, a particle prefixed to substantives and adjectives, by which they obtain a verbal form; as *Bodo*, stupid, *Bebodo* to make a fool of; *Buah*, a fruit, a piece of fruit, *Bebuahan*, a Kidney, which from its shape suggests the idea of a fruit. The crude form of the word, to which *Be* is prefixed, does not always occur separately, as is Bĕbĕd, Bĕbĕk, Bĕdag.

Béa or Béya, impost, custom, duty, toll. Crawfurd gives Béya as Sanscrit, meaning a Cowrie shell, such shells were formerly used to represent money or value.

Béak, done, expended, finished, got through, used up.

Béar, soft and crummy, not moist or adhesive but easily falling to pieces, or asunder like sand.

Béas, rice cleaned from the husk and bran, but not cooked. Also the cleaned grain of any plant, as *Beas kopi*, cleaned Coffee beans.

Bĕbadak, a long funnel-shaped bambu basket, which being filled with stones is much used in damming rivers. The name is apparently derived from *Badak*, a rhinoceros, a large bulky unwieldy animal.

Bĕbajég, the hamstring, the main tendon of the hind leg.

Bĕbalasan, an eruption on the skin, a sort of scurvy.

Bébas, cleared and square as a debt paid off, discharged.

Bĕbatok the skull, the cranium.

Bĕbatu, the stone used for any particular use, as a weight for scales, for a standing clock etc.

Bĕbéakan, using your strength to the utmost; in any extreme degree, putting forth your strength, or exertions till they are *béak*, expended.

Bĕbéchék, to work a bit of swamp for planting paddy, using only a pachul or hoe, and not a plough and buffaloes.

Bĕbĕd, to tie up with a bit of string, to tie round and round. *Ubed* implies a higher degree, more entangled.

Bĕbĕd-upih, an upih well filled with provisions for a journey etc.

Bĕbĕdah, to open or make new Sawahs. New sawahs lately made.

Bĕbĕgér, young and full of flesh and activity. *Chowéné bebegér*, a full grown maidenhead.

Bébék, a domestic duck; called also *riri*-anas.

Bĕbĕk, to pound fine, to beat in a mortar, anything pounded or ground fine; said especially of grinding rice till it is perfectly clean.

Bĕbĕl, glans penis.

Bĕbĕlĕdogan, squibs and crackers, fireworks.

Bĕbĕndu and Bebendon, disgrace, loss of favour, dishonour.
From *Bandhu*, C. 459, what is bound. *Bandhura*, C. 459 injurious, mischievous.

Bébéné, a female sweet heart, a mistress, an affianced woman.

Bĕbĕng, of the same size or diameter throughout its whole length; not tapering to a point.

Bébér, spread out, opened out; clear, evident.

Bĕbĕra- new-made Sawahs. Sawahs that are kept the year through under water, but not planted, in order to improve them.

Bĕbĕurĕuh, a sweetheart, a young man engaged in marriage.

Bĕbodo, to make a fool of, to deceive.

Bĕbuahan, the kidneys- from Buah, fruit.

Bĕburak, to chase away, to disperse, to scatter.

Bĕchara, a matter of lawsuit or judicial investigation, see Pichara, derived from āchāra, C. 61. An established rule of conduct, an ordinance, an institute, a precept. To which is prefixed the Polynesian *Be* which gives it a verbal form. *Gedong bechara*, a town-

hall, a place where public matters are discussed, a court house. (25)

Béchék, muddy, miry, soft and dirty as the earth after rain.

Bědag, to overtake, to come up with *di udag kabedag*, chasing him he overtook him.

Bědah, torn, burst, rent asunder: to open or make new Sawahs-Bhédya C. 499, broken rent, torn.

Bédah, different, varying, other, distinct, separate- Béda, C. 479 dissention, disagreement; or from Bhéda, C. 499, dividing, separating; distinction, sort, difference. (Skr. *bhêda*).

Bědahkěn, to make any opening for water to run out: to make a gap.

Bědak, a cosmetic for the skin, made from rice-flour and mixed with something to scent it. It is kept as a powder and when wanted for use is mixed with a little water, and then rubbed on the skin; much used by young women.

Bědamé, at peace, reconciled, of one mind, concord.

Bědas, strong, powerful.

Bědaya, women who sing and dance before native chiefs. Called in Bantam *Réjang*. The *Bedoyo* of the Javanese.

Bědil, a gun, a hand gun, a fowling piece. Wédi or Wédilla, C. 668. shooting, explosion.

Bědodon, a kind of trap set to take fish wherever there is a small fall of water; the water passes through leaving the fish. A small temporary *Saäpa*.

Bědog, a common chopper, or cutting instrument worn by every native, and used for cutting wood &c.

Bědol, burst, as a dam or embankment swept away by water.

Bědug, a drum, viz. a hollow cylinder of wood with a hide stretched over only one end, the other end being left open. Such *bedugs* are hung up in the mosques to call the people to prayers, to give notice of a death &c., and are beat on all occasions of alarm. *To nyaho di palobah bedug*, he does not know where abouts the bedug hangs, a sly way of saying he never goes to the mosque to say his prayers, and thus does not even know where the bedug is to be found.

Bedul, a pig, swine; an opprobrious epithet.

Bégal, to way lay, the act of high way robbery or murder- a high way man.

Beg-breg, the breaking or snapping of sticks or young trees, as when some wild beast rushes along: to fling down in a confused heap.

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(25) It is a corruption of the Skr. *Wichara* (Malay *bichara*), the exercise of judgment or reason on present object, investigation, consideration, deliberation; discussion, dispute. Wilson. The Malay *bichar* means to speak deliberately, to discuss. Fr.

Bĕgog, a monkey, apparently so called from squatting on trees and looking at people see *Gog*.

Béh, an interjection, of sight; there it is! look! it appears; behold! *Béh bai témbong*, looking I saw it. *Béh bai kanyahoan dosa na*, Behold his sin became manifest.

Béja, news, report: the talk of all people.

Béjakĕn, to spread a report, to send news.

Bĕjad, knocked up, ruined in strength, jaded, feeble, rendered useless for any particular purpose- spoiled.

Bĕjig, poor and mean looking.

Bĕkakas, tools, instruments. (See *bakakas*).

Bĕkékĕn, to hold open, to split open with the hands, to part.

Bĕkĕl, food, provisions, victuals carried on a journey.

Béksér, frequently piddling, water gushing out readily.

Béla, aid, assistance; a seconder or supporter, a protector- *Batur kudu di bela-än*, we must bring help to our neighbours- *Aing mengké jadi béla sia*, I will become your protector. On Bali, according to Friederich Bat. Trans. Vol 23 Page 10. Béla is the burning of a wife in a fiery hole, separate from her husband. Into this she jumps without krissing herself. Béla has been described by Crawfurd as implying *Retaliation*, but as far as I (Friederich) can learn, the Bali meaning of the word implies rather the Sanscrit *welā*, sudden and easy death (*Wilson*). This becomes plain from the manner in which it takes place, also from the circumstance that the attendants of a chief who has been killed in battle, and who make an amuk and die with him, are also called *Béla*. In general in Bali the word implies „the act of dying with a superior", as the wife with her husband, the slave with his master, the attendant with his lord.

This word is probably derived from *Billa*, C. 473, a sacrifice of animals to demons, or an offering made in honour of deceased ancestors. In Malay it means to accompany in death; the voluntary sacrifice of a woman at the funeral of her husband—or it may come from *Béla*, C. 478, power, strength, force, might.

Béla, ar: misfortune, evil, hurt. بلا experimentum, tentamen, difficultas, aerumna, afflictio, Freytag.)

Béla-än, to support, to give assistance to, to maintain, to succour. *Bela-än paih*, to support, to succour even unto death; this expression is still frequently heard in the mouths of our mountaineers, and is most likely derived from Buddhist or Hindu times when the wife sacrificed herself on the funeral pile of her husband.

Bĕlabur, spread out, scattered.

Bĕlai, injury, calamity. *Jauh belai*, out of harm's reach.

Bĕlang, pie-bald, party-coloured, black and white. *Kuda belang*, a pie-bald horse.

Bĕlang wayung Hyang, name of a supernatural dog in the Manek Maya, formed from the dirt washed from the body of Wayu Hyang with rice water. This dog was

black with a streak of *white* extending from the tip of his nose, along the ridge of his back, to the extreme point of his tail. Raffles Vol 2. appendix.

Bĕlĕdog, the report of a gun, or of fireworks, as of Crackers.

Bĕlĕdug, a loud hollow sound, as of some object or body falling.

Bĕlĕdug, Ketan rice boiled in a Cocoanut along with the pulp, and thus making a mixture.

Bélék, having sore, weak and watery eyes.

Bĕlĕkék, a snipe. Scolopax.

Bĕlékér, the third time of consecutively planting the same bit of cleared forest land. The third year's crop of Paddy off such land.

Bĕlékĕun, having cracked and sore soles of the feet.

Bĕlĕt, stupid, dull at learning.

Bĕlĕtok, to explode, to make a loud report in firing off, splitting or bursting. *Beletok bai bedil bitu*, the gun went off with a loud explosion. *Batu na kabeuleum beletok bai beulah*, the stone being exposed to fire split with a loud report.

Bĕling, broken earthenware pounded fine to clean iron with, especially knives.

Bĕlo, a young horse still retaining its shaggy coat.

Bélot, round about, circuitous. *Jalan bélot*, a round about road.

Bĕlu, disgusted, having an aversion, wearied and vexed.

Bĕlud, a kind of eel living in boggy earth.

Bĕludru, Portuguese Veludo, Velvet. *Jamang beludru*, a velvet jacket.

Bĕmbĕm, a fruit resembling a mangga. (*Kabambam*, Batavia).

Bĕnang, sewing thread.

Bĕnchar, split, cracked open.

Béndi, a gig, a buggy.

Bĕndu, anger, passion, wroth, rage, impetuosity of temper, Crawfurd calls it Malay.

Bĕndung, to stop the course of water by dams or other means.

Bĕndungan, a dam or embankment to retain water.

Bĕnĕr, true, right, genuine, real. Straight, exact.

Bĕnĕrkĕn, to adjust, to put in order, to correct.

Bĕng, the idiomatic expression of throwing or flinging.

Bĕng'ang, the venereal disease; the name of a tree with fruit like that of the Durian or Kadu.

Bĕng'auk, a hobgoblin; a term used to frighten children.

Bĕngbĕng, said of the report of a gun.

Bĕngbĕng, of even size throughout, as a bambu or log of wood, which is of even thickness throughout. The same as Bĕbĕng.

Bĕngbĕng, said of water which flows back towards its source, particularly in water ways which are not cut deep enough.

Béngbréng, in a row, in a regular line. *Hayo maka béngbréng*, come stand up in a regular line.

Bénggala, Bengal. Used in a vague sense as implying a distant country. The people have *Paré benggala*, Bengal paddy, and *Chaw benggala*, Bengal plantains, a name of which, however, they do not know the exact meaning.

Béngkél, said of a Kawung palm tree, which yields little toddy.

Běngkěr, the hooping in a circular fishing trap, which keeps it open, and prevents it from collapsing; a hoop—called also *Seungkeur*.

Béngkok, crooked, not straight, curved.

Běngkung, bent or curved like any thin matter or plate which gives way to forces. Hump backed.

Béngo, warped, bent, crooked, not flat and even.

Béng'ong, stupidly gazing, dismayed.

Béngsal, unlucky, not successful, luck coming with difficulty.

Běng'uk, a legumenons pod, also called *koas*.

Běning, clear, limpid, pellucid. This is properly Malay, and is seldom or never heard in conversation, but on Champéa is a river *Chibening* limpid river. *Hérang* is the usual Sunda word.

Běnit, to be fond of women, always after the lasses.

Běntak, to scold, to speak roughly to, to frighten with fierce words. To shove roughly.

Béntang, a star.

Béntang timur, the Eastern or morning star.

Béntang buntutan, a Comet, a star with a tail.

Béntar, to become known, to gain publicity.

Béntél, a Couple of handsfull of seedling paddy plants tied together.

Běntěli, a forest tree which gives a milky sap used for destroying worms in children, when it must be mixed with sugar and water. This is the best vermifuge which natives know.

Bénténg, a fortification, a stockade, a battery, military trenches.

Bénténg, the familiar name for Tangerang, 15 Pauls Southwest from Batavia, where the old Dutch company had a Bénténg or fort.

Béntés, correct and clear in speaking, having good pronunciation.

Běntik, bent like a sword, having a round bend; folding together by means of a joint or hinge.

Běntur, to dash, to knock, to joggle, to strike against.

Běnyéng, a plant the root or bulb of which being scorched and bruised, is made up into small candles or torches.

Běr, the idiomatie expression of flying, as *ber bai hiber kabéh*, and away they all fluttered and flew.

Bĕra, many, plenty, abundant.

Bérag, Hot with love; Elated, in high spirits.

Bĕrĕbut, to quarrel and scramble for any object; to snatch from another.

Bérék, to be noisy, to babble. *Ulah bérék*, D'ont be noisy, keep quiet.

Bĕrĕkah, propitious, favourable, prosperous, blessed with success.

Bĕrĕkat, ar: lucky, blessed. *Berekat Allah*, the blessing of God. Having in superabundance, more than we can get through; victuals remaining unconsumed at a feast. Enough and to spare

Bĕrĕkéké, a disease in growing paddy caused by a worm.

Bérés, in even and neat order, pretty, handsome.

Bĕrod, the name of a scaleless river fish.

Bĕrod, confounded, in a mass, as *Kiamat berod*, things are in a miserable plight.

Bĕs, the idiomatic expression of forcing in or stabbing.

Bĕsĕsĕt, to cram or force into a small aperture.

Bĕsot, slipped out, sprung out, come out with force.

Bĕt, the idiomatic expression of cutting through at one slap, as of small trees or twigs.

Bĕtah, to have pleasure in, to be gratified with, to have a delight in.

Bétan, as, like to, similar to. Pantan in Malay- Marsden Page 230, like, as, resembling probably of the same origin.

Bĕtok, name of a fish in swamps, which is hard-lived, and survives long even out of water.

Bĕtus, split, broken, particularly when by breaking any liquid flows out.

Bĕubĕr, a sash or belt worn round the loins, to keep the body firm whilst either walking or at work. All natives wear a bĕubĕr

Bĕubĕuntĕuran, name of a variety of grass.

Bĕubĕurĕum ĕndog, the yolk of an egg.

Bĕubĕut, to dash, to smash against any thing, as a tiger would smash its prey against a tree or rock

Bĕu-ĕus, wet, moist, wet in a less degree than *Baseuh.*

Bĕuhĕung, the neck; *Siket beuheung* up to the neck, as far as the neck.

Bĕuhngar, Rich, affluent, having abundant possessions. *Sugi ku pikir beuhngar ku akal*, rich in thought, affluent in device.

Bĕukah, open, expanded, as a flower or seed head; particularly said of Paddy when the ears shoot out.

Bĕukas, mark, trace; said of a gun which has been shot off, and leaves the trace of the powder.

Bĕuki, to have an appetite for, to relish, to desire to eat, to be fond of any act even other than eating. *To beuki ka na kéjo*, he does not like rice. Used also figuratively as: *Sok beuki bohong*, he is fond of lying. *Beuki kolot beuki bang'or*, the older he gets the worse he is. *Beuki* in this latter sense is *the more.*

Bĕukrĕuh, coiled, or huddled in a heap, as a person or animal asleep, any thing lying in a heap in a hole.

Bĕulah, split, divided; to split, to cleave, to rend; Part, portion, side, quarter. Evidently derived from *Bila*, C. 473, a fissure, a rent, a perforation.

Iyo suluh kudu di beulahan, this fire wood must be split up.

Papan na beulah, the plank is split.

Sa beulah ti wetan, on the East side.

Beuleum, to burn, to consume with fire.

Bĕuli, to buy, to purchase; *hanto kabeuli*, I c'ant buy it, or literally it cannot be bought (by me).

Bĕulit, a turn or hitch of a rope or string; entangled; twisted or twined round. *Kabeulit*, entangled by a rope getting twisted round.

Bĕunang, to get, to obtain, to get possession of. *Beunang na*, what is got, the thing obtained.

Bĕunĕur, full and good as grain or seed. Applied figuratively to any thing which turns out well and satisfactory. *Bilang beuneur*, truly said, no mistake. *Pare na beuneur*, the paddy is full in the grain.

Bĕunĕur héjo, said of growing paddy, when the husks are full, but the grain still green.

Bĕung'ĕut, the face of man or animal; the countenance.

Bĕungkak, swollen or risen slightly, as rivers by rain.

Bĕungkĕut, a parcel or bundle, any thing tied together, as firewood, Paddy, vegetables etc. *Di beungkeut*, to tie together, to tie up.

Bĕuntah, awake, with the eyes open.

Bĕuntas, to break down, to demolish. *Beuntas pager*, to break down the fence, to exceed one's authority, to use unlawful violence.

Bĕuntĕur, a small fish in the rivers or in ponds, of a yellowish tinge. Barbus binolatus.

Bĕunyĕur, small broken rice, the grains which are broken in pounding or grinding.

Bĕunying, a variety of wild fig tree. Ficus fistulosa.

Bĕurang, in the day time, the day time in contradistinction to night. Also applied as indicating an advanced period in the day, towards noon, and thus not very early in the morning. Early, not at a late period.

Bĕurat, heavy in weight; also used figuratively to indicate affection for any one. Bara, C. 461, heavy, weighty, important, of consequence. *Batu beurat* a heavy stone. *Beurat ka anak éwé*, having an affection for child and wife.

Bĕurat sangga, said of ripening paddy, heavy on the stem.

Bĕurĕum, Red; verbally *Ngabeureuman*, to make red, that is to make any one ashamed of himself, to worst an adversary.

Bĕurĕum buntut = Red-tail, name of a fish in the rivers.
Bĕurĕum pipi = Red-cheeks, name of a fish in the rivers.
Bĕurit, a mouse, a rat.
Bĕusi, Iron. *Beusi Purasani*, the loadstone. The word Purasani is probably a corruption of *khorasani*, which at Page 125 of Marsden's Dictionary is interpreted as a Persian word meaning „fine tempered steel of Khorasan."
Bĕutĕng, stopped, left off, as any work or occupation. Said of a person who has lost a situation or occupation. Ceased from employment.
Bĕutĕung, the belly, *Nyiri beuteung*, belly-ache.
Bĕutĕung, properly *Adi beuteung*, which see.
Beuti, any yam or bulbous root; any bulb growing in the ground, at a root.
Béwat, a fine, to punish by fining. Applied also to government exactions, which are looked upon as fines or impositions.
Béwok, a long and shaggy beard.
Béwok, an insect resembling a Jangkrik; a kind of cricket.
Bĕwuk, a bird like an owl.
Béya, same as Béa, which see. Custom, duty, toll.
Béyé, soft, moist and easily giving way to pressure. Approaching a liquid state.
Bi, an abbreviation of the word *Bibi*, aunt, which see.
Biang! is an exclamation of surprise, either denoting fear or admiration. Also denoting mistrust, and at the same time half putting the question: Do you think I am such a fool as to believe you? This word is probably of Sanscrit origin, and would be properly represented by *abhi hyang!* which will mean „the Profound Divinity." „The superlative divinity." *Abhi*, C. 39 is a preposition implying similarity, before (in the presence of), separation, severally, wish, desire; also, Conjunction, as belonging to, with respect to etc. Abhi in Compound words implies *very*, *emphatic*, *before*, as *Abhikkanta*, C. 39 from *Abhi*, very, *kanta*, good excellent, good in the highest degree. *Abhinya*, C. 39 from *abhi* very, *nya* Knowledge, profound knowledge, supernatural acquirements. And in the same manner we may form *Abhi hyang*, the most excellent Divinity, the supernatural Divinity. So also may be explained the name of *Abiasa*, one of the early sovereigns of Java, see Raffles Vol 2. P. 80. from *Yasa*, C. 572, fame, glory, celebrity, renown, thus *Abhi-yasa*, renowned in the highest degree. So likewise in the words *Abiseka*, which is still current on Bali for the anointing of the Rajahs. *Abhi-seka*, C. 40 from *Abhi* before, *Sikta* sprinkling, an anointing, royal unction; *Sikta*, C. 730 from *Sicha* to sprinkle, and *kata* affinitive-sprinkled, wetted. *Abhirupa*, *abhi*, emphatic, *Rupa*, beautiful, extremely beautiful (26).

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(26) *Hyang*, so written, is no *Sanskrit*; the composition of such a word with a Skt. particle, *abhi*

To return to the Sunda language we have *Bianglala* a Rainbow. *Lala*, C. 604 wavering, unsteady, fickle, *Abhi-hyang-lala*, the most excellent divinity who wavers or is fickle, from the evanescent nature of the rainbow. *Abhi-hyang* has here again been contracted into *Biang*. Raffles gives *Yang-lalah* for the Rainbow in Balinese.

That the Sundaese no longer dream of the real meaning of the word *Biang*! which is nevertheless so often in their mouths, is no wonder, seeing that they have been so long converted to Mohammedanism, and all that they almost know of the former worship of their forefathers is comprehended in the words *Agama Buda.*

Bianglala, the Rainbow, see above voce *Biang.* Vide Katumbiri.

Biar, the dawn of day, sun-rise. *Barang biar*, just at dawn.

Bias or Biyas, Cast away, lost the way; said either of a man losing himself in a forest or wilderness, or of a man at sea driven to unknown parts by storm. *Biya*, C. 473, fear, terror, alarm, dread; āsā, C. 65, wish, desire, hope- and thus a mixture of dread and hope, which a man tempest driven will have.

Bibi, Paternal or maternal aunt, when younger than our father or mother. A term of respect for any woman who is younger than ourselves.

Bibit, seed, any thing used for planting to procure a coming crop. Used also to denote any female animal for breeding, especially a buffaloe as *kebo bibit*, a breeding buffaloe. The origin or commencement of any thing. Capital, money invested in any undertaking or speculation-see *anak.*

Bibitungan, name of a variety of grass.

Bidal, a thimble.

Bidara, a common tree growing near the sea coast. Zizyphus Jujuba. *Bidara*, C. 471. a small species of Jujube.

Bidara-laut, the sea-shore Bidara. Different from the foregoing one. The wood being dried and grated is mixed with water, and given to children for a variety of complaints. It acts as a bitter tonic.

Biduri, Opal. Bhidura, C. 494 the thunder bolt of Indra. Biduri is probably the feminine of this word.

Bigĕul, deaf and dumb.

Bijil, go out, come out; the act of coming out from any cover or place, *Bijil ti imah*, to come out of the house. *Bijil ti jero taneuh*, to come up out of the ground. *Kudu bijil*, you must come out.

Bijilan, what comes out. *Bijilan ti chai*, what comes out of the water.

Bijilkĕn, to cause to come out, to turn or drive out.

Bijil pamautan, said of growing paddy; the last leaf which comes out, being the one

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would give quite an hybridous word. *Abiasa* is the old Muni *Wyâsa* (the *redactor*, of the holy litterature of the Hindus) and who was related to the heroes of the great war. *Abhinya* is Skt. *abhijnyâ.*

under which, in cutting, the straw is snapped, and which is then pulled off- *di paut.*

Bikang, female, a woman, the good wife. In many parts of the country Bikang is not applied to a woman but reserved for animals, especially Buffaloes. This is the case about Buitenzorg.

Bikĕun, to give, to hand over.

Biko, stupid, foolish.

Bila, occurs only in the expression *Apa bila*, whenever, at the time when, which thongh properly Malay, is sometimes heard in Sunda. Both Marsden and Crawfurd give *Bila* as Sanscrit meaning: Time, point of time, when, at the time that. It is probably the same as *Wela* C. 672 Time.

Bilang, to count, to tell over, to reckon, to number. *Jélema na bilang heula*, count the people first. Probably *Bila*—see above—with the Polynesian *ng* suffixed.

Bilangan, an account, enumeration, to be of account or value. *To hasup bilangan*, it cannot be taken into account; it is not of the number. This word is sometimes pronounced *Wilangan.*

Bilatung, maggots, worms in putrifying flesh. *Bilatungan*, having maggots in the flesh.

Bilik, split and platred bambus to answer the purpose of partitions; bambus so wattled answer the purpose of boarding for houses and buildings.

Bilis, a small sea fish, not larger than a minnow, now and then appearing in great swarms off the South Coast of Bantam; after them a small island off the South coast of Bantam is called *Pulo Bilis.* Engraulis Grayi.

Bilis Alanat or more correctly *Iblis lanat*, which is arabic and means the „Devil's curse." An opprobrious answer to any one, amounting to our — „go to the Devil."

Billahi, arabic, by God!

Biluk, to veer or turn round; in sea language, to luff up, to beat to windward.

Bima, name of the East end of Sumbawa, noted for its good horses. *Kuda Bima*, a Bima horse.

Bima, C. 494 Bhimā a name of Siwa, he who inspires terror, from Bhima, fear, terror. Bima, a son of Pandu and Déwi Kunti, one of the five Pandus in the war of the Mahabarat.

Bimbang, properly Malay, but sometimes made use of; being overelated with joy; so pleased as to forget your daily occupations or what you are about. Said of a person in love who hardly knows what he or she is about.

Bin, arabic, the son of. A contraction of *Ibn.* Mohammad bin Hassan, Mohammad the son of Hassan.

Bina, very, excessive as *Kabina-bina teuyn*, that is carrying the thing to an extreme, or being excessively troublesome, or going further than necessary.

Binchurang, the bone which goes up the front part of a man's leg, from the ankle to the knee. The Tibia.

Bingbing, a small variety of dwarf Palm, growing wild in jungle. Areca humilis or Pinanga Kuhlii.

Bingkĕng, bent, curved.

Binglu, a sort of wild mangga. Mangifera—hardly fit to eat.

Bing'ung, confounded, troubled in mind, embarrassed, perplexed.

Binih, seedling paddy plants meant for transplanting; such seedlings ready for transplanting. Seed meant to be planted.

Binong, name of a plant, Bucida nitida, Crawfurd. This word occurs in the name of an Estate and post station between Batavia and Buitenzorg, called Chibinong.

Bintara, the ancient name of the district now called Demak. Bintara in Javanese is the name of a sweet scented grass. Raffles Vol 2 P. 124.

Bintinu, name of a tree. Visenia umbellata.

Binw-angan, name of a district on the south coast of Bantam. In some malay countries in Sumatra *Binuwang* is a species of deer, and *Binuwangan* would be a place abounding in deer. Marsden P. 51.

Biola, a fiddle. The native way of pronouncing Viola = a violin.

Birah, a wild plant, with broad leaf like Bolang; a variety of Arum.

Birĕt, said of knotty wood with the grain so twisted as not to be able to split it. See Burĕt.

Birĕungo, to inspect, to view.

Biribisan, a slight sprinkling of rain; a few small drops of rain, the commencement of rain; to rain lightly. *Bhira*, and *Bhiru*, C. 494/5. fearful, timid. This may be the etymon, and then the word will imply rain enough to give a fright.

Birit, the rump of man or beast.

Biru, fuss, uncalled for interference. Only heard in the expression *ngadu biru*, to meddle with matters which do not concern one. *Biru* is probably the same as *Biruma*, C. 473 barking, the final *ma* is only constructive, and *adu biru*, would then be, to squabble with barking (like dogs). [cf. sub voce *adu*, and the Note].

Biru, name of a plant. Colocasia odorata.

Biruluk, a small dwarf cocoanut, the nut injured in its growth.

Birus, as *di birus*, to strip young growing paddy, in order to get at the stem, to make a child's pipe or *ole- ole- an.* The young stems so stripped.

Bisa, able, clever, skilled, learned. Can, to be able, to have the power. *To bisa*, I cannot, I d'ont know how. This word is also, no doubt, of Sanscrit origin, though Clough does not give the word in the shape of simply *Bisa* or *Wisa.* He, however, gives *wisakunu* Page 663, a Pandit, a learned man, as derived from wichakshana Page 643, a Pandit, a learned man, clever, able, wise (27).

(27) *Bisa* and *biâsa* (to be accustomed) I consider to be the same word. I d'ont recollect if this interpretation has been given by others before me, at least I found it already myself some 10 years

Bisa, poison, venom; *wisa*, C. 663 poison, venom.

Bisi, in case that. *Bisi to hadé*, for fear it should not be right.

Bismilah irahman irahim, as pronounced by the Sunda people, being the Arabic invocation at the commencement of any work or undertaking. It is used especially at the beginning of prayers, and means „In the name of God the merciful and compassionate".

Bisnu, the Vishnu of Hindu mythology. As the word sometimes occurs in *Jampé's*, it may be well to copy over Clough's account of him at page 662. Wishnu (wisa, to *enter*, *to pervade* the universe) one of the three principal Hindu deities, and the preserver of the world, during the periods of temporary annihilation, he is supposed to sleep in the waters, floating on the serpent *Sesha*; Brahma is fabled to have sprung from a lotus, which grew from the navel of *Vishnu*, and the holy river *Ganges* is said to spring from his foot; the different *avatars* or *awataras* are considered as emanations of this deity; and in *Krishna* he is supposed to have been really and wholly incarnate; he is usually represented as a mild and benevolent deity. The name is also written *Wisnu*, C. 665.

Bisoro, a kind of fig tree- Ficus hispida.

Bisu, dumb, unable to speak.

Bisul, a boil, an inflammatory swelling under the skin.

Bita, delight, pleasure. Bita, C. 474, and Bhita C. 495, fear, alarm, apprehension, terror, dread- see Jagabita. This word appears in Java to have somewhat altered its meaning, which may have occurred from a misconception of the real meaning, which is *an alarm*, say lest something bad might occur, and hence has been taken to express *delight*, see *kabita*. The alarm at loss or injury being stronger with the native than the manifestation of delight, when in the enjoyment of any advantage.

Bitis, the lower part of the leg, from the knee downwards. The leg.

Bitu, to go off as a gun, to make a loud report, to explode. *Bedil to daiken bitu*, the gun would not go off.

Bitung, a variety of bambu, with thick wood, good for posts.

Biwir, the lips; *Biwir mata*, the eye lids- called in Malay *Bibir*. *Loba teuyn biwir sia*, you have a vast deal of jaw; too much to say.

Biyo, just now, a little time ago. Composed of the particle *Be* (vide), and *iyo* this.

Biyuk, stinking, putrid. *Chi biyuk*, stinking river.

Biyur, an idiomatic expression indicative of birds flying away in a flock, or animals running away in a crowd.

Blak, an idiomatic expression of flinging oneself down before another, as to ask for pardon and surrendering oneself. *Blak nangkarak*, he throw himself down on his back.

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ago. *Biâsa* now is *abhyâsa*, practice, exercice, (Wilson); from *as* with the preposition *abhi* studere, studiose facere (Westergaard). Fr.

Blas, the idiomatic expression for counting between 10 and 20, corresponding to the English *teen* and Dutch *tien*. See Wĕlas. Sablas = 11- Duablas = 12- Salapanblas = 19.

Blĕg, the idiomatic expression applied to any thing thrown down with a dull bluff sound.

Blĕng, the idiomatic expression of throwing away or down. *Bleng bai di picheun*, and away he flung it.

Blĕs, the idiomatic expression of stabbing, as of a kris thrust up to the hilt.

Blĕs kasian, properly Malay, but still frequently used in Sunda, especially when favors are asked. Pity and compassion. *Hayang neda bles kasian tuan*, I entreat sir your pity and compassion.

Blok, the idiomatic expression of breaking off in large pieces. *Blok bai somplak*, and a large lump split off.

Blok, ground which is soft and muddy so that the legs sink in and are with difficulty withdrawn. *Jalan na blok naker*, the road was very deep in mud.

Blug, the idiomatic expression of falling on any thing and covering it up. *Blug bai di tubruk*, flinging himself upon it he seized it.

Bo-äh, a word expressive of doubt or uncertainty; it may be; perhaps. It may not be. *Mohal datang boäh*, he perhaps will not come. *Kabéh boäh kudu leumpang*, I fancy all must go away. *To hade boäh, tapi to nyaho*, it is perhaps not right, but I do not know.

Bobo, rotten, giving way from decay.

Bobo, to go to sleep, said of a child.

Bobogohan, to have pleasure in; to begin to court a woman.

Bobok, to cut a hole into any thing which is hollow, as a Cocoanut, bambu, hollow tree &c.

Boboko, a small circular bambu or wicker basket, especially for holding boiled rice. It is smaller at bottom than at top and not providdd with a cover. When it has a cover made to fit on the top it is called *Sumbul*. *Kudu néang boboko* we must get hold of the rice basket, a sly way of intimating a wish to have something to eat. *Geus mojeuhna néang boboko*, it is high time to look out for the rice basket- thus to eat.

Bobokong, the buttocks, the groin, that part of the back along the back bone- see Bokong.

Bobontos, the wooden sheath of a kris, that part which covers the blade, from the *Dadaun* towards the tip.

Bobontot, said of fisb freshly caught in the river, and tied up in long grass, to be sent to a distance, and keep fresh.

Boboréh, a fragrant or coloured wash, either yellow or white, rubbed on the body, on occasions of ceremony, especially at marriages.

Boborokokĕn, to call the neighbours together, to help to perform any work, as planting out paddy or the like, and not paying them in money but giving a treat of *Bubur* or the like.

Boboso, a fish in the rivers of the South coast of Bantam. The spawn develops in the sea to fish, which then ascend the rivers to remain there ever after. Resembles the *méng'a*, which see.

Bobot, a weight in the scales for weighing cotton.

Bochor, leaky- *Prahu na bochor*, the boat is leaky. Figuratively to disclose a secret, to blab.

Bodas, white.

Bodi, see Anchak. Bodhi, C. 481 knowledge, intellect, omniscience, the state of being a Buddha. The Holy fig tree.

Bodo, a method of preparing fish, by allowing it to partially decay, and then salting it. Bodu, C. 479—boiled or cooked rice.

Bodo, silly, stupid, simple. Often used to express simply „not having knowledge", though the person may otherwise not be stupid.

Bodor, a Buffoon; the man who, at any exhibition, causes merriment. The mountebank of a set of players in a gang of ronggengs, or a set of angklung-players.

Boëh, white cloth used for wrapping up the dead previous to burial.

Bogah, possessed of, having, owning. Corresponds with the Malay word *Punia*. *Bogah batur*, to have a companion. *Bogah imah*, to own a house.

Bogo, a variety of fish, a kind of small *gabus*.

Bogoh, having pleasure in any thing, delighted, elated with joy or love.

Bogol, name of a piece of bambu tied to the wrists of a man in charge of the police, to prevent his escape. Same as Tambalung, which see.

Bogor, the native name of the place called „Buitenzorg" by the Dutch. Intelligent natives can give no interpretation to the meaning of the word. *Mogor* is to run about after a women, and in a substantive form would become *Bogor*, but the natives do not appear to attach this meaning to it. It is the residence of the Governor General of Netherlands India.

Bohak, laid open and gaping, like a wound from any cutting instrument.

Bohong, to lie, to tell a lie: a falsehood. *Ulah sok beuki bohong*, D'ont tell so many lies.

Boja Nagara, that part of the north coast of Bantam which terminates in St. Nicholas Point. The same words in Javanese form are *Bojo Negoro*, an assistant Residency belonging to Rembang. Bojo in Javanese has several meanings, viz, a wife; food or provisions; the chief, the principal, whatever is of most importance. This word is most probably derived from *Bajanaya*, C. 455. association, union, embracing, an embrace, or *Bojun* C. 479 or *Bojuna*, C. 481, food, eating, provisions. *Nagara*, C. 306- a town, a city. It means thus a town where food is in plenty, or a town fit to be looked upon as a wife and be cherised. The people at Bojo Negoro in Rembang have an idea that the name of their place implies a spot where food and the means of subsistance are in plenty. Bojo kromo implies in Javanese, real hospitality. Raffles Vol 1. P. 101. (Skr. *Bhoja*, a country, Patna or Bhagalpur; *bhojya*, food; *bhojana*, food; eating. Fr.)

Bojong, the land contained within the sharp turn of a river, or stream of water. Land projecting into water, a promontory; also an islet in a river.

Bokérkĕn, to open or split up; often applied to large fruits that divide in cloves. To open a slokan or water course by removing sand and other sediment, which has accumulated at its mouth.

Bokong, to take a weight upon the back; to carry a load upon the backbone; to set the rump against any thing for the purpose of pryzing it up or shoving it along- see Bobokong.

Bokor, a brass basin or bowl. It may not improbably be derived from *Boku*, C. 479, the hand bent as if to receive water; a piece of cloth, or any thing that is pliable, as a leaf, a piece of paper &c bent into a hollow shape, as a Sugar peper &c.

Bolang, a kind of wild Arum growing in swampy places, which the Chinese often boil up and give to pigs.

Boléd, a small native yam or potatoe; same as Mantang. Convolvulus Batatas.

Bolodog, a half amphibious fish, found on the sea shores of Java, sometimes in the pools of half stagnant water, and sometimes crawling up on the sand and mud, in which it burrows. Chironectes.

Bolong, having a hole in it, as a bag, basket, boat &c.

Bolong'or, awake but not sensible, in a sort of trance. So far awake from sleep, that the eyes are open, and seeing what is going on, without their owner having the power to move.

Bolongsong, a rope or halter with one end adapted to fit a horse's head.

Bonang, a musical instrument belonging to the Gamelan. It is a frame in which cords are firmly stretched, and on which a number of small brass pots are set which are tapped with a wooden hammer.

Bonchénang, said of well filled fruit.

Bonchérét, staring, agog.

Bondol, name of a small bird, with dark brown body, and white head.

Bondoroyot, as Sabondoroyot, a collection of immediate relatives. Our near relations; called also Saboronjotan.

Bonéka, Portuguese, a child's doll.

Bong'an, your fault, you are to blame; carelessly, without thought, without due consideration. *Bong'an sia pandeuri*, it is your fault that you are left behind.

Bong'bok, a hole in a tree or in a post. Any snug deep hole in which to stow anything away. A chink.

Bongbong, an opening made in jungle, tall grass &c, a clear passage.

Bongbong, said to a child which has difficulty in swallowing, with a view to induce it to disgorge.

Bongborotan, a hole or small opening to peep through.

Bonggan, look out for yourself, take care of your own matters.

Bongkar, to tear open, to pull roughly to pieces. To upheave, to take the contents out of a prow or boat.

Bongkék, small and dwarf, said of a man.

Bongkok, crooked, mostly with old age; hump-backed.

Bongkokan, the curved beam of a Chinese plough to which the buffaloe is yoked.

Bongkonol, a variety of bambu, thin and slight in stem.

Bongkonol, a variety of Pandan growing wild among the mountains, the leaves of which are used for tying up Java Sugar.

Bongkor, a man not able to pay rent; land, as a sawah, usually planted left uncultivated. *Bongkor Pajeg*, unable to pay Pajĕg or the fixed rent.

Bongkot, the thick end of any thing, as of a stick or piece of wood. The lower and almost solid end of a stick of bambu. The piece of wood fixed in the handle of any implement, to hold it by.

Bongsor, young but grown large. Said of either man, animals or plants, which though still young have grown up to a large size. *Budak bongsor*, a lad who is big for his age. *Penyakit Bongsor*. The small pox.

Bonténg, Cucumbers. Cucumis melo- much planted in the upland Paddy lands called humah, and in the Sawahs, as a second crop, when the paddy has been cut.

Bonténg Suri, a variety of the Cucumber. The Queen's cucumber?

Bontot, a tree or stick which has been burnt, and one end remains unscathed- that unscathed end is the *Bontot*. The fag end of a Sigar that has been smoked and thrown away. Any thing which has been burnt and a stump left, as in a wood fire, the fag ends.

Bo-ol, the anus.

Bopati, see Bupati.

Bopong, name of the colour of a horse, being a fawn colour, or intermediate between white and brown.

Bor, a gimlet, a borer, an auger, a centre piece. It is the Dutch word *Boor* which has the same meaning.

Borak, or Al-borak, the Lightning in Arabic. The supernatural steed on which Mohammed pretended to make night- journeys to Jerusalem and heaven.

Borangan, afraid, timid, fearful.

Borélang, variegated in color, having several colors on the same ground. The word is also applied to the tiger royal, as having a striped hide brown and black.

Boro, to run after, to pursue, to go to any one or to any place, to approach.

Boro ampar, quite impossible, ridiculous to think of it.

Boro tĕuyn, foorsooth, quite impossible. It is quite out of the question.

Boro Budur, the name of the remains of a magnificent Hindu tempel in the Residency of Kadu, where Buddha is frequently represented. Bara becomes in Javanese Boro-*Bara*, C. 461, surrounding, encompassing, heavy, weighty, important, of consequence. *Bhudr* in Hindi, happy, prosperous, propitions. Calcutta Review No. 18 Page 384. „The Great Propitious". Or Budur may be an abbreviation of Budu-raja. Budu, C.

475 the Elu or ancient form of Buddha; Raja, King. Boro Budu Raja, the Great King Buddha, elided into Boro Budur; or it may mean the encompassing of King Buddha, from the place having perhaps originally been the depository of some relic of Buddha, as such relics were highly valued, and sent every where and preserved wherever Buddhism made its way, and preserved in Dagabas or Domes. The temple of Boro Budur is surrounded by many such Dagabas, with an extra large one in the centre, which has been evidently intended for such a Dagaba. Dāgaba, C. 264 from *Dâ or Dâta*, a bone and *Gaba* from Garbbha the womb, a large solid building in the form of a Cone raised close to the Buddhist temples, and is an object of the highest veneration. The erection of these Dagabas had its origin in the fable that after the death of Buddha, his body, according to the custom of the country where he lived, was burnt. After the conflagration had ceased, certain portions of his bones had survived the operation of the fire; these were carefully collected and deposited with great pomp and solemnity by the priests in a building of this kind, raised for the purpose; afterwards, these sacred relies were divided, and sent over the world, for the purpose of religious veneration; every temple had its Dagaba, and every dagaba has a portion of these bones. (28).

Borobot, expressive of the sound of any thing giving way, and about to break, as a dam of earth, a fence, or of an animal rushing out of the jungle.

Boroboi, name of a tree Gynotroches axillaris, of the family of Guttiferae.

Borocho, a plant, the Celosia argentea of Blume, of the family of Amaranthaceae. It has a red stem and leaf, and is a pretty object in a garden. Often planted by the natives in their humahs.

Borok, ulcerated breaking out in scabs.

Borokosokol, a variety of small Cockroach- a Blatta.

Borolog, great in size; said of grain, particularly Paddy.

Borong, to take work by the piece, to buy whole sale; to undertake anything on a large scale; *Tah borong sia bai* that's your look out.

Borongan, is any work or undertaking taken by the piece- a set task.

Boronjotan, a collection of immediate relations. *Saboronjotan kabéh geus kumpul di lumbur*, all the relations of one family are collected together in the village.

Boronyodkĕn, to extricate a pedaty or Cart which has stuck fast in mud, or in a hole by helping out with extra buffaloes.

Boros, the inner and tender shoots of certain plants, particularly of Schitamineae, and of the Plantain, which are eaten raw or cooked.

Bosĕn, disgusted with, tired of, said of anything which one has to satiety, loathing.

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(28) *Bara* in Kawi is a large number (hundred millions) like the Scr. *arbuda*; *budur* is also called *Budo*, and the word might mean »the innumerable Buddhas", there having been about 900 large figures of Buddha. Fr.

Botékak, belly overfull, the belly distended to excess with food.

Botol, a Bottle, from the Dutch word *Bottel.*

Boyobos, soft and unresisting, anything which gives way when worked amongst.

Boyongan, a captive, a person held in durance.

Brai, the idiomatic expression of the dawn of day, of a glimpse being caught of anything. *Brai beurang*, and the day dawned. *Wat peuting kéněh hayang gerrah brai*, how long the night lasts, I wish the day would dawn. *Brai témbong* I caught a glimpse of it.

Bral, the idiomatic expression of setting out on a journey, of making a start to proceed. *Geus Bral*, they are gone.

Brama, a Hindu God. The following is taken from Clough's dictionary Page 483. Derived from *Braha* or *Wraha*, to increase. According to the *Vedas* and doctrines of the *Hindus*, the divine cause and essence of the world, from which all created things are supposed to emanate, and to which they return. The unknown God; a celebrated Hindu deity; Brahma is generally reckoned the chief of the gods and ranks first in the Hindu Triad, and is the operative creator of the world, hence he is frequently styled the grandfather of both gods and men, he is represented in their temples as having four faces of a golden colour, dressed in white garments, and riding on a goose; in one hand he holds a stick, and in the other a *Patra* or alms dish.

Brawijaya, a name given to the ancient kings of Majapahit. Bara, C. 461, heavy, weighty, important of consequence. Wijaya, C. 644, from *wi* implying intensity, and *ji* to conquer; victory, triumph, conquest. Mighty and victorious. (29).

Brébopati, a Javanese title of high rank, but now adays in little use. Bara, C. 461, heavy, weighty, of importance, or *Brahat*, C. 483, large, great, vast, and *Bupati*, vide voce. Thus supreme master or world-lord.

Bréd, a yearning after woman; *Budak bréd perlénté*, a young man who snuffles after the girls, and is a coxcomb withall.

Brěg, the idiomatic expression of flinging anything down on the ground, or of anything giving way and falling to the ground.

Bréh, the idiomatic expression of sight or view, as *Bréh bai témbong* and lo! it came into sight. See *ébréh.*

Brěm, a fermented liquor made from rice, with sundry additions to give it relish or strength.

Brěng, smut on corn, on coffee trees or other plants. It is a disease on coffee trees im-

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(29) *Bra* is till now on Bali a name of the godhead; see *Bra galungan*, Usana Bali pp. 316. 327. 369. (Tydschrift voor Nederlandsch Indië. XIde jaargang. 3de deel). We must not wonder to find this word as a title of the Kings of Majapahit, the name *bhatâra* being employed in the same way. Tr.

parting to the leaves and branches a black pellicle, whilst at the axillae of the fruit a white smut sets itself, which causes the berries to rot and fall off.

Brésih, clean, clear; said both naturally and figuratively.

Brésihan, to make clean; also applied to a child which is circumcized, in the sense of to make pure, according to Mohammedan law.

Brésin, to sneeze.

Brĕum, an insect called in English- a lady- bird; a small coleopterous insect, the Coccinella.

Bri, to thrash, to pitch into, to belabour.

Bro, the idiomatic expression of giving way, either breaking up easily of itself, or when any force is applied.

Bromo, the Javanese way of pronouncing Brama. The name of an active volcano among the Téngger mountains. Bromo in Kawi is Fire. This Volcano, the Bromo, is frequently in a state of combustion.

Bruk, a large Cocoa nut shell used as a measure for any grain &c. Such a shell is more than half the nut, often with only one end cut off.

Brul, the idiomatic expression of moving off in numbers, as a herd or flock. Also said of weeds or any plants which easily pull up out of the ground.

Bruwang, a bear. Not known on Java, except as brought from Sumatra or Borneo as a rarity. Ursus Malayanus.

Buah, fruit, grain- any projecting substance on the body which by its rotundity suggests the idea of fruit. *Hujan buah*, fruit- rain, the name given by natives to *hail*, which now and then though rarely occurs in Java. *Buah Kayu*, tree fruit; *Buah paré*, Paddy fruit, the Paddy grain.

Buahan, to bear fruit, as upon a tree or plant.

Buah birit, the round of the rump.

Buah bitis, the calf of the leg- litteraly the fruit of the leg.

Buana, the universe, the world. Bhuwana C. 496 from *Bhu*, to be; a world, water, heaven; a man, mankind. (See *Buwana.*)

Buana pancha téng'ah. This mid world.

Buang, to banish, to transport for an offence. Has a common meaning with the Malay word *Buang*, which is also to throw away, in which restricted sense the Sunda people do not use it; but employ the word *Picheun.*

Buät, to cut paddy: by snapping off each ear against a peculiar little blad of iron fixed to the hand, and which is called *étém.*

Bubĕr pasar, the breaking up of a market, the period when the market or Pasar closes by the people going away.

Bubu, or Buwu. a wicker or bambu trap set for fish in a river.

Bubuahan, all kinds of fruit.

Bubuai, a variety of Rattan, common in young jungle, but not fit for any use, as it soon dries and snaps. Calamus maximus.

Bubuĕuk, the round bambu circlet for the head, in native Tudungs or hats.

Bubuhan, district, departement.

Bubui, to cook by thrusting among hot ashes.

Bubuk, a small worm which eats and destroys bambus after they have been cut. They eat through the tubes and cause them moulder away and be unfit for use.

Bubuk, smashed, crushed to pieces. Anything ground or pounded fine. *Bubuk kopi*, Coffee ground for using.

Bubulak, grazing ground, ground where the grass is short cropped.

Bubur, Pap, rice or any other grain boiled well down till it is soft and watery, and being then mixed with sugar, is so eaten. Poultice for a wound.

Buburak, to chace out of any place, out of a field or forest; to drive impetuously before one. To hunt wild animals with dogs.

Buburuh, to take wages to do any work; to work for wages. *Buburuh nyatu, di upah béas*, taking pay for eating, he is still rewarded with rice: a Sunda proverb, for doing every thing to the best advantage.

Bubut, to turn wood or metal on a lathe. *Tukang bubut*, a Turner.

Bubutut, to go out in night time to take fish; the fish so caught is immediately broiled and eaten by the river side.

Bubuwahan, fruits of various kinds. Fruits collectively. (See *bubuahan*).

Buchak, muddy, dirty, mud sticking to the feet. (Batavian Malay *béchek*).

Buda, Buddha; a name still retained by the Sunda people without any precise meaning, since they have become Mohamedans. They however still talk of *Alam Buda*, Buddhist times, as of an almost fabulous time, to which no definite meaning can attach. As a remnant of their old faith they still retain the Buddhist names for the days of the week, where *Buda* represents Wednesday, as in India. It is not, however, every man who can enumerate these days of the week; only some of the more knowing. See Dité. Buda, C. 475, the planet Mercury. It may be useful to copy over here what Clough gives at Page 475. *Budha* from Budha to know; the name of the founder of *Buddhism*, the religion which is professed by the Singhalese part of the population of Ceylon, the Burman empire, and several other nations of the East; a sage, a wise or learned man; a philosopher; any eminent or deified teacher. Great confusion has taken place among Sanscrit writers and the Europeans who have followed them, by confounding *Buddha* which is a generic name for a wise man, a philosopher, with *Buddha* (Gautama) the son of *Suddhodana*, and the founder of the religion which goes by his name (30).

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(30) A similar confusion exists of *Buddha*, the planet Mercury, and the *Buddha*, the quite *human*

Gautama Buddha died at Kusinara-Nuwara, near Oude at the age of 81 years, in the year before Christ 543.

Budah, froth, foam.

Budak, a child, a young person, either boy or girl; a lad, a lass, a slave.

Budal, going away in numbers, or in a crowd; off, departed, removed, shifted quarters. *Jélema na geus budal*, the people have all gone away.

Budĕg, foolish, simple; also perversely doing what is wrong.

Budĕng, a peculiar trap set to catch Jĕlér fish.

Budi, understanding, intellect. *To bogah budi*, he has no intellect- he is an idiot. Budi, C. 476. understanding, intellect, wisdom. (Skr. *buddhi*).

Budi-akal, resources, means of obtaining one's end.

Bug, the idiomatic expression of lying down.

Bugang, a dead carcass, any dead body of man or beast. *Kembang bugang*, a very stinking plant in the jungle, Clerodendrum inerme. *Churuk bugang*, the middle finger.

Bug-brug, thrown down carelessly in a heap; materials lying in heaps.

Bugis, name of a people on the island of Celebes, considered the most enterprising of the Malayan race. *Prahu Bugis*, a Bugis trading boat or vessel. *Soldado bugis*, a Bugis soldier.

Buhaya, an Alligator. Bū, C. 477, a demon, from Bhuta, a goblin; Haya, C. 786 a horse; a Demon-horse. (Jav. *baja*. Skr. *bhaja* is *frightful*, *horrible*, *dreadful*. The *u* might have been interposed for the purpose of not losing the aspiration, *h*. Fr.)

Bujal, the navel.

Bujang, an unmarried young man. This is the name by which house-servants, and paid labourers of all descpriptions are now known, though mostly married and often old men. In native society before it was meddled with by foreigners or Europeans, young men served the parents of young girls for wives, as did the patriarchs of old; for example Jacob served Laban twice seven years for his daugthers Leah and Rachel. Genesis 29 Chap. Probably derived from *Buja*, C. 475, the hand, the arm, with the Polynesian *ng* suffixed; the hand or the arm taken to denote aid, assistance in work.

Bujangga Manik, the name of Ratu Guriang, or the king of the moutain spirits. Bujangga means a serpent. In India the worship of serpents is adopted into the Brahminical system. In particular it is found in Cashmere. On Java and Bali there existed an adoration of serpents (Vasuki) and the Bujangga's appear originally to have been worshippers of

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reformer of Indian absurdities. Every body knows *Buddha* is not the name but the title acquired by the son of *Cuddhodana*. But *Budha* is one of the till now rather mysterious persons of unreformed Hindu Mythology, whose coming into existence depends upon the decision at what time the week of seven days first was invented, or when the next planets became known to the Indians. *Budha* appears at the head of the lunar race of Kings of India. Fr.

serpents, who afterwards coalesced with the sect of Siwa. Bat. Trans. Friederich Vol. 23 Page 48.

Bhujanga, Clough Page 495, from *Bhuja*, crooked, and *anga*, body, that is a serpent or snake.

Bujuk, to coax, to cajole, to wheedle.

Bujur, tha same as *Jubur*, the anus.

Buk, the idiomatic expression of striking, either with the fist or with any implement, by shoving it against the object to be struck. Hence the word *Tumbuk* which see.

Buka, to open, to uncover, to expose. Open; space, breadth, what a thing opens out to. *Lawang kudu di buka*, the door must be opened. *Rasiyah na kudu di buka*, its secret must be exposed. *Buka na meunang sa asta*, it opens out to the breadth of a cubit.

Buka puasa, to break the fast, to eat after fasting; literally to open the fast.

Buka upih, name of a bird in Sawahs or swamps. See upih. The bird is so called, because when on the ground, it is of a dirty dark color, and hardly perceived, but on flying up shows *white* under its wings, which is like the opening of an upih.

Bukit, This word is properly *M*alay, and means *a hill*, not a mountain. It occurs in only two solitary instances in the Sunda districts, as applied to mountains, and these are the *Bukit Tunggul* and *Bukit Jarian*, two mountains in Bandong. Bukit Tunggul means „*Stump Hill*"; it is on the boundary line between the Pamanukan Estate and Sumĕdang. The tradition of the country says that here was felled the tree which was to form the Prahu which is supposed to still exist in the adjoining *Tangkuban Prahu*, which see. The Bukit Tunggul is a rather conical hill and bears a rude resemblance to the stump of a fallen tree. It is strange that these solitary instances of *Bukit* should occur in the *interior* of the Sunda districts, surrounded by otherwise purely Sunda names. Had it been on the coast, we might have imagined some ancient Malay colony settled near it. As it now is, it looks as if the Sunda people had hunted a name out of a foreign language to designate a mountain which it appeared to them anomalous to call a *Gunung*, with the word Tunggul = stump of a tree, affixed to it.

Buko, a book, derived from the Dutch work *Boek*, a book, and pronounced the same as the English word.

Bukti, a possession, any thing valuable which is obtained; a fall of good luck. *Ngabukti*, the act of coming in possession. Buktiya, C. 475, a possession, an inheritance. *Sia ngabakti aing ngabukti*, Do youmake offerings and I will appropriate them. (*Bhukti*, eating; possession, usufruct. Wilson).

Buku, a knot in a tree, a joint, articulation. The space between two joints of the hand. *Buku paré*, the joints in a paddy straw. *Buku leungan*, the joints of the hand.

Bukur, having some tangible substance, which can be taken in the hand and examined, as distinct from air or water. Substance, contents, matter.

Bukuran, having substance, something tangible. *Omong éta bukuran*, that talk conveys something tangible.

Bul, the idiomatic expression of coming up, as a man, fish or bit of wood from under water — the heavenly bodies from under the horizon. See Bulan, Timbul, Jĕbul, Rabul.

Bulak-balik, twisting and turning; laid alternate ways, as bottles laid neck to neck in a basket, Bambus laid side by side, the top of one along the root part of the other.

Bulakan, a place where water bubbles up, an eddy, a whirlpool. *Ngabulak*, a forcible spring or jet of water.

Bulan, the moon; literally the object which keeps coming up (from under the horizon), but it is more especially entitled to this designation of *Bul* with the constructive affix *an*, from its constantly increasing in size as it comes up during successive nights, till it becomes *Buled* or round.

The Javanese being Mohammedans have adopted the Arabic division of the year, and the 12 months are known by the following Arabic names; See each month in voce for particulars:

Muharam, the first month.
Sapar,
Rabiul awwal or Mulud,
Rabiul akhir or Silih Mulud,
Jumadilawwal,
Jumadilakhir,
Rajab,
Saban or Bulan Roa, or Arawah,
Puasa, properly in Arabic *Ramazan* or *Ramalan*; Puasa means fasting.
Sawal,
Dulkahidah or Hapit,
Dul Haji.

Bulanan, having the monthly disease. Menses.

Bulan-bulan, the name of a fish in the rivers. Megalops Indicus.

Bulang-baling, a double headed shot; a short bit of stick or bambu loaded with a weight, as a stone, at each end, and so used as a missile.

Bulé, the white buffaloe, which is very common in Java, but not a distinct variety as it sometimes occurs that Black mothers have Bulé calves, and also that Bulé mothers have black calves. The colour is not exactly *white*, but of a ruddy hue, the hair, however, is white. Any animal which is usually black or dark coloured would be called *Bulé* when white coloured, for example an Elephant. A naif way of calling anything white, which is usually dark coloured, as silver money in contradistinction to copper doits.

Bulĕd, Round like a ball, globular. Also circular or cylindrical.

Buli-buli, a covered cup; a cup with a cover to it; mostly used for keeping oil in.

Bulu, hair of the body of man and of animals, but not the hair of the head of man which is *Bu-uk*. The feathers of birds, a quill for writing.

Bulubur, gathered up at random, what has been thrown away by others. *Hateup bulubur*, ataps or thatch which has been used and thrown away as useless, but gathered together and used again for want of better.

Buludru, velvet- the Portuguese Veludo, velvet. (See Běludru.)

Buluh, name of a variety of bambu; Awi buluh, Bambusa aspera, of little use as the worms eat it very fast.

Buluh Munti, a variety of bambu, somewhat like common Buluh only somewhat smaller.

Bulukan, mouldy, covered with mouldiness from having been moist and not properly dried, said especially of bread or boiled rice which has been set aside long enough to get mouldy.

Bulukbuk, a sort of large glaga, or tall almost arborescent grass.

Bulumanukken, a verb compounded of *Bulu* feather, and *manuk* bird; and it implies to confound or mix like feathers of a bird which you cannot distinguish one from another.

Bulu-Mayang, the fine plume or tail-feathers of cock-birds, which come out at the period of maturity. The sign of adolescence.

Bulu Ongko, The poison tree of Java. I have never heard of it in the Sunda districts. The Bulu Ongko is a large forest tree growing in the Eastern districts of Java. I have seen it in Malang and inland of Banyuwang'i, and the people there all assure you that from its juice the virulent poison is prepared. *Bulu* they say is the name of a particular *Ficus* called in the Sunda districts Bunut, to which the leaf bears a resemblance; and *Ongko* is an abbreviated form of *Nongko*, nangka, the Jack fruit tree, because the fruit resembles it. In most books the famous Poison tree of Java is said to be called *Anchar*, antiaris Toxicaria; that name having been assigned by either Leschenault or Horsfield. *Anchar* may be the name in some districts, but I have never been able to hear of the word any where on Java.

Bumbang, having a fair and clear passage through, as through grass, reeds or Jungle &c., by often passing through, or by cutting down. Knocked over, slapped down.

Bumbu, condiments, the ingredients of any mixture for eating, as of curry. Spices.

Bumbung, a small bambu measure, mostly for rice or other seeds. A bambu fitted with a lid or cover for the purpose of keeping any object.

Bumbung délan, name of a tree. Cassia marginata. Has long black round pods, called in some parts of Java *Trénggulí* and *Asem Wolanda*, called familiarly by the Dutch „*trommel stokken*" drumsticks, from their shape.

Bumi, the Earth, the world; the residence of a great man; the original inhabitants of a place; those who by long descent are dwellers in the same place. Bhumi, C. 498. The Earth, land, place, scite in general.

Bunar, name of a variety of bambu, thin in stem, and distant between the joints.

Bunchis, pulse, beans of any kind. The Dutch word *Boontjes*, small beans.

Bung'a, Interest of money. The term is derived from Bung'a a *flower* in Malay, the interest being considered as the *flower* of capital, which is thus compared figuratively to a tree, or a stock. See Tangkal and Bibit.

Bung'ang'ang, said of a bambu pagĕr which is hanging out of its place, as if cut open for a thief, to pass. Said of anything or place that is gaping or yawning open, as a chasm in the ground, a hole in a bridge or the like. Yawning and open. The etymon of the word is *ang* which is also heard in the word *Anggang*, open, separated, and occurs again in Bang'ang'ah.

Bungbulang, said of a decrepit old woman of whom nothing but skin and bone is left. *Kari tumbung jeung tulang deui*, nothing left but the pudendum and bones. The word is evidently ccmpounded of the final syllable of the first word added to *tulang*.

Bung'in, land which contains much sand, which under water as Sawahs is very productive. Rich alluvial soil.

Bungkak, pleased, elevated in spirits, joyful, having agreeable emotions.

Bungkar, the same as Bongkar, torn open, forced open; unloaded.

Bungkĕurĕuk, a small short pool in a river; something less than *leuwi*.

Bungkul, a knot in a tree where a branch leaves the stem, any hunch or trump.

Bungkul tuwĕr, the knob or round of the knee.

Bungkus, a bundle, a parcel, a bale; a wrapper. *Di bungkus* to tie in a bundle, bundled up- folded up.

Bung'lon, a Chamelion, which are often met with in the jungle. The natives have also the verb *Ngung'lon*, to deceive, to change appearances, alluding to the well known properties of this animal. (The most harmless animals, who exist. Fr).

Bungsu, the youngest child of a family, the wreckling. the last born.

Bung'ur, a tree, Lagerstroemia regina. At some seasons of the year it is covered with handsome pink and purple racemi of flowers terminal on the branches. It is a very ornamental tree and much planted in the gardens of Europeans. The word sounds as if derived from *Ung'u* purple, a reddish brown colour.

Buni, hidden, concealed. *Buni tikukur*, able to conceal a turtle dove, said of growing paddy when it is big enough to cover the ground. (*Sembuni*, to conceal himself. Bat. Malay.)

Buniaga, to work, to use ones powers. This is evidently Sanscrit, and is heard also in the Malay word *Berniaga*, to trade, to traffic. (Skr. *ban'ij*, a merchant, a trader; *ban'ijya*, trade, traffick; there from comes the common word *Banian*. Fr.)

Buniaga, a person fresh arrived in a new village, and who has not yet got a house. Probably derived from *Bhu* C. 496 to be, and *Niyaga*, C. 325, drought, dryness, aridity, heat-indicating thereby that the person has no possessions. (This is certainly

the same word as the preceding, only as a substantive, *ban'ij*; the new comer being confounded with the trader who has no fixed home; the *r* in the Malay word I consider to be placed in consequence of the *n* being cerebral, as it were *rn*. Fr.)

Buntal, the name of a fish in rivers; by irritating it, and rubbing its belly against the ground or on a stone, it swells out into almost a round ball.

Buntas, got through, done, achieved as any work or operation.

Buntĕl, a bundle of clothes, or anything tied up in cloth, as the corner of a handkerchief &c.

Buntĕt, not opening, closed.

Buntiris, a plant with thick and crenulated leaf. Calanchoë crenata.

Buntu, closed, shut off, not admitting further ingress, as a cave in limestone rock.

Buntung, maimed by the loss of some part, as a man of his finger or hand; an animal of its tail. *Kuda buntung* a short tailed horse. *Suku na buntung*, his leg is shortened off, part of the leg wanting through accident.

Buntut, the tail of animal or bird; the fagend; metaphorically the tail of any occurence or incident; the consequence of; the followers and accompaniment of a great man. *Buntut luku*, the tail of a plough.

Buntut Anjing, literally Dogstail, is a tall reedy grass with a bunch of seeds terminal to the stem.

Bunuh, to cut open anything, especially fruit or vegetables, to get at the contents which are eatable or drinkable, especially said of Cocoa nuts.

Bunut, a tree, Ficus Glabella.

Bunyi, to sound, to make a noise, to crack a whip. Sense, meaning.

Bunyian, sounding instruments; their sound; music.

Bupati or Bopati, a Government Regent, a native chief over extensive territory; a general term, not a denomination of rank. Bupati, C. 477, a King, a monarch, from *Bu* the Earth, and *Pati*, chief or lord.

Bur, the idiomatic expression of pouring out, or of running away, escaping, fleeing. *Bur bai di taburken*, and out they poured it.

Buragu, a word used in Pantuns to express prosperous, lucky.

Burak-barik, to be dispersed, scattered about.

Burakĕn, to spite out; to blow out of the mouth anything that has been chewed, as siri leaves &c. This is frequently done on occasions of Jampé.

Burang, a caltrop; sharpened bambus set about gardens or plantations to spike wild pigs or other animals; sharpened bambus set any where to spike man or beast.

Burangrang, said of the leaves which wither and drop off a tree all at once. Said especially of the withered leaves which drop off a felled tree. See Rangrang.

Burangrang, the name of a mountain on the confines of Krawang and the Prianger Regencies, which the ancient tradition of the country considers as the withered bran-

ches of the tree which was felled on the *Bukit Tunggul* to make the boat, which still exists in the Volcano *Tangkuban Prahu* (inverted boat) which lies between the mountains called the Stump and the Branches. See Bukit Tunggul.

Buras, a dispute or claim which cannot be established; said of a lawsuit wherein neither party wins.

Burĕt, said of knotty wood which will not split on account of the twisted state of the grain. See Birĕt.

Burĕng, defaced, obliterated; especially said of a writing which is daubed and hardly legible. Said of any act by which a man tries to conceal his deeds.

Buri, behind, the after part; subsequently. *Ulah ka ping hareup teuyn, ulak buri teuyn*, neither push yourself too much forward nor lag behind. *Buri na to daikken*, subsequently he was not willing.

Burik, spotted, freckled.

Burik-barik, to twist and turn, to tumble over, to put in confusion.

Buring'as, startling with fear, as a wild animal or a buffaloe. Wild as cattle.

Burit, evening, night fall.

Buron, a run away, an outlaw; from *Buru* to chase after, which, however, simply as *Buru*, to run after, to chase, is not used in Sunda. A wild beast, any object which is chased. (In the last meaning it occurs on Bali; where it is nearly synonimous with *binatang*. Fr).

Buru, to hurry on, to hasten, to bear a hand.

Buruai, the spawn of frogs, as seen in pools of stagnant water.

Buruan, the yard or clear space in front of a house.

Burubul, to gurgle out, to come out sluggishly.

Buruh, wages or recompense given for work done.

Buruhan, pay for work done, wages. *Ngala buruhan* to take pay for work done; to do work for payment.

Buruhkĕn, to give wages to get work done. To pay for work done.

Burujul, a very simple and rough plough used for working dry land; consists of only two pieces, a crooked piece and the pole.

Buruk, rotten, stinking, decayed; given way, worn out.

Burung, a good for nothing person, a neêr do well, a foolish person; said of any work that has been taken in hand but not carried through; abandoned and neglected given up as a bad job; perversely causing disappointment. (Jav. *wurung* as *Telaga wurung*, the mountain near Cape Sedano.)

Burung randa, name of a shrub, the charcoal of which is used in blackening the teeth. Literally means widowhood not taking place, widowhood no go.

Burunganan, an apposite expression in an argument, as we should say „That being the case. The natural consequence is". *Burunganan sia mohal di béré*, that being the case they will not give you any.

Burusut, slipped out, glided out; said of a child or animal as it comes from its mother or dam; protruded. *Anak na anyar kéněh burusut na*, Its young had just been protruded (born).

Burut, a hydrocele, hernia, rupture, a swelling of the Scrotum.

Bus, the idiomatic expression of shoving or putting in. *Bus hasup ka imah*, he popped into the house.

Busal, a wild pig or boar with bosses or knobby bony excrescences on the face. Sus Vittatus.

Busiat, a word of contempt or of scorn. *Diga busiat*, like a good-for-nothing thief.

Busik, entangled and twisted together, as hair which is never combed. Said also of other things which are neglected and in confusion.

Busuk, Malay but often used in Sunda; foul, stinking, rotten, and more particularly applied to foul actions.

Busung, having a swollen belly from discase; the dropsy; *daik busung*, may I become swollen bellied or dropsical, a very strong asseveration or appeal to truth.

Buta, properly Malay- Blind. Frequently used in the expression *Buta rata*, where no trace is left, obliterated, entirely disappeared. See Wuta. *Buta-rata* would also admit of the meaning, Goblin-level, as if the goblins had distroyed all before them.

Buta, a goblin, a malignant spirit; the word is used in Pantuns and traditions. Bhuta, C. 496, a goblin, a ghost, a malignant spirit hunting cemeteries, lurking in trees, animating carcases, and deluding or devouring human beings. A name of Siwa.

Butak, bald, no hair on the head; said also of a high mountain where no vegetation exists; *Gunung Butak*, the Sajira hill in South Bantam, said to be bare about the top.

Butuh, in distress for want of food or money, hard up, pinched, destitute.

Butun, or Huwi Butun, a large variety of yam.

Butun, name of a tree growing on the South coast of Bantam, with fruit of the size of a man's fist, with four sharp corners or ridges.

Bu-uk, hair of the head of human beings.

Bu-ut, a squirrel, Sciurus Plantani of Horsfield, such as are found about the villages in the Cocoa nut trees. There is another variety found in the jungle called *Kékés*, which is rather smaller.

Buwa, fruit, see Buah.

Buwana, universe, see Buana. *Buwana pancha téng'ah* this mid world. (This suggests the idea that the people formerly believed in the existence of *five* worlds, ours being the middle one. Fr.)

Buwu, see Bubu, a sort of fish trap.

Buyamin, Benjamin, a proper name- Arabic.

Buyung, a largish earthernware jar, mostly of coarse brown unglazed manufacture, for holding water.

Buyut, forbidden by some hereditary or traditionary injunction. Different families of the natives are found, who labour under various prohibitions, often regarding articles of food; as many families are, from acient times, forbidden the use of the flesh of the *white* Buffaloe, others that of the turtle dove &c, and for such people this flesh is *Buyut.* Thus *Buyut* is applied to any thing else in the sense of „*Sacredly forbidden*".

Buyut, is also a term of relationship, as applied by people to their progenitor or descendant in the fourth generation, as the Great Grandfather or Great Grandchild (31).

Cha-ah, a flood, an inundation, a rise in the rivers after rain. *Chai geus cha-ah*, the river is swollen with a flood.

Cha-ah déngdéng, a flood which comes down suddenly, some two to four feet or more high, which has great force, and sweeps dams and other impediments away before it. A Bore.

Cha-ang, clear, bright, brilliant; cleaned up, put in order; daylight. Ch'hâ or Ch'han, C. 201. pure, clean. *Geus cha-ang*, it is day light. *Jalan gedé cha-ang ayeuna*, the great road is now cleaned up. (Skr. Ch'hâyâ, is *light*; *lustre*; but I doubt if *Cha-ang* can be derived of it. Fr. See the article *chahaya*).

Chabak, to handle; to take work in hand; to lay hands on. *Pagawean eta kudu di chabak*, you must take that work in hand.

Chabar, careless, indifferent.

Chabé the capsicum or red pepper so universally used as a condiment by the natives. It is distinguished when necessary from *Chabé rawit*, by the name of *Chabé gedé*, the the big chabé. Variously called by Botanists Capsicum Frutescens, Capsicum annuum; or Capsicum Incurvum.

Chabé arĕui, the same as Chabé Jawa- Piper longum.

Chabé Jawa, Long pepper. Piper longum; called in Malay *lada panjang.*

Chabé Rawit, a small variety of pepper, more pungent than the foregoing ones; Capsicum Fastigiatum. *Rawit* is Javanese and not Sunda, and means either fine, handsome, or as is more likely to be here the case, a sort of small worm or maggot. The bird's eye pepper.

Chabol, dwarf, of diminutive size.

Chabuk, Persian, a whip. (*Chumâk* a stick with a knotty head. *Vullers* lex Persico-latinum. *Chubuk* a whip; virga. Meninski; who gives it as a turkish word).

Chabur, to splash in water in swimming; to move through water with force or impetuosity.

Chabut, to eradicate, to pull or pluck up or out; to extract, to select; to remove from a post or situation: to substract, to deduct.

Chacha, a common man; in contradistinction to a person of noble birth. A man turned

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(31) *Kabujutan* are the places of worship of the ancestors found in every Balinese house. *Buyut* is thus taken in the sense of ancestors, *pitara*, and as an adjective means coming, derived from, enjoined by the ancestors. Fr.

out by the government to feudal service. A man subject to the orders of his superiors.

Chachab, preparations used to make the hair grow.

Chachabéan, a plant growing wild in cool upland situations. Leonurus Javanicus.

Chachad, blemish, defect, accident, injury overtaking any one. *Chachad tiwas*, by accident, overtaken by some accident.

Chachadan, the two main side flooring pieces of a cart; the beam of a plough.

Chachag, to chop, to cut in pieces, to hack; to cut at with a weapon.

Chachak, like, as.

Chachangkir, a cup, a teacup, any small earthenware vessel to drink out of.

Chachangkiran, name of a plant; Panax Cochleatum.

Chachangkiran, name of a small shell fish in sea: limpets; Patella.

Chachap, well accoutered; being provided with what one wants; coming it strong, presuming on a man's position.

Chachar, to cut down jungle, bushes or long grass; to cut down the brush wood of a forest, previous to felling the great trees; the space so cleared. *Chachar*, though a Malay word in this sense is often also used by the Sundas for the small-pox. *Tukang chachar* a vaccinator. *Chacharan*, to vaccinate. See *Kuris*.

Chachariwan, the knee-pan.

Chaching, a worm. *Chaching'an*, having the worms, said of a child or of a young buffaloe.

Chadang'an, prepared for, made arrangements for any one. Anything set aside for another person's use.

Chadas, Tufaceous strata; any indurated matter that has set so as to become rock, especially volcanic ashes which have set in the sea, and subsequently been upheaved in strata. It is sometimes almost confounded with rock. *Chadas gantung* hanging rocks; rocks standing boldly up and presenting an upright surface like a wall. *Chadas malèla*, a variety of coarse sedimentary rock, which it is difficult to break up even with crow bars.

Chadong, a game in which the object is to knock down some sticks that have been set up for the purpose.

Chaduk, excrement.

Chaé, name of a tree with pennated leaves, produces siliquae which contain pretty red beans.

Chagak, a stick or bit of wood with a fork or division at one end. A forked stick; much used in fences and the construction of dams, in the mountain rivers.

Chagĕur, well, in good health; in a sound state of body.

Chah, a contemptuons expression of disapproval or disgust. *Chah! saha nu daik*, who the deuce will be willing.

Chahaya, bright, brilliant; radiance, lustre. *Ch'hâya.* C. 203 of same import.

Chai, water; abbreviated into *Chi*, means a river, and as such is placed before the proper names of rivers as *Chidurian*, *Chidani*.

Chai-iyan, to put water upon, to inundate.

Chakar, to scratch, as a fowl or any bird. The claw of a bird.

Chakarub, dipped in water, plunged into water.

Chakchak, a house-lizard, such as are seen so plentifully on the walls of all dwelling houses. (*Chĕchak* at Batavia).

Chakĕup, sufficiently provided with, as with courage or will to set about anything, or with the means of accomplishing any object in view; Confident of success.

Châkung, a small frog which is sometimes found in houses; it has the faculty of sticking to a perpendicular wall, or to an upright plank.

Chakra, a word often occurring in the composition of proper names. C. 191 a wheel, a circle, a discus; a weapon in the form of a discus, having the outer edges exceedingly sharp, besides many other meanings. (The discus of *Wishun*).

Chalakutik, the short bits of stumpy hoof at the back of the foot of a buffaloe.

Chalang'ap, open- mouthed, gaping, ajar.

Chalik, to sit down; to take a seat. A refined expression used by an inferior to a superior.

Chalik-ang'in, the name of a tree, literally the „Seat of the wind", and from this circumstance, its bark is torn in shreds and hung up about the humahs, when the wind is very strong and is doing injury. Rottlera Paniculata.

Chaluk, a straight iron implement for cuttiug brush-wood: when crooked it is called an *Arit*.

Chalung, a rude musical instrument so called, being half a dozen slips of bambu fastened to a string, like the steps of a ladder, and when hung up, tapped with a bit of wood.

Cham, a Chinese wood; a tally, a bit of bambu or wood given to a man as proof of work done.

Chamara, a tree so called, Casuarina litorea, its leaves resemble those of the fir of Europe. False hair worn by women. A chowry, or whisk of hair to drive away flies. Chāmara, C. 196. a whisk. (The tree is certainly so called from the appearance of his leaves. Fr.)

Chamat, a petty title of distinction in some of the Sunda districts.

Chambal, said of *Jampé* which does not take effect; inefficaceous, when said of Jampé; only used in this sense.

Chambor, mixed, of different sorts.

Chambuk, a whip, to thrash with a whip. A modification of the Persian word Chabuk.

Champa, name of a Country on the East coast of the gulf of Siam, the site of a Malay Colony of long standing. *Putri Champa*, the Champa Princess. The queen of Angka Wijaya, the last sovereign of Majapahit. This Putri Champa may however, have been from the Champa on the Ganges, which will be more consonant with the Hindu religion which existed up to her time on Java. *Champa* C. 195 the capital of Carna, and the modern Bhaghalpore on the Ganges.

Champaka, the name of a tree which bears a smelling yellow or white flower. Michelia Champaca. *Champaka*, C. 195 a tree bearing a yellow fragrant flower, with which

the altars in the temples of Buddha are covered every morning. (Used for the same purpose on Bali).

Champéa, name of a large private Estate near Buitenzorg, celebrated for its limestone hill, which abounds in caverns where the edible birds nests are found. Chāmpeyya, C. 197, the Champaka tree, another form of the word Champaka.

Champur, to mix, to mingle, to confound.

Champur-bawur, to intermingle, to jumble together, to mix indiscriminately.

Chanar, the name of a creeper in the jungle which has an edible root; Zanonia Indica. *Chanar-babi*, is another variety.

Chandak, to bespeak, to have made arrangements to appropriate. *Geus di chandak ku aing*, I have bespoken it.

Chandi, a mausoleum, an old burying place; an old Hindu temple or relick of antiquity.—Durga the wife of Siwa was much worshipped in Java and had temples raised to her. In Clough's dictionary *Chandi* is given at page 193 as the name of the goddess Durga, alluding especially to her incarnation for the purpose of destroying Mahesasur, the demon of iniquity. Probably from Chandi being thus a popular goddess, and having many tempels, these tempels themselves, and all temples eventually came to be called *Chandi*. Chandi on Bali according to Mr. Friederich, Bat. Trans: Vol. 22 is a small pyramidical temple attached to the houses of the chiefs.

Chandi Séwu, the thousand temples, one of the principal groups of ruins at Prambanan.

Chandra, the moon; the more usual word is Bulan. *Chandra* C. 194 the moon. See Sangkala.

Chandra Kirana, a princess of Kĕdiri, the wife of the celebrated Panji of Javanese romance. *Chandra*, moon. *Kirana* C. 124 a ray, a sun beam, and thus *Chandra-kirana*, moon-beam. See Inakĕrtapati.

Chandu, Opium prepared ready for smoking. In appearance it resembles treacle and is thus a black sluggish liquid.

Chandung, to marry a second wife, whilst a first one is still in existence, and thus to have two or more wives at once. The law of Mohammed allows its votaries to have four legal wives at the same time.

Changchang, to tie, to fasten with a rope or string, as a horse or a buffaloe put out to graze; to tie anything with a string. The shreds of bambu prepared as string to tie ataps on a roof.

Changchangan, anything that we have fast by a rope or string; figuratively anything that we have made arrangements to appropriate and which we hold, as it were, fast by a rope.

Changchangan, a part of the native weaving loom, viz. the stand which consists of two uprights each long $1\frac{1}{2}$ to 2 feet, with a notch or mortice cut at the top, so as to admit the *Totogan* to lie horizontally upon it.

Changchi, a buckle.

Changchi, an ear of paddy or of any grain.

Changchorang, the *Mantis*, or the praying insect. An insect with long legs and wings, said to turn itself always to the rising sun. There are three kinds, green, white and black; said to permanently keep these coulours, of which green is the most common; called also *Chénggéh.*

Chang'ĕrĕd, a running noose or loop.

Chang'ĕrĕdkĕn, to tie with a running knot.

Changgah, a term of relationship, or descent. See the word *Bauh.*

Changgéhgar, a wild fowl, a jungle fowl. Spotted and speckled and larger than the *Kasintu.*

Changgĕum, as much as can be taken up at once in the hand; a handful.

Changgogo, squatting down or cowering down on one's hams, with both knees up to the chin.

Changkakak-Alcedo, a bird, the kingfisher, of which there is great variety in Java.

Changkal, a very scarce fish; it is flat and broad like the *Raranchak.*

Chankang, the husk or skin of fruit, Paddy or any grain.

Changkaruk, boiled rice which has been put out in the sun to dry and desiccate so as to be able to keep it. Those who go on the pilgrimage to Mecca, generally take with them *Changkaruk* of *Ketan*, which in bad weather being soaked in sea water, serves as food.

Changkĕd, a notch cut in a tree; a step cut on a steep bank; an indentation made either for climbing or affixing anything, as a rope to prevent its slipping. A nick, a notch.

Changkĕl, benumbed, cramped.

Changkéng, the waist of the body.

Changkéo, a shrub with a small, sweet, white flower, something like hawthorn in Europe. Nelitris Polygama.

Changkĕr, stiff-built, as a man; stout and strong.

Changkĕrĕma, feasting, eating and drinking; keeping up merriment.

Changkĕur awok, name of a bird, prettily coloured, fond of devouring soft fruits, as plantains &c.

Changkĕur ilung, name of a bird, dark coloured, with white under tail and wings.

Changkĕutĕuk, name of a variety of bambu, Bambusa. Makes neat bambu work, being thin in the wood. Much used for fishing rods.

Changkok, a method of propagating fruit- and other trees by scarifying a branch, and tying it up with a little earth and leaves. The scarified part then shoots rootlets, when the branch may be cut from its parent stem, and then planted out.

Changkolong, to cut off an account, to deduct, to receive something on acconnt, as Paddy or any other objects on account of monthly wages, to be settled for at the end

of the month. To receive something in advance on account of wages which are being earned.

Changkoré, a small and crooked variety of bambu. Bambusa serpentina.

Changkudu, Morinda Citrifolia; the bark of the root of this plant gives the *red dye* every where used by the Sunda people for dying their cloths. They make plantations of the shrub for the purpose. Changkudu is reduced to a powder for use. It is called in Malay *Cangkudu*. Marsden Page 42. *Ch'han*, C. 201 pure, clean. *Cang* in Javanese is red. *Kudu*, C. 128. powder, dust. If this interpretation is correct, we must conclude that *Chang-kudu* was introduced to the Eastern Isles by the people of Continental India, who began by bring the dried pounded root-bark, in the shape of a powder. And when they introduced the tree, the islanders continued to call it „the pure powder tree", after the article which was already known to them. (At Batavia it is called *Mengkudu*, so that it appears, that the first syllable is a preformative. Fr.)

Changkudu Badak, Fagrea morindifolia, name of a tree growing wild in the forests, and resembling the true Changkudu in leaf and stem, but it does not give the dye-stuff.

Changkwang, Pandanus horridus. A variety of Pandan with a long narrow leaf, sometimes made into a kind of rude matting called *Salasar*.

Chang'or, open and dry, not adhesive; the opposite of glutinous.

Chang'ri, a variety of Tĕpus or Geanthus, only with *greener* stem and leaves The fruit grows in the ground like the Tĕpus, but it is deeper in the ground and of a sweeter taste.

Chanir, the large projecting buttresses or roots of some trees, which act as props near the ground, and out of which solid wheels for Carts or table-pieces are cut. Called in Malay *Banir*. Marsden Page. 34.

Chantél, the crooked bit of iron fixed to the end of the pole of a Chinese plough, on which is hung the splinterbar by its *Katimang*.

Chantigi, a shrub in the jungle, or in open poor land, with leaf like that of the tea plant.

Chantilan, a small hut for occasional use.

Chanting, a small empty Cocoa nut made into a *Gayung* or dipper.

Chap, supposed to be a Chinese word. A seal, a signet; mark of a seal or stamp; any mark put upon anything to recognize it again; a brand or stamp. *Surat chap*, any paper with a stamp on it. Paper stamped by government, in order to raise a tax.

Chapang, said of Buffaloe horns which expand much; which are not curved quickly up.

Chapé, tired, wearied, fatigued.

Chapéo, Portuguese, a European's hat.

Chapĕuh, a wild herbaceous plant Conyza graveolens. The same plant is also called *Sumbung*.

Chaping, A silver plate worn by female children to conceal the nudities. It is sometimes but rarely in use among the Sunda people. See *Ampok*.

Chapit, jammed between, caught or hooked by. *Chapit hurang* the name of part of the apparatus by which Carts or Pedaties are fixed to the wheels which revolve with the axle.

Chaplak, a joining of wood, by cutting a little off the ends of two pieces, so as to be able to fit them together.

Chara, like as, resembling, similar to; method, fashion, mode. *Chara batur*, in the same way as the neighbours. *Châra orang Bogor*, after the fashion of the people of Buitenzorg. *Chāra*, C. 197, going, motion. *Chara*, C. 835 to go. Acharana C. 61 walking. (32).

Chara, a trap set to catch monkeys. Quere *Chara*, 196, a spy- a secret emissarry or agent (sent to catch the monkeys?). (*Châra*, a prison, a house of confinement. Wilson.)

Charak, a powder-flask.

Charallang, a kind of squirrel, found in forests, but not about homesteads.

Charaman, to forbid, to prohibit, to interdict.

Charana, a betel stand or dish; a salver; such as used by great men. *Charana* C. 195 a foot; the root of a tree; (probably from resembling a wooden platter, and compared to a tree stump, as being used by a great man).

Charang, scarce, not often met with; far apart, with intervals between. (Batavian and Malay *járang*.)

Charangka, a rudely made but rather large basket for holding anything bulky, as Paddy, Cotton &c. &c. (Seems to be Skr; *Angka*, gremium, pectus; cf. *Bali-angka*, the *womb of heroes*, or the *womb of offerings*. Fr.)

Charéchét or Chĕréchét, a bit of cloth to wipe the face with, carried hung over the shoulder. See Chĕréchét.

Charéham, the after teeth, the molars, the large flat teeth in the after part of the jaw.

Charék, saying, speaking. *Charék na*, and he said; what a man says.

Charékan, to grumble at, to scold, to be angry with.

Charĕuh, the Viverra Musanga of Horsfield. Called in Malay *Luwak*, a wild animal which is fond of stealing poultry like the fox in Europe. It also feeds upon ripe Coffee, the pulp of which alone is digested, and the beans are voided clean. These are collected in the gardens, as they are of the ripest and finest description, and are called *Tai Luwak* or *Tai Chareuh*, Charĕuh voidings.

Chariang, a plant with succulent cabbagelike stem growing in moist and soft ground. Aglaonema Simplex.

Chariang Bĕurĕum, a plant; Homalonema rubrum.

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(32) It is rather *âchâra*, an established rule of conduct, an ordinance, an institute, a precept. Wilson. This form occurs yet in Bali, but the shortened *châra* has also there become the common form. *Châra Bali*, in the way of the Balinese, according to the instutes of Bali. It is translated by good Mohammedans into the Arabic *adat*. Fr.

Chariĕu, a liane in the jungle, producing a long big pod, set full of seeds of size of spanish dollars. The fruit resembles *Peuteui* only it is much larger. Entada monostachya.

Charirang, name of a large forest tree.

Charita, a relation, a tale, a story, ancient legend. *Charita* and *Charitra*, C. 195 a fixed institute, a proper or peculiar observance, an observance, a custom, a mode. (33).

Charitakĕn, to relate, to tell the story, to narrate.

Charulang, a gramineous plant with fine seeds upon it like pin's heads; it is sometimes eaten by man, but frequently given to cage birds. The head of the plant splits into 5—6 or 7 divisions, and each is covered with the seeds.

Chat, the idiomatic expression of climbing, or getting up anything as a tree, a hill, the top of a house &c. Up he went. *Manuk chat ka luhur imah*, the bird perched upon the top of the house.

Chat, Chinese, Paint.

Chatang, a log of wood; a tree which has been cut down, and had its branches lopped off.

Chatangan, said of running water. *Chai chatangan*, running water, river water, sweet water as distinguished from Sea water. *Chatangan* is properly like a *Chatang* or log.

Chato, a kind of bill-hook used by natives, a *bedog* with square, blunt end.

Chatok, to cut a piece of wood or other material so that there comes a step or hitch in it. To notch at the end.

Chatur, dry and clean. Said of land which after having been swampy or boggy in wet weather, has become dry and firm with the return of fine weather.

Chatur, Chess, the game of chess. Said to be Sanscrit. *Chatu* C. 196 cheating, deceiving, misleading. (*Chatur* is four; the name of the game of chess is in Skr. *Chaturangga*, the four parts (of an army), being elephants, war-charriots, horse and foot-soldiers. Fr.)

Chatut, Tweezers. The native has often tied to the corner of his handkerchief a variety of little conveniences called collectively *Ambar-ambar*, and the *Chatut* forms one of these, with which he pulls out any hairs which may be found growing on his face or chin.

Chaung, name of a fish in the rivers; he is a filthy greedy beast, and swallows all he finds floating, which in Indian rivers is often none of the nicest, as they serve the natives for Cloacae.

Chaur, that part of the weaving apparatus which fixes to the lower part of the back of the woman who weaves, so that when she sits back she streches the web into a proper position.

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(33) *Charita*, as a participle means also what has happened, id quod actum est; so it could be taken in the meaning of history, tale. Fr.

Chaw, a plantain, called in Malay *Pisang*, the Musa of Botany. The mountaineer distinguish the 43 following varieties, of *Chaw*.

1 Ambon, stem tall and dark coloured, fruit large and green even when ripe. One of the most common varieties.
2 Badak, thick short tree, name means the Rhinoceros.
3 Banténg, or wild bull which is black. Fruit short and thick; has a darkish skin, and is good for *Kuéh* or cooking.
4 Buhaya, or the Alligator, has very long *Jantung*, reaching almost to the ground, being ripe at top and unripe below.
5 Bĕulĕum, or the roasting plaintain, must be either toasted or else steamed, *di seupan*, before it is fit for use.
6 Bĕusi or Iron, tree short and thick, spotted dark; fruit large and green.
7 Burut, the hydrocele Plantain.
8 Churuk, the forefinger.
9 Gading, the Ivory.
10 Gĕmbor, a common variety.
11 Hanggasah, name of a Scitameneous plant.
12 Hihid, name of a cooking fauner.
13 Hoih, a Ratan.
14 Honjé, name of a Scitameneous plant.
15 Hurang, the shrimp.
16 Karok, one of the most common wild sorts; stem reddish.
17 Kapas, or cotton, common, must be steamed.
18 Kollé, the most common of the wild sorts of plantain; stem slender, and leaves smaller than those of cultivated sorts. The leaves are often striped or blotched with brown or green which gives them a very distinguished and pretty appearance in the wilderness. Its fruit is called *Keu-eus*, and is full of seeds. It hardly has any pulp.
19 Kollé monyét, the monkey kollé, is a variety of No. 18.
20 Kapokan, fruit small and short, must be steamed.
21 Kosta, properly from the coast of Coromandel.
22 Lémpénéng, of yellowish skin, long and thin.
23 Lubang, the eel; a very rare variety; the fruit is said to ripen in the stem before it is protruded, hence called the eel- from being in a hole.
24 Lumut, the pulpy.
25 Lutung, the black monkey.
26 Manggala, Batu, Siki, Raja Gĕndĕng, or Kulutuk five names for same sort; common but not eatable.
27 Mas or Golden; this is the most common of all the plantains. The fruit is small and sweet.

28 Palémbang, common.
29 Pinang, the areca nut.
30 Poké, wild and like kollé.
31 Raja, or the King, has a ruddy skin and is rather large.
32 Raja beusi.
33 Raja-Pandan.
34 Raja-Pakuan, small tree and fruit. It is acidulous.
35 Rangrang.
36 Ruju, tree low, fruit long and thick.
37 Sambatu, has *hoyas*, but the individual pulp-pods are grown together, as if the fingers were glued to one another.
38 Sĕpĕt, green stem, tree middling size; very common and acrid.
39 Séwu, the thousand, very small and insipid.
40 Sukun.
41 Susu, or milk, one of the most delicate of Plantains.
42 Tanduk or Galék, the Horn, long fruit curved like a horn. Very common but must be toasted or steamed.
43 Warangan, or arsenick.

Chaw Asak, the ripe plantain, name of a river fish.

Chaw Kipas, the fan Plantain, called in Malay *Pisang ayer*, the water plantain. Introduced from Madagascar. Ravenala Madagascarencis, formerly called Urania Speciosa. It is known in English as the „traveller's friend" — from the quantity of water which can always be got from it.

Chawat, any cloth twisted round the loins, of which a part or slip hanging down in front is taken up, and passing between the legs is tucked in fast behind. The *Chawat* was probably the only dress of natives in days of old, before they learnt the use of cotton, and the art of spinning. Sunda chawats, in old times, were no doubt made of a bit of bark as, to this day, is the case with the natives of some parts of Celebes.

Chawél, to bite or snap at- as a tiger bites at its prey.

Chawis, ready, prepared. *Ceunang nyawisan*, made ready.

Chaya, also heard as *Chahaya*, bright, brilliant. Radiance, lustre. *Ch'haya*, C. 203. an image or picture. The wife of the sun. Radiance, beauty, splendour; lustre. (See *Chahaya*; which means also *shade*).

Chayur, a forest tree, Pterospermum Lanceofolium. Makes good planks.

Chayut, a temporary sort of basket made of the leaves of any palm tree platted together.

Chĕ, used only with *na* after it, and thus as *Chena*, he said, said he.

Chĕb, the idiomatic expression of sticking in, as a stake in the ground, a needle in cloth or the like. *Cheb bai di pager*, he stuck a fence round it. *Cheb bai di kaput*, he sewed it up.

Chĕblok, the idiomatic expression of slapping a post or large stake into a hole in the

ground, in which it is to be set. *Imah cheblok*, a house made of posts stuck in the ground and made in a hurry, not set together carefully with joist work.

Chĕbluk, to splash in water; to make a hollow sound by slapping water.

Chĕcharékan, a vow; some obligation which a man has put himself under when in difficulty or in sickness, to make some offering or do some act, in case he gets well.

Chĕchémpé, a small *nyiru* or flat rice basket. A small bambu tray to shake or clean rice or any other grain on.

Chĕchéndét, a small skein of *Haramai* threads of the thickness of a man's thumb.

Chĕchépéh, a small *nyiru*, or flat rice basket.

Chĕchĕrahkĕn, to cause to split or crack. See *Chĕrah*.

Chĕcho-élan, anything eaten as *Cho-él*, which see. Greens eaten with *Sambel*.

Chĕcho-öan, any living animal or even person whom we have in keeping, which we keep for work &c.

Chéda, a scar, the mark of a wound. (Skr. *Ch'héda*, cutting, dividing; *ch'hidra*, hole, perforation).

Chĕgah, to warn against, to forbid, to give orders that some act shall not be done; to restrain, to hinder.

Chégér, a bit of young jungle cut down and planted with paddy; a small humah made in young forest. A small paddy plantation in addition to some greater piece of cultivation.

Chéhchéran, to drop out grain by grain, like rice out of a torn bag.

Chékchok, chattering, much petty talk; grumbling and snappish at each other in conversation

Chĕkék, to throttle a man or animal; to size by the collar or neck; to kill by tightening anything about the neck. Figuratively to oppress, to deal hardly with.

Chĕkĕl, to hold, to lay hold of, to seize, to arrest; to hold in reserve; to have in hand, to manage, to administer.

Chĕkĕlan, anything which we hold, or administer; administration.

Chékér, a sort of diminutive of *Chokor* which see. The foot of a small animal, a small paw.

Chĕkong, said of wood which is not cut or planed even; a post with unevenness in its surface.

Chĕl, the idiomatic expression of flowers or grain coming ont and expanding.

Chĕladi, a woodpecker; the bird woodpecker; Picus in varieties. *hasup ka liang cheladi*, it went into the woodpecker's hole.

Chĕlaka, a calamity, ill- luck, misfortune, an affliction; disastrous; a wretch. *Kshullaka*, C. 157, low, vile, mean, wicked, malicious, abandoned. (34).

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(34) *Chala*, trembling, tremulous, unfixed or unsteady; as substantive also trembling, shaking; fem. *Chalâ* the goddess of fortune. Here from is dirived *Chalaka*, which means with reference to things, a trembling, unfixed state, and referring to man, an unsteady person shaken by every accident. The ĕ in stead of *a* for reason of the accent, and also of the following *l*. Fr.

Chĕlana, trousers, such as reach down to the ankles; pantaloons. *Chulna*, short knee trousers. Moorés Pantheon.

Chĕlécher, any mark or sign set up in the ground in marking out work. A bit of cut and stuck in the ground for the purpose of a mark.

Chĕlĕguk—Chĕlĕgok, said of fish which keep coming up to the surface of water to draw breath, and then go down again immediatly.

Chĕlék, the act of getting on, jumping upon, seated, perched. *Chelék ka na kuda*, he jumped on a horse.

Chéléng, a pig, swine; properly Javanese, but occasionally used along with so many other names by which the people designate the arch-enemy of their cultivation.

Chĕlochchor, to plant seeds, especially paddy, in drills or rows.

Chĕlong, not full, deficient in quantity; said of any measure or receptacle which has been partly emptied; gaping.

Chĕluk, cry, call. *Cheluk na harus*, his call is loud.

Chĕlukan, to call, to send for.

Chĕmbawul, a variety of Chokrom or Solanum Melongena, of which it has a similarly indented leaf. The fruit of the Chĕmbawul is as big as a common apple or usual sized orange, being also round: it has an appley substance for fruit containing a few small seeds in the middle.

Chĕmbul, showing grey; *Chembul bai huwis*, he shows quite grey in the head.

Chénang, a scab, over a wound or sore place.

Chĕndana, Sandal wood; Santalum album. *Chandana* C. 194. Sandal. It implies either the tree, the wood or the unctuons preparations of the wood held in high esteem as perfumes.

Chĕndil, a large wart or excrescence growing on the skin. A lump of skin and flesh growing out unnaturally on any part of the body.

Chĕndukul, squatting in a heap, cowered down by oneself, from grief or trouble.

Chĕng'al, a large forest tree which gives a gum. The bark of this tree is used for putting in the bambus which collect the toddy from Palm trees to make Sugar, as it prevents the juice from souring.

Chénggéh, a term of relationship, see the word Bauh. Also called Changgah.

Chénggéh, another name for *Changchorang* which see. A mantis.

Chĕngkal, to prop up, or prop open anything, as the lid of a box, a piece of atap in a roof to admit temporary light, or the like.

Chĕngkar, dry upland soil, in contradistinction to swamp. *Sawah chengkar*, Sawahs made on upland soil which can be irrigated.

Chéngké, cloves- the spice cloves. Myrtus Caryophyllus, or Caryophyllus Aromatica, or Caryophyllum Aromaticum. *Theng-hio*, cloves in Chinese, literally odoriferous nails, supposed to be the original from which the natives have made *Chéngké*. The Chinese

having of old traded for this spice. See Crawfurds Indian Archipelago Vol 1 Page 497. The clove in some dialects is known by the name of *Bung'a lawang*. *Lawanga*, C. 605, the clove tree. The English word *Cloves* is evidently a modification of the French *Cloux*, as heard in *Cloux de girofle*. The Dutch call this article *Nagelen*, nails, so that all nations appear to have agreed to call this fruit by the name of nails, from the resemblance which it bears to that small iron article.

Chéngkél, hair which has got interwoven and frizzled together so that you cannot comb it straight.

Chĕngkir, a young Cocoa nut which has not yet got any pulp.

Chĕngkir, a variety of Mangga so called.

Chénténg, a watchman, a guard; this word is probably of Chinese origin.

Chéntong, a large spoon, a ladle; a mason's trowel.

Chéntrang, clear, transparent, unclouded. *Lang'it chéntrang* an unclouded sky. *Chéntrang ka barat*, it is clear towards the west.

Chĕpak, level as land; a level place.

Chĕpat, in a straight, unswerving direction. Seems to correspond with the Malay *Tepat*, a term annexed to the East and West points of the compas. Marsden P. 77. *Chepat bai ka barat*, straight towards the west. *Chepat bai ka na tangkal kalapa*, straight on towards the Cocoa nut tree.

Chépat, to cut off, to lop off small branches. To cut through or off at one stroke.

Chĕpĕl, adhesive, clammy.

Chépér, flat, not curved or very slightly so. Flat like a flat dish or waiter.

Chĕpĕt. quick, active. Be quick! look sharp!

Chĕpuk, a small brassbox; a cup with a cover, generally found on a betle stand and containing tobacco.

Chĕrah, split, gaping a little; a crack.

Chĕré, a variety of Paddy which grows with little water and will thrive in bad land or where better sorts fail, but the grain shakes easily from the straw.

Chĕréchét, a handkerchief which is worn hung over the shoulder, often with *Seureuh* materials or the like tied up in one corner of it.

Chĕrĕdik, wide awake; unfairly taking advantage of another's ignorance. Shrewd, acute.

Chĕrĕlĕng, squirting out, as a liquid tapped out of any vessel, or juice flowing naturally, from a tree or plant.

Chĕrĕmé, a tree and its fruit. Cicca nodiflora.

Chĕrĕmé, name of the great mountain of Cheribon, high 9731 Rhineland feet.

Chérét, the splash of water.

Chĕrét, to scribble, to write; indicative of scratching marks or writing on anything, as paper, a bit of bambu &c. *Cherét bai di tulisken*, and scribbling he wrote it down.

Chĕréwét, quarrelsome, finding fault about every little trifle; a matter of dispute.

Chés, the idiomatic expression of cutting an animal's throat.

Chětik, millet, a kind of grain. Sorghum.

Chětok, a variety of *Dudukui* or native bambu hat, made somewhat like a *haseupan* or rice boiler; not very broad but deep, and much used for boiling water, being of a shape which makes it serviceable as a bucket.

Chěuchěub, nettled, taking offence at; inwardly vexed with.

Chěuděm, cloudy, overcast, threatening to rain.

Chěuli, the ear. *Châlikâ*, C. 200, the root of an Elephants ear.

Chěuli Badak, literally Rhinoceros ear = Opuntia polyantha; the Cactus plant on which Cochineal are kept.

Chěuli Wangking, name for a Rhinoceros.

Chěumpal, to take up anything dirty or disgusting in a leaf, a bit of paper, or other object, so as not to dirty the fingers.

Chěumpal, to surrender, to submit.

Chěuri, the name of an inferior sort of wild Mangosteen. Garcenia Dioica.

Chěurik, to cry, to weep.

Chi, a contraction of the word *Chai*, water or river. As *Chi* it is used in composition and prefixed to the names of rivers, as Chidani, Chidurian &c.

Chianjur, mostly heard pronounced short *Chanjur*. The seat of the Resident of the Prianger Regencies, and a large native town. The word is compounded of *Chi*, river; and *Anjur*, an instrument, vide voce. Probably so called from the river being small and within the compass of being baled out.

Chiantěn, a river which after running between the Champéa and Lui Liang Estates falls into the Chidani. *Anta*, C. 32 a boundary, a limit; final, ultimate, and sometimes death. Chi-anta-an, Chiantan or Chiantěn, Boundary river; or *Yanta* to go, the infinitive mood of the verb *Yanawah*, go Chi Yantan, would denote, the far- going river, and would then have a parity of meaning with Chidurian.

Chichariwan, also Chachariwan, the knee-pan.

Chichékolan, the hollow at back of the knee.

Chichiap, a variety of fig tree, Ficus leucopleura.

Chichibluk, to splash in water, by striking with the hand, or by flinging in a stone.

Chichikěn, to pour out, especially a liquid, to spill about; to pour from one vessel to another.

Chiching, quiet, not moving; the order- Stand still! dwelling. *Di mana sia chiching*, where do you dwell.

Chichiriwis-an, impudent, insolent in speech, foul-mouthed.

Chidani, name of the river of Buitenzorg, called also *Chi Sidani*. The natives may have given the river the name of *Widani* which would be the feminine of *Widana*, as flowing past and from their ancient Capital of Pajajaran, and being the main river of this part

of the country. For the meaning of *Wi*, see voce. *Dan*, C. 255/6 a gift, adonation, an offering; Paddy; clothing to cover the Pudendum muliebre; the name of a tree (Calyptranthes) of which there are several species and yield a fruit much eaten by the natives. *Dana*, C. 256, riches, wealth, property, possessions; people, mankind; birth, origin. *Chi Sidani*; the *Si* may be the ordinary Sunda preposition which see: and in this case prefixed to the feminine of *Dana* = *Dani*. *Sidani*, she who gives wealth, prosperity, by inundating the rice fields in the neighbourhood of the old capital of Pajajaran, where tradition relates that the first *Sawahs* were made, and it will be seen above that one of the acceptations of *Dan* is Paddy, and in this sense *Chi-Si-Dani* would be the river which gives or has, produces or appertains to Paddy.

The Hindu people who cut the *Sanscrit* inscription on the rock on Jambu, at Pasir Koléangkak, might have introduced the system of irrigated rice-lands, and called so large a river as the one in question *Si Dani*, or her of the Paddy, personifying the river which gave the water, as the grain-producer or Ceres.

Dhani, C. 298, is a rich and opulent man, and *Chidhani* or *Chi-Si-Dani* would be the river typical of opulence either from irrigating the land or from admitting foreign traders at its mouth. (*Dánin*, Nominative case *dání*, would be possessing, affording gifts. Fr).

Chiduh, spittle, saliva.

Chiduhan, to spit upon with contempt.

Chidurian, The name of the great river of Jasinga. It rises very far back amongst the Kĕndang mountains, and discharges itself into the sea at Chikandé near Tanara. The etymon of the word cannot be *Durian*, the fruit so called in *Malay*, Durio Zibethinus as this. in the Country through which it flows, is called *Kadu*. As however, in the Mountainous part of the Country where it exists, many Sanscrit names are used to designate the objects of nature, as districts and mountains, so also perhaps a Sanscrit origin must be sought for to elucidate its meaning. *Dura*, C. 282, far, distant, remote. *Yā*, C. 572 going, proceeding. *Ya* is the crude form of the verb *Yanawa* to go, and forms *Yanta* to go, *Yana*, going: thus *Dura-yana*, and with suppression of the final vowel, *Dura-yan*, would be the river which goes remotely, which has a long course, and which will apply very well to this river which travels, in the early part of its route, through such distant and sequestered mountain ravines. The transition from *Dura-yan* to *Durian* or *Duriyan* with a people who were not conscious of the etymon of the word, would be very easy, and is heard also similarly in *Mada-yon* = *Madion*.

Chih, a word of contempt, for shame! Pshaw! fie!

Chihujan, rain water.

Chik, the idiomatic expression of interrogation; how now? how is it to be? a persuasive interrogatory, as we would say, come! *Chik kumaha*? come! how is it to be. *Chik* also means, said, affirmed as *Chik batur*, my companion said so.

Chika, gripes in the stomach; any sudden and violent pain in the stomach.

Chika-chika, the fire-fly. Elater noctilucus.

Chikal, the first born, the eldest child; the first or prime of anything; one of the chief divinities of the Badui is called *Chikal.*

Chikaniki, name of a river which flows from the Gunung Kĕndang over the Nanggung and Jambu Estates, into the Chidani. *Kaniki* is not Sunda, so we are driven to attempt an etymology in Sanscrit. *Kanyaka*, C. 104, a girl, a maiden. The word is further rendered female by making it termate in *i*. *Chikanyaki* = *Chikanikĭ*, maiden river. See voce Kaniki. (*Kanî* means also a *girl*, *Kanîka* is very small; cf. *kana* and *kanaka* (both with the cerebral *n*) small. Only a form *kanikî* or *kanîkî* seems not to exist in Sanskrit. Fr.)

Chikénéh, just now, a short time ago.

Chiki-ih, piddle, urine, stale. Also some liquid compounds especially for soaking thread which has to be dyed; a mordant in this latter sense.

Chikuah, name of the ingredients for dying thread of a red colour, after they have been boiled together.

Chikur, an aromatic plant of which the root is much used when bruised in all native medicine. Kaemferia Galanga, called in malay *Kĕnchur.*

Chiladaĕun, name of a river in Bantam falling into the Chibérang. See *Ladaeun.* It is warmer than the Chibérang.

Chilĕgok, holding open the mouth, pouring in water and swallowing it as it falls.

Chilénod, swept away by water, floated away.

Chilĕpot, just done, just let go, this instant finished. Just started.

Chilĕtu, said of paddy when just a few heads or ears begin to show themselves. In the act of coming into ear.

Chilĕuh, the mucous matter which forms in the eye.

Chilĕungchang, rain water on the surface of the ground; rain water which soon drains away.

Chilĕungchangan, said of rain which has been hard enough to run on the surface of the ground.

Chilik, a petty mandor in Bantam. *Chili*, little in Javanese. (*Chilik* is also Javanese Fr.)

Chilingching, a liane or creeper in the jungle, lasts well in water.

Chimata, a tear, literally „water of the eye".

Chimata-an, crying, literally „giving out water from the eye".

China, a Chinaman; the country China.

Chinchang, to chop, to cut in small pieces.

Chinchĕratan, a species of Nauclea; a good timber tree.

Chinchin, a ring, either to wear on the finger, or for any other purpose.

Chindawa, Saltpetre. Chindawa is probably a corruption of *Sindudbhawa*, C. 734 rock salt, derived from *Sindu* C. 733 the ocean, the sea, the Indus; the Country along the

Indus, or Sindh: and *Udbhawa*, P. 820 produced: abbreviated into the more smooth shape of *Chindawa*. It is called *Sindawa*, and *Chendawan* in Malay. (The more simple form in Skr. is *Saindhawa*, a patronymic from *Sindhu*, originating from Sindhu. We should prefer to derive *Chindawa* from *Saindhawa*. Fr.)

Chindé, a variety of cloth with peculiar pattern used for belts. Name of a pretty red flower, called also *Kapas-chindé*, from the cottony shape of the fibres of the seeds.

Ching, an interrogative particle, how now? come tell me? what say you?

Chinggir, the little finger.

Chingkĕd, awkwardly walking in fits and starts.

Chingkir, a young Cocoa nut which has not yet got a hard shell.

Chinta, to love, to have a tender regard for. *Chintaya*, C. 199, reflection, consideration, thought, meditation. (*Chintá* Skr. id., it has got the meaning *love*, in the same way as the Latin cura. F.)

Chipamali, name of a river in Tagal, which was of old the boundary between the Sunda and Javanese districts. It means the river of Prohibition, or which it is sacredly forbidden to pass.

Chipansalu, name of a place near Bandong in the Prianger Regencies, where Mr. Junghuhn in August 1843 discovered some images of Siwa. *Chi*, Sunda, river. Pansilu, C. 345, one of the celestial choristers or a musician of *Swarga*. A name of Siwa. A name of Wiswakarma, C. 666 from *Wiswa*, universal, *Karmma*, act, action; the son of Brahma, and artist of the gods; the Sun. (*Pânçula*, Wilson; a name of *Siwa*; a weapon of Siwa.)

Chipati, called in Malay Santĕn. A milky matter got from the maceration of rasped Cocoa nut.

Chirĕbon, name of a Residency in Java. *Chi*, river: *Rebon*, small shrimps. See voce.

Chiri, mark, sign, a mark by which anything may be again recognized.

Chirian, to put a mark upon.

Chis, the idiomatic expression of contempt. Said when the speaker wishes to express disgust.

Chisapu, the water of burnt paddy straw, which is used as a lye; also much used in washing the head of hair, which it cleanses. (At Batavia the Javanese word *mĕrang* is used for paddy straw to be burnt for the above said purpose.)

Chisusu, milk; literally water of the nipple. Milk is also frequently called *Susu* alone, which means nipple or teat.

Chita, Chintz, a printed cloth so called. *Chitra*, C. 198 a painting, delineation, writing &c.

Chita, an affection of the mind, sensibility, sometimes used with Duka as *Chita-duka*, sadness, melancholy. Chitta, C. 198 the mind or faculty of reasoning, the heart considered as the seat of intellect, thought, conception.

Chitak, to cast in a mould, as iron or bricks, to mould, to impress, to print as a book or a cloth.

Chitakan, anything that has undergone the proces of moulding. A mould, a form, a casting.

Chitrĕs, compassion; condescending and friendly feeling towards any one.

Chium, to kiss, or rather take a sniff at any one, as natives would do all over the Archipelago, the nose rather than the mouth being the organ in requisition. Even the distant natives of New-Zealand seem to salute each other in a similar way, which is called *Ong'i*, rubbing of noses. The word *Chium* is probably derived from *Simbima* or *Simbinawa* to kiss, C. 734. The latter syllables of these words are constructive parts peculiar to the Singhalese language. (Skr. *Chumb*, to kiss; *Chumbana*, kissing.)

Chiung, the name of a bird usually called by Europeans a *Minor*. This bird is black, with some white in the wings, and has a yellow flap or earlike appendage hanging down on each side of the head. This bird is easily taught to talk and the word *Chiung* is a representation of its usual cry. It is called about Batavia, *Béo*. In Sumatra it is called *mina*, Marsden Page 343. Gracula religiosa. (At Bali he is called *Siung*).

Chiung wanara, a character in ancient Javanese history, connected with the foundation of Majapahit and Pajajaran, and brother of Ariya Banga. He settled at Pajajaran. Raffles Vol. 2 Page 100. *Wanara*, C. 621 a monkey, from *Wana* a forest *Rama* to play. what plays in the forest, and thus in this case must be the Chiung which delights in the forest. As a young lad he was known as ki Jaka. As an infant he had been, like Moses set adrift on a river, either the Krawang or the Chitandui, in order to get rid of him. See Banyak wĕdi. (*Wanara* is derived from *wana* by the affix *ra; forest — a forester*).

Chiwit, to pinch a bit off, to take a small bit off anything by nipping it off with the nails,

Choba, to try, to make an attempt or effort, to endeavour.

Chobong, a whore, a woman of bad fame.

Chochéng, scabby, any wound producing ichorous matter.

Chocho, to press down with the end of the finger, to stick the end of the finger against anything.

Chochog, hit heavily against with the foot; struck endways with a stick or piece of wood. Rammed down.

Chochok, to stop up, to bung up; a stopper, a bung; anything put into an aperture to close it, as a cork in a bottle or a wisp of straw or leaves stuffed into a bambu &c.

Chochong'o-an, the upper and thin ends of sticks or bambus cut off. A derivative from Chong'o which see.

Chochopét, the ear-wig insect. Forficula.

Chochorot, a sort of pastry of the consistency of hasty-puddiug, much eaten by the natives.

Cho-él, young and delicate leaves or vegetables eaten mostly uncooked with rice; a lit-

tle red pepper is generally nipped up with the leaves before they are stuffed into the mouth, and are called *Cho-él samběl.*

Chohai, a frog which is sometimes found in houses, and which has the power of sticking to a perpendicular wall.

Chokél, to dig or scratch out with a bit of stick or iron; to dig down or into a small hole by stamping something into it.

Chokolada, European, The Cacao tree, Theobroma Cacao. Chocolate.

Chokor, the foot, the paw, particularly of a beast; when applied to the foot of a man, which is often the case, it conveys and idea of indignity put upon the man who owns the foot. (At Bali it is a honourable name for foot; there from comes *Chokor-da*, your foot, cf. Jav. *sampéyan*, a title given to the highest Râjas. Fr.)

Chokot, to take, to lay hold of. Lay hold!

Chokrah, to make a hole in a bank of earth, in a bit of wood, or any other substance, by scooping out or twirling a knife in it.

Chokrék, small sticks for fuel, small firewood.

Chokrom, the egg-plant, Solanum melongena. Called Térong in Malay.

Cholat, a white mark or star on a horse's forehead.

Chologor, the seed branch of an Arén or Kawung tree whilst yet young and unfit to be used for tapping to gather toddy to make sugar. Such seed branches, which after properly beating and preparing refuse to give toddy are called *Chologor.*

Cholok, shoved in between; inserted in; jammed into; to insert an instrument into an aperture. *Mata na kacholok ku awi*, his eye got run into by a bambu.

Cholong, to steal, to take covertly, to abstract.

Cholongchong, a bambu conical basket in which tame pigs are caught and transported.

Chomas, name of a place, amongst others of an Estate near Buitenzong. Evidently compounded of *Chi*, river, and *Omas*, the name of a variety of Rattan, or it may be an abbreviation of *Katomas*, the gold and green leaved Justicia.

Chomas, heard in *Hanjuang chomas*, a variety of Justica and is probably an abbreviation of Katomas.

Chomblang, a pimp, a procuress.

Chombrang, an unexpanded head-bud of the Honje, Geanthus speciosus.

Chomél, grumbling dissatisfied; to murmur.

Chomot, a lump, a pinch of anything taken in the fingers.

Chomplong, a small tin measure in which salt is retailed; considerably less than a gantang; of various sizes.

Chondong, inclined, tottering, about to fall.

Chongchot, said of rice cooked by steaming, and just as turned out of the bambu steamer. Rice which has not undergone the process of Akĕul which see.

Chonggang, deficient, as if something had been taken out or away.

Chongklang, to gallop, to trot, run away quickly as animals.

Chongkok, name of a plant, Curculigo latifolia.

Chongkok, some small kinds of tigers or panthers are also called Chongkok. (The *machan chongkok* is not larger than a wild cat.)

Chongkok, is also the name of a tree, otherwise called *Hambĕrĕuta.*

Chong'o, the extremity of a branch; the branches or the small upper end of a tree or of a bambu, in contradistinction to the lower and thick end which is called *Puhu.*

Chonto, a muster, a sample, a pattern, a model.

Cho-o, to have in keeping, to give food and wages to servants or labourers. To keep and feed animals for use. To keep as a garden, or more properly the plants therein. To look after and keep in order. *Kĕbo kudu di cho-o*, Buffaloes must be taken care of. *Kĕbon di cho-o deui*, the garden is again kept in order.

Chop, the idiomatic expression of a thorn, needle or anything sharp running into any part of the body. *Aduh chop loba chuchuk*, mercy on us how the thorns prick.

Choplok, fallen out, displaced, separated from its usual position.

Chopong, having a hole through, open, gaping, not shut.

Chopot, fallen out, displaced; of the same meaning as *Choplok* but not quite so strong.

Chorĕham, the jaws, the chaps; the after teeth, the molars otherwise also called *Charĕham.*

Chorĕt, to make a mark or streak; a mark made by way of a tally to daub in streaks.

Chorogol, a large tree; a variety of wild Rambutan or Tundem which later word see.

Chorok, to stick in or between, as a carrying stick into anything that has to be carried on the shoulders. *Pachorok*, taken by mistake, confounded.

Chorong, to pass through a funnel.

Chorongan, a funnel.

Chos, the idiomatic expression of shoving in, or inserting one thing within another. *Chos di adukĕn*, and he shoved them into one another.

Chowak, an opening cut in a forest or jungle, as where a road might pass through; a gap.

Chowĕné, a young marriageable woman; a maidenhead. *Yowwana*, C. 578, youth, manhood; an assemblage of young women. The Sunda word looks like a corruption of this expression made feminine.

Chu, Chinese, ardent spirits, arrack.

Chua, not pleasing, not convinced, of no avail, disappointed.

Chuan, D'ont, be sure not to; also frequently used as *Pachuan* which see. *Chuan aya nu nyokot*, be sure that no body takes any.

Chubit, to pinch, to nip.

Chubluk, a pit fall; a hole dug in the earth aud lightly covered over with branches &c. into which any wild animal will fall if he steps upon it, especially Rhinoceroses.

Chuchuk, thorns, sharp spines on plants, or in the gills of some fish.

Chuchunduk, flowers or ornaments stuck in the handkerchief above the ear, when worn by men. See *Wiraga.*

Chuchung'uk, a cock-roach, a variety of the cock-roach insect.

Chuchurut, the musk rat, called in Malay Chinchurit. *Chunchu*, *Chuchichundari*, C. 200, the muskrat. (At Batavia *Chrurut*).

Chuchut, a shark, which are very large and very plentiful in the seas round Java.

Chuhchur, a variety of kuéh or native pastry.

Chuhchur, a bird which makes a loud noise, particularly on moonlight nights, sounding like a carpenter dubbing or squaring a piece of wood, to which the natives compare it. A Goat-sucker. Podargus Javanensis of Horsfield.

Chuka, vinegar. *Chukra*, C. 200, sour, acid; acid seasoning; also the Tamarind tree; sorrel. *Chuka* in Sanscrit is vinegar, Crawfurd's dessertation Page 117. (?).

Chukang, a bridge. Anything as a stick or bambu laid across running water or a gap, over which a man may pass.

Chukangkang, a liane in the forest. Hoya multiflora.

Chuk-chĕlok, first in one place and then in another; often removing or changing place of abode. Erratic.

Chuké, tax or toll paid to government. The proportion of the crop which a landholder gathers in kind, as the corp comes off the ground.

Chukit, to put or yoke an animal especially a buffaloe, to a cart or plough, and start him off.

Chukul, getting what one wants; abundantly rewarded, successful.

Chukup, sufficient in number, or quantity; complete-Possessing the means to accomplish any end.

Chukupkĕn, to supply all that is wanted, to complete.

Chukup-lumur, hushing up a story, or impleasant occurrence. *Hayang ménta chukup-lumur bai*, I am desirous of having the matter hushed up.

Chukur, to shave. *Péso-chukur*, a knife to shave; a razor.

Chul, the idiomatic expression of throwing away or abandonning; of letting go anything which we hold. *Chul bai di picheun* and away he flung it.

Chula, a Rhinoceros horn, or any single horn projecting from the snout. An opprobrious name for a good for nothing fellow. *Chula*, C. 200, a lock of hair left on the crown of the head; a crest; a peacock's crest (35).

Chulak-chilĕk, staring about; peeping and peering every where. Confused and looking wildly in all directions without knowing what to do.

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(35) *Chûdâ* (with cerebral *d*, which in pronounciation resembles to *l*) has in Skr. the meanings given by Clough, besides that of *top*, *summit* etc. Fr.

Chulak-tanggul, name of a tree which is often found parasitically growing upon some other tree. Aralia Rigida.

Chulaméga, the dregs of Cocoa nut pulp from which oil has been expressed or boiled out. (*Megha*, is a cloud, originally *making water!?*)

Chulan, Aglaia odorata, name of a shrub with bunches of small flower buds, which are laid amongst clothes. The plant is orginally Chinese who call it *Chiulan*, and is mixed with tea.

Chulanggok, lifting and darting forward the head, as a snake, bird or animal about to bite or start off.

Chulik, a fabulous or fancied animal or bird heard at night time in trees, and thought to forbode evil. It is no doubt some night- bird which has a sharp shrill cry. The natives have also an idea that the *eyes of children* buried in any dam or water-works will ensure their not giving way or breaking down, and men who go about the country for the sake of gouging children for this purpose are called *Chulik*. They are much talked about and much dreaded, but a real actual occurrence of the kind never came within my knowledge, even during a 12 years residence amongst the natives.

Chumah, of no use, useless, helpless.

Chumanggah, said of young growing paddy when it first gets *two* leaves.

Chumbu, to fondle, to caress, to pet. *Chumbana*, C. 200 , to kiss, kissing. (Vide *Chium*.)

Chumi-Chumi, the cuttle fish, Loligo.

Chumplung, a Cocoanut which has been eaten by the squirrels, and is thus empty.

Chumpon, just sufficient for any purpose; sufficient and none over.

Chunduk, obeying, submitting to, reverencing. *Chunduk ka ratu, sacha ka ménak*, submitting to the king, cleanbreasted with the nobles.

Chunduk, arrived at, come up to the time. *Geus chunduk ka bulan na*, we have arrived at the month.

Chungchurungan, the rump bone, the fundament.

Chunia, a variety of cargo boat. It is Chinese *Shun* a boat.

Chupang, name of a fish, found especially in pounds; it is somewhat like Gurami, but much smaller.

Chuplak-chéplak, smacking the lips in eating; enjoying what is eaten.

Chupu, a small metal vase or case with a circular lid fitting to it; often used for holding part of the siri engredients, as Tobacco &c. A casket.

Chupu, a variety of Mangga so called.

Chur, the idiomatic expression of pouring out water, grain, sand or any thing that will run; said also of rain; *Chur hujan*, and down the rain came. *Chur di chichiken*, and out he poured it.

Churi, to steal. *Chowri* C. 201. Stealing, theft. (36).

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(36) Skr. *Chur* to steal; *Chium* and *chur* are two of the few words taken from the Sanskrit, which

Churug, a water-fall, a cascade. A word compounded of *Chai*, water, and *urug*, to tumble down.

Churuk, the fore-finger; any finger of the hand.

Churuk bugang, the middle finger, literally the carcass finger. Also called *Si Jang-kung*, the long chap.

Churuluk, the fruit bearing stem of the Kawung Palm tree, in contradistinction to the other fructication stem called *Leungan* or hand, which does not bring its fruit to perfection, but which gives abundance of toddy, which is with difficulty extracted from the Churuluk for the purpose of making Sugar. The small nuts which grow on the Churuluk stem are also known by the name of Churuluk. The Churuluk is thus most probably the female, and the lĕung'an the male part of the Palm.

Chut, the idiomatic expression of disappearing, of vanishing.

Chutak, a small division of a Country; the officer over such division.

Dachin. the Chinese steelyard for weighing pikuls, catties and tails. It is on the principle of the steelyard of Europe, but made of wood.

Dada, the breast. *Dada*, C. 254 the belly.

Dadak, to do any work hurriedly, to improvise, to get up on the spur of the moment. *Pagawéan ari ngarah pageuh ulah di dadak*, If you want strong work, do not do it hurriedly.

Dadali, called in Javanese *Kedhali*; a variety of swallow which collect in flocks on sunny afternoons. It roosts in caverns of limestone rock, and is often mistaken for the *Kapindis* or the swallow which makes the edible bird's-nests. The nest of the Dadali is not eatable. It is also different from the *Walét* or house swallow.

Dadampar, a stand, as a tray for tea-things, the saucer of the cup, and the like. (Also a *seat*).

Dadap, a tree, the Erythrina Indica. This tree is planted in Java among coffee trees for the sake of its shade; it grows quickly from cuttings.

Dadara, said of the female young of animals which have not yet borne young. Not said of human beings. See Dara.

Dadas, clean swept away, or taken away so as to expose the bottom of anything, or lay it bare- as earth cleared away from the surface of rock. *Bendungan geus dadas sakali kadasar*, the dam is swept clean away to the bottom.

Dadaulatan, to venture, to make an effort, to try. To trust one's luck. Derived from the Arabic word *Daulat*, prosperity, welfare, fortune.

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are not Derivata (Substantiva) in that language, but the real roots. For the sake of pronounciation is of Chumb the *b* dropped (it appears again in chumbu, where it is not final) and an *i* inserted; in *churi* an *i* is added to the naked form of the Skr. *Chur*. It will be not easy to find much more such roots in the Polynesian languages, but they show, what the people of India once attempted, when they brought their language into the Archipelago. Fr.

Dadaun, that part of a kris sheath, which sits cross ways and holds the broad hilt of the kris; it is often curled up in an ornamental manner.

Dadawuhan, to have periods, or be subject to periodicity, as a tree which becomes bare when it changes its leaves. A period when any particular fruit comes into season. Said also of birds which appear to migrate, and are only seen at certain seasons, as snipe, or plover. (At Bali it means the measuring of time by a kind of clepsydra).

Dadu, Dice; *Mata-dadu*, Dice pattern, said of a cloth with pattern in small squares. Portuguese *Dados*, dice. *Dadu* is also Singhalese. C. 265, a kind of nut or large seed used as dice in playing a certain game. The Singhalese, no doubt, have the word also from the Portuguese.

Dadung, a thick rope for tying a buffaloe.

Dadut, weighty, bunchy and large.

Daftar, Arabic, a list, inventory, register. (A word of Persian origin, introduced into Arabic. Freytag).

Dagang, to trade, to buy and sell. *Tukang dagang*, a merchant, a trader.

Dagangan, merchandise, goods for sale. Anything which we wish other people to take over from us, as to adopt our views &c. A choice of alternatives.

Dagangkĕn, to put up for sale, to expose for sale. To try to induce other people to join our views and do as we do.

Dagé, the fruit of any tree, as of Cocoanut, Pichung, or of the pulse called Kachang, which is set aside to mellow and soften or even to partly rot, as in the case of the cocoanut, that the oil, by such process, may be easily separated. Pulp.

Daging, flesh, animal substance. The grain of wood.

Daging, a variety of mangga so called.

Dago, to wait, to tarry. *Di dago wat to datang*, we waited but he did not come. *Kami kudu di dagoän*, you must wait for me.

Dagoän, to wait for any one

Dagor, hit, struck, rapped. *Dagorkĕn*, to rap, to strike.

Daha, name of an ancient kingdom of Java, of which the capital was in the province of Kĕdiri, called in Javanese *Doho*. It was one of the numerous petty states, into which Java was divided, on the death of Déwa Kasuma in the 9th century. *Daha*, C. 263 a lake or pond in which the lotus grows.

Dahar, to eat, to partake of; a fine expression and said of great men's eating. *Kiai ĕukĕur dahar*, the old gentleman is taking refreshment.

Dahdar, presents of clothes, of eatables &c., but not of money.

Dahĕuan, a brother or sister of our wife, who is *older* than her.

Dahi, as *di dahi*, to cut and trim the eyebrows, as young coquette native girls do.

Dahu, period, precise time, the moment when anything is to occur. *Geus datang ka dahu na*, its time had come. (See above *Dadawuhan*).

Dahu, name of a tree, Dracontomelon mangiferum, formerly called Paupertia Dulcis.

Daik, to be willing, to wish to, to will. *Daik ka mana*, where are you going to? *Daik balik*, I am going back.

Daik-daik, malicious, willingly doing wrong, wayward.

Daik-kĕn, to be willing,

Dairah, ar: Circuit, region, province; district, jurisdiction.

Dak-dĕk, the idiomatic expression of being actively employed on any work. *Dak* also alone sometimes occurs.

Daki, scurf, dandriff, any dust or foulness about the skin, such as the foulness which collects in a currycomb after being used on a horse. The dust which adheres to rice or other grain after pounding or grinding.

Dalang, the man who recites the story at a *Wayang*. A Bard.

Dalapan, Eight; literally „two folded down". see *lep*. Dualĕpan = Dalapan. (Another derivation is from *dua* and *alapan* „taking away two" (from ten); herewith corresponds *salapan* „taking away one", which is used in Sundanese for nine Fr.)

Dalapanblas- Eighteen.

Dalapanpuluh, Eighty.

Dalĕm or dalam, a title of respect for a high native, such as a Regent, and as such is prefixed to their name of rank, as *Dalem Adipati*, *Dalem Tumunggung*. Such men of rank are also spoken of familiarly as the *Dalem*, and the word *Padaleman* implies the place where the *Dalem* lives. *Dalem* is no doubt the same as Malay *Dalam*, within as in the estimation of natives, inner arrangements or a withdrawal from public view is considered consistent with a great man's dignity.

Dalĕm, as *di dalem*, individually, distributively, within the compass of. *Didalem sa orang kabagian sapatong séwang* individually each man got a little bit. *Didalem* is also Malay, and in that language implies, in, within, as well as the meaning attached to it in Sunda, The Sunda people retain the word only in a sort of metaphorical sense, as given above, and use *di jero* for in, within.

Dalil, ar: proof, argument; guide, direction. This is not a word in common use, still it is not unknown. Many years ago a scoundrell who caused a disturbance in Bantam had himself called Pangeran Adipati Dalil, the Pangeran Adipati who is a Guide.

Dalima, the pomegranate, Punica granatum. *Darima*, C. 259 an kind of pome granate. (*Dâlima*, with cerebral *d*, is the Sanscrit word.)

Dalu, rotten with ripeness, over-ripe.

Daluang or Daluwang, paper. Probably originally the bark of certain trees macerated and used for clothing as in the South seas, or used as paper, as is still the case in a few places in Java, as in Madiun. *Daluwa*, C. 260 The young shoot of the leaf, a bud. Is this the young shoots of the Palm leaf used for writing on, with *ng* suffixed?

Dalung, a copper cooking pot, short and round, not tall like the *sé-éng*.

Damar, rosin, dammar. A torch, a candle, a bundle of split bambus used as a flambeau. *Dummala*, C, 77 a kind of resin.

Damaran, to throw light upon, to bring a *damar* to light up a place.

Damé, peace, tranquillity, friendly feeling between parties. To do anything with mutual understanding, of one accord.

Dampa, the munchang or kamiri fruit, when there are two stones in one fruit. See Gĕudul. A game of chance depending upon the number of stones in one fruit.

Dampal, the sole of the foot; the palm of the hand. *Dampal suku*, sole of the foot; *Dampal leungan*, palm of the hand.

Dampar, a throne, a royal seat.

Dampas, to cut off even with the ground, as the stump of a tree.

Dang, a designation for a young female attendant about great people. Heard only in Pantuns as *Dayang Dang*, a damsel who is a handmaid; a maid of honour.

Dang'ah, looking upwards towards heaven; resupine; with the head and eyes stretched upwards.

Dangdānan, to construct, to build, to form in order; to dress, to put on accoutrements. Preparations. *Pidangdaneun*, materials.

Dangdang, to clear a space in jungle which has been felled, so as to prevent fire spreading, which may be applied to other parts; cleared up in order; to prepare, to get ready. (See the preceding).

Dangdang, is properly a cooking pot made of *earthenware*, but in *shape* like the copper *Sé-éng*. In Malay the copper pot of this shape is called Dangdang. *Tukang dangdang* in Sunda, however, is the man who makes copper Sé-éngs.

Dangdĕr, Janipha manihot; a shrub which gives an edible root, a variety of manihot; also called manihot utilissima.

Dangka, anything that attaches to people or times before the introduction of Mahomedanism; unenlightened; almost corresponds to our *heathen* or *Pagan*. There are also Dangka people, such as have not embraced Mabomedanism, as the Badui of South Bantam and Dangka mountains where some heathen superstitions are still in vogue.

Dangka in Bali is the name of a petty village official under the *Gaduh* or Mandor, and are Sudras by birth. Bat. Trans. Vol. 23. On consulting Mr. Friederich regarding this word Dangka, he writes me „ *Dangka* is not Sanscrit, (37) nor can I find any word from which it could be corrupted. It can hardly be expected to be a corruption from *Tangka*, in these parts. *Tangka*, after all means- axe, crow, stone-cutter's chisel; grief upon separation from a beloved object; fear, terror- root *tak*, to live in distress. To

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(37) It does not occur in the Amara Cosha, in Wilson, and in Bopp's Glossarium. The other Sanscrit dictionaries are not at hand. Fr.

Dangka I have further to add, that it appears in Javanese in the form Dangka (Dongko) and means according to Gericke Page 544 „the abode or dwelling of a Buta; a common miserable house. *Hadadangka*, to have an abode (of a Buta); to live in a bad house".

Dantan, a female buffaloe which has not yet had a calf.

Danu, a lake, a large swampy lake in Bantam north from the Gunung Karang. (See the following. Jav. *ranu*).

Danu, Prosperous, abundant. *Tahun danu*, an abundant year. (*Danu*, Skr. a donor, a giver. The lakes or tanks (in India) might certainly be considered as donors of the means of existence. Fr.)

Dapit, to fasten anything together by tying them between two sticks, slips of bambus so used, called in Malay Japit.

Daptar, ar: a register, an inventory, a written list of things. (See *daftar*).

Dapur, a kitchen, a cooking place, a fire place for cooking. An oven. A stool or bush, as of Bambus, Sugar cane or similar plants.

Dar, ar: mansion, abode. Only heard in the religious expression *Dar-al-Salam*, the mansion of bliss, of peace.

Dara, a young woman who has just got her first child. *Dara* C. 266, a wife. See Dadara. (38).

Dara, a tame pigeon, columba, rarely used; the ordinary word is *Japati* which see. *Manuk Dara* or wife bird no doubt alludes to the pigeon let fly by the wife who commits herself to the flames on the death of her husband, as is still the case in Bali. (*Japati* = *Jagapati*, victorious.)

Darajat, to obtain an encrease of title, rank or the like. To get riches, to obtain prosperity. *Daradjat* Marsden 131 is Arabic and means steps of a stair case, or ladder; a degree of honour; rank.

Darangdang, Ficus Heteropleura, one of the numerous varieties of wild figs.

Darapon, at random, any how, as long as you can get it; without selection, the first that comes.

Darat, land, in contradistinction to water, dryland, the shore. *Dara*, C. 258 the Earth. May be derived from *Addara*, C. 23, the edge, border, margin; and *Rata*, C. 581. a country, a district, and be thus the margin land. (*Dharat*, participle of *dhri* with *ri* vocalis; from the same root is *dhara*, which means also the earth. Fr.)

Dardur the idiomatic expression of loud and successive claps, as of thunder, or the frequent discharge of cannon. Any other loud noise which is frequently repeated at short intervals. Violent disputing between parties attended with noise.

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(38) *Dârâ* and *Dârâh*, in the plural form of the masculine gender means a wife; *Dâraka*, a son; a child, an infant, or young animal (see *Dâdara*); *Dârikâ*, a daughter, (also a whore). *Dârakarman*, marriage. Wilson.

Daro, the ancient name of the Sultan's Canal cut from the Chidurian by Sultan Tirta Yasa. Perhaps this name is the Sanscrit *Daru*, C. 267, a giver, a donor, one inclined to make gifts: a liberal and munificent man, thus conveying an idea of the munificence in causing such a work to be accomplished. (*Dâru* is Skr.)

Darurung, the rafters of a flooring, to which the planks are nailed, and in a native's house the round bambu rafters on which are laid the Palupuh or flooring of the house, and which are tied together by the sarang, or slips of split bambu. See Sarang.

Dasar, custom, habit, practice. *Dasar na*, because, for the reason that.

Dasar, bottom, the floor of any place; the lowest layer of anything. The bottom. The bottom of water, the bed of a river. The floor or ground under any water. *To nepi ka dasar*, It does not reach the bottom.

Dasar, name of the flat ground which surrounds the *Bromo* in Probolingo. The Bromo is the crater or central mount in this extraordinary Volcano. Probably it has its origin in *Dahasara*, C. 268, from *Daha*, burning, *Sara* to go, a place where dead bodies are burnt. Dahasara would easily contract into Dasar. Offerings are still made in the Dasar by the Tenggerese to the ancient heathen gods of Java. In Hindu times the Bromo may have been looked upon as a natural burning place made by the gods.

Daster, Persian, a turban, such as worn by Hajis.

Dat, devine essence, substance. Properly *zat* which is arabic.

Datang, to come, to arrive. Unto, until. *Geus datang*, he has come. *Datang ka anggeus*, until it is done.

Datangkĕn, to cause to come, to produce, to bring forward.

Datar, flat, in contradistinction to hilly.

Datu, chief, chieftain; used of foreign chiefs, not those of Sunda. *Datu Palémbang*, such a chief of Palembang. It seems to be a modification of the more usual word Ratu.

Daud, arabic. David.

Dauk, iron-grey, the colour of a horse.

Daulat, ar: Prosperity, welfare, fortune, wealth; Prosperons, fortunate. Crawfurd. See Dadaulatan.

Daun, a leaf; also sometimes heard as *Dawon*. The word is probably derived from *Dahu*, a period, a particular time, or season, and compounded with *an* is *Dahuan*, which by usual contraction would become *Dahon* or *Dawon*, and would then signify anything having a *periodicity*. This idea of periodicity has been applied to leaves from seeing them fall off and change, whilst the stem or tree remained permanently. Many trees in the tropics cast their leaves entirely before getting a new crop, though the usual rule is, that the change is made imperceptibly.

Daun aksara, the alphabet leaf. A small but very curious and pretty leaf which grows on a humble plant, generally on a lump of rock in a moist mountainous position. The marks are thought to represent the Alphabet.

Dawa, ar. a lawsuit; a dispute carried before a court or authority to be adjusted.

Dawĕuh, a small variety of rattan, used for cords or whips.

Dawuh, period. *Dawuh kiwari*, at this present moment. The same as *Dahu*. *Dadawuhan*, to have periods, or be subject to periodicity.

Daya, to deceive, to persuade to anything under false pretences. Artifice, trick. Probably the same as *Daya* in the following word *Dayang*, and thus deceiving by a show of affection.

Dayang, damsel, maid of honour. This name is much applied to females in ancient story, as *Dayang Trusnawati*. The word is probably derived from *Daya*, C. 258 with a nasal twang to it. Tender, compassionate. Love, affection, tenderness.

Dayĕuh, a chief village, a chief town; a Capital.

Dayung, an oar, a paddle; to row.

Dĕdĕg, rank, position in life; stature, height of a man. *Luhur na sa dĕdĕg*, it was as high as the stature of a man.

Dĕdĕl, to press down, to force down. A post or piece of wood, a block, or chock jammed in so that it forces and holds some object down.

Dĕdĕr, to cast out seed on a seed bed; to raise seedling plants which have subsequently to be planted out. *Dĕdĕran kopi*, beds in which young seedling coffee plants are raised.

Dĕdĕrék, a kind of plover or large snipe-like bird, making its appearance in the wet monsoon; it frequents upland grasslands rather than swamps.

Dédés, a sort of musk cat which is plentiful in the jungles, and from which musk is extracted, when kept for the purpose in cages. Horsfield has called it Viverra Rassé. Rassé being the Malay or Batavian name. The musk of the Dédés animal.

Dĕdéskĕn, to shove down; to stamp down.

Dĕdĕuyan, to repeat, to do or say again. Derived from *Deui* again.

Dĕdéwan, derived from *Déwa*, a pagan deity. A sort of deceptive trick or mystification practised by the Sunda people. It is in some respects analogous to Biology, only the operator pretends to be invested with the power of a *Dewa*. *Kasurupan dedéwan*, to be possessed of a divinity. A divinity has taken possession of his body. *Di jampéan ka na dĕdéwan*, to use incantations so that a divinity may take possession of his body.

Dĕdogéran, to work hard at difficult work; to toil; said also of an animal walking or running through boggy land, where difficulty is experienced in pulling out the feet.

Dé-éng, raw flesh cut in strips and dried in the sun till it can be preserved without decomposition. Called in Malay *Déngdéng*.

Dé-ét, shallow, not deep.

Dĕgdĕg, occurs in „Batara Dĕgdĕg Buwana", the name of an ancient supernatural power or divinity, but of which the natives can give no distinct account. It appears to mean: the divinity who encompasses the world, who has the world at his disposal, or who pervades the universe.

Dégél, unhairy, beardless, short-cropped.

Déhém, a hem, a suppressed cough to call any one's attention.

Déhéman, to call any one's attention by a hem.

Dĕk, the idiomatic expression of striking or cutting. *Dek di kadék* he gave a slap at with his chopper.

Dĕl, the idiomatic expression of breaking or snapping as a rope. *Del bai tambang na pegat*, and the rope snapped short off.

Délan, called in Malay *Trasi*; a native condiment prepared from rotten fish and shrimps.

Dĕlĕg, a variety of the Gabus fish, but smaller.

Dĕlĕs, the wick of an oil lamp or of a candle.

Délu, the zodiacal sign Aquarius.

Dĕmak, name of a district East from Samarang. The word is a contraction of *Demalakan*, (?) which in Javanese means an extensive swamp. Raffles Vol 2. Page 124.

Dĕmang, a native district police officer; a petty district officer under a Regent. This word, like almost all other titles of rank, is probably of Sanscrit origin. The first part being an abbreviation of *Adhi*, C. 24, chief, superior; and *Mang* may be *Man*, an Elu form of Manushya, or it may be derived from *Mana*, C. 514, to know, to understand, the mind considered as the seat of thought or reflection. The termination is made in *ng* in conformity with a frequent Polynesian predilection: and the whole word will then indicate a person who is chief, or who is conspicuous for reflection. The Dĕmangs were the leaders of their countryman, as instanced in the well known case of *Demang Lebar Daun*, who led the Malays from the interior of Sumatra. This clipping of the initial letter of *Adhi* in composition is heard in *Diyĕng*; and adhipati is frequently heard pronounced *Dipati.*

Démi, by; as *Demi allah*, by God. *Demi rasul allah* by the Apostle of God, by Mohammad.

Dĕmpét, jammed, fast between two objects.

Dĕmpuk, squat and fat; obese.

Dĕmpul, putty, lime and oil made to a paste.

Dénda, fine, penalty, mulct. Danda, C. 254, fine: forfeit, chastisement.

Déngdék, inclined, sloping, aslant. When said of the Sun, it implies some hour after noon. *Mata-poi geus dengdek*, the sun is aslant, it is past noon.

Déngdéng, to cut the end off a bit of wood, or other object fair and square, so as not to be sloping. Cut off square at the end. *Cha-ah dengdeng*, a flood that comes down all at once, in a great mass of water all of a sudden, some two to four feet a breast; like what in Bangal is called the *Bore*, when applied to the tide.

Dĕngdĕng, repeatedly, for all that; notwithstanding some cause which ought to prevent it; nevertheless. *Beunang oméan dengdeng to meunang di paké*, after mending it, nevertheless it is not fit to use.

Déng'é, hear, listen, audible. *To kadeng'e*, I could not hear it. (39).

Déng'ékĕn, to listen, to pay attention, to obey.

Dĕngki, envy, malice.

Déngkléng, with the back curved inwards in a man or downwards in a beast.

Dĕngklĕung or Dĕngklung, a tune in singing, especially with angkulungs.

Dénok, fat, in good flesh, in good case.

Dĕpa, reposing, crouched down as an animal when lying on the ground or asleep.

Dĕpét, a batten; the slips of bambu, or other substance used for securing anything together.

Dĕrĕgdĕg, riving and tearing away. Slipping helplessly down a bank or any other steep place.

Dérék, relationship. *Saderek*, of one relationship, descent or family.

Dĕrĕp, a portion of paddy given to the reapers for their trouble in assisting to cut, which is $\frac{1}{5}$ of what they cut.

Dĕrigama, having suspicion; being awake to some occurrence. On the qui vive. The word is evidently Sanscrit. The nearest solution to be found in Clough is *Dhairyya*, C. 303 steadiness, firmness, strength, courage, boldness. *Agama*, C. 61 an approaching, a coming. An approaching with boldness (from being aware of deception). (40).

Dĕrma, benevolence, charitable feeling, liberality, moral propriety. *Dharma*, C. 299 of previous import. This is a great word amongst Buddhists and implies a variety of moral obligations, and the word very likely implied formerly, what it now implies in India, but since the conversion of the natives to Mohammedanism, many of these obligations have become obsolete and forgotten.

Dĕs, the idiomatic expression of cracking or breaking, as when a thick piece of wood breaks or snaps. *Des bai injén pedati*, the pedaty axle broke slap in two.

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(39) In Kawi exists the forms ꦢꦼꦁꦼꦤ꧀ dĕngĕ, and ꦭꦼꦁꦼꦤ꧀ rĕngĕ; the *tarung* (ꦁ) indicating that a letter is suppressed; this letter *r*, which occurs in Malay دڠر dĕng'ar, and Javanese ꦢꦼꦁꦼꦂ or ꦤꦼꦁꦼꦂ dĕngĕr, déngĕr, in Kawi and Sundanese is suppressed because the first letter of the word is already an *r* or the cerebral *d*, which resembles in pronounciation (at least in former times) to *r*. The Javanese has also felt this, and we find there *rung'u* ꦤꦸꦁ and ꦩꦶꦢꦼꦁꦠꦼꦂ mi-dangĕt, to hear; in the first the *r* is omitted, in the second supplanted by *t*; ꦩꦶꦭꦼꦁ mi-rĕng, is an abbreviation of Kawi ꦭꦼꦁꦼꦤ꧀. With ꦤꦸꦁ corresponds in Kawi ꦭꦼꦁꦸꦂ rĕngua. To the Sundanese *déng'é* is the next in form the Javanese ꦤꦼꦁꦼꦂ *déngĕr*, but the last has got the meaning to understand, which is naturally derived from to hear, to listen. Fr.

(40) More probable is a derivation from *dîrgha*, long, far, and *ma* (from *mâ*) measuring, where with the meaning in Sundanese corresponds; Jav. *drigama* or *dirgama* (see Gericke), means to deny, to declare oneself faultless: also this meaning might be perhaps elicited from *dirghama*, but is much farther off, than the meaning attached to *dĕrigama* in Sundanese. Fr.

Dés a, country, region, village- little used, and not applied to the villages as in Javanese. *Desa*, C. 288, a country, a region whether inhabited or uninhabited. *Guru-desa*, the village monitor, the constellation Pleiades. (In Bali this constellation, *Krĕttikâ*, Skr., is also the monitor for rural occupations. Fr.).

Dĕudĕul, a stanchion, a prop, a shore.

Dĕudĕulĕuhan, sight. See Dĕulĕuh.

Dĕudĕur, beaten as a path, worn smooth by frequently passing over.

Dĕuhĕus, near, close, in proximity. *Ngadeuheusan*, to approach, to draw near to. *Deuheus ka imah*, near to the house.

Dĕui, again, more. *Siji deui*, one more. *Sakali deui*, once more. *Deui di peupeuliken*, again I told him.

Dĕukĕut, near, close to, nigh. *Deukeut ka lumbur*, close to the village. (Malay *dĕkat*; Jav. ꦢꦺꦏꦠ꧀)

Dĕukĕutan, to go near to, to approach.

Dĕukĕutkĕn, to bring close, to cause to come near.

Dĕulĕuh, to see, to view; behold! look! *Deudeuleuhan*, sight.

Dĕung'an, other people, strangers; no relation, not of our family. *Di chachag deung'an*, strangers have chopped him, or wounded him. *Ka jélĕma eta ma, dĕungan bai*, to that man I am no way related.

Dĕung'dĕung'an, other folks, the rest of the people; some one else than ourself.

Dĕupa, a fathom; as much as a man can embrace with two arms extended. (Malay dĕpa).

Dĕurĕus, seeing that, taking into consideration that; *deureus ku anyar kénéh*, seeing that it is so new. Also said of any improper act that is presumingly often repeated, *Deureus teuyn sia laléwa* you too often repeat your monkey tricks.

Déwa, a heathen god, divinity. Deities of the Hindu mythology. *Dewa*, C. 285, a deity, a god, a divine being. In old Javanese history *Dewa*, is often applied, as is still the case on Bali, to Kings or supreme rulers. *Dewa kusuma*, is the name of a King of Janggala, celebrated in Javanese romance, and *Dewa Agung*, is still the nominal supreme king of Bali, and ruler of the petty state of Klongkong.

Déwata, a heathen god, a deity; sometimes a demon. *Dewata*, C. 286, a god, a deity, any divine person.

Déwék, I, mine. Using this word the person neither puts himself very high nor very low. It is thus a rather independent appellative of self.

Déwi, a goddess; the feminine of *Dewa* which see. *Dewi*, C. 287, the feminine of Dewa. *Dewi Sri*, the goddess Lakshmi, the deity of prosperity, Ceres.

Di, a particle prefixed to a verb, by which it becomes passive, in the same way as in Malay. *Di béré*, it was given. *Di gitik*, he was thrashed. *Di buka*, it was opened.

Di, the preposition- at, in, upon. *Di handap*, below. *Di imah*, at home; *Di jero*, inside; *Di luar*, outside. By seeking in the dictionary for the word which follows *di*, the

meaning will be traced. This particle *Di* is of extensive use and occurs in almost every sentence uttered. *Di* in Singhalese is used as a suffix signifying *during*, *while*. Lambrick's Singhalese grammar, Ceylon 1834 Page 110.

Di atas, in consideration of, seeing that, as for, *Di atas sia budak ngora era*, considering that you are a young man, you ought to be ashamed.

Di dahi, to shave and trim the eyebrows, so as to make them handsome in a native's opinion.

Di dinyo, on that very spot; *there* with emphasis; at that critical period.

Di ditu, there, alluding to some spot at a distance.

Di diyo, here, in this place.

Diga, as, like as, resembling, like. *Diga nu édan*, like a madman.

Dikiran, to sing in praying, or in reading the Koran. The word is Arabic *Dzikir* and implies praise, thanksgiving to God. See Tahlil.

Dikso-Dikshā, C. 273 sacrificing, offering oblations, engaging in a certain course of religious austerities. NB. at the village of *Dixo* on the Progo river, Dipo Negoro made his first stand in the great rebellion of 1825/30, being considered a place of mystic authority and importance, which its name seems to indicate. (*Dîkshâ* Scr. in the sense given by Clough. Very useful should be paying attention to the fact mentioned and similar ones. These fools and impostors remain the same always and every where. Fr.)

Di luar, outside, beyond, without.

Di luhur, above, on the top of.

Dim, an inch, a measure of length; the 12 part of a foot or *kaki* which see. Derived from the Dutch word *Duim*, an inch.

Di na, at, at any particular place. *Di na gedong*, at the chief dwelling house. *Di na imah na*, at his house. *Di na chai*, at the river. The *na* is the possessive pronoun, only placed before and not after the substantive.

Din, arabic, faith, religion, worship. Occurs constantly in the composition of proper names as Kamarudin, Samsudin, which see.

Dingding, anything perpendicular and flat, like a curtain, a piece of wall &c. *Lancha dingding*, the curtain or wall-spider from its weaving its web perpendicularly in front of caverns or other apertures, which it appears to wall up.

Dinyo, spot, place-time, moment. See Di dinyo and Ti dinyo.

Dio, and Diyo, here, this place. *Di*, at, *Iyo*, this. *Ti diyo ka ditu*, from this place to that.

Dipa, a word often occuring as a man's name, or in the composition of proper names of places, or chiefs. *Dipa*, C. 270. an elephant. See Jambu Dipa. *Adhipa*, C. 24 a lord, a chief ruler. (41).

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(41) *Dwipa*, two times drinking; an elephant; an island. But *Dîpa* a lamp, from *dîp*, to shine, to have a lustre. Where the word means island, it is naturally a corruption of *Dwipa*. In the proper name of man it might mean the *sun*, or be the same as *adhipa*. Fr.

Dipati, an abbreviated form of Adipati which see.

Diri, self, our own person. *Diri na*, your own self or person, his or herself.

Dité, the first day of an ancient Sunda weak of seven days, but derived from India. *Dite* is probably the same as *Aditi*, C. 23 the wife of Kasyapa, which is one of the names of Aruna, the charioteer of the Sun. She was the mother of the gods, and also sometimes represented as the mother of the Sun. The following is a list of the names of the days of this ancient week. (42).

Dité	is the present	Achad	or	Sunday.
Soma	„	Senin	„	Monday.
Anggara	„	Salasa	„	Tuesday.
Buda	„	Rĕbo	„	Wednesday.
Raspati,	„	Khĕmis	„	Thursday.
Suprah	„	Jumahat	„	Friday.
Tumpĕk	„	Saptu	„	Saturday.

see each word voce. In Ceylon Sunday is represented by *Irida* the day of *Ira*, the Sun. C. 70. (*Supra* must be *Sukra*; *Raspati* is *Wrihaspati*. Cf. Transact. Bat. Soc. on Bali. 23. p. 51.)

Ditu, there, that plaee. *Ti mana? ti ditu*, where do you come from? from that place.

Diya, you, thou; a milder and more friendly expression than *Sia*.

Diyĕm, properly Malay, but often heard as an order to be quiet; Silence!

Diyĕng, the highest part of the Gunung Prawu, inland of Pakalongan, and where the chief monuments of Hindu antiquity in that range, are still found. The word is evidently derived from *Adhi* C. 24, chief, superior, over, above and *Hyang*, divinity see voce. *Adhi-hyang*—Chief-divinity, in same way as *Adhi-pati*, chief lord, is formed.

Diyĕuk, to sit down, be seated. *Diyeuk di dinyo*, sit down there. (43).

Doa, arabic, prayer, invocation, benediction. *Ngirim doa*, to invoke a benediction.

Dobol, with a hole in it; in holes; burst out. (At Batavia it means also *opened*, *widened*, where there ought to be no opening.)

Dodol, a sweetmeat made of rice flour, brown sugar and cocoanut.

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(42) *Aditya*, child of *Aditi* is the common name of the sun. In *Ditê* the first syllable is cut and in the last the *ya* in the usual way contracted to *ê*. Another form is *Rĕditi*; where I am inclined to believe that the *r*ĕ is only a misrepresentation of the independent commencing sound *â*. (ꦄ; ꦫ꦳) Fr.

(43) *Diyeuk* might be related to the Malay *duduk*; the Sundanese is the simple form with a prolongation of the vowel; *dudok*, seems to be a reduplication, and has not altered the vowel, just for reason of the reduplicating syllable. (*Diyĕuk*, shorter pronounced yet, than it appears from the writing, is rather monosyllabic. So (monosyllabic) are all the »idiomatic expression" of this dictionary, and they will turn out to be the real roots of the greatest part of the languages of the Archipelago. But this is no sign that these languages represent a broken Sanscrit. Fr.

Dodol, a variety of mangga so called.

Doja, to tempt, to try, to lay temptation in the way of any one.

Dokdok, a kind of fishing net attached to two sticks; it is made of fine matting so as to retain small fry.

Dokom, a small stumpy fish found in swamps or stagnant water.

Dolog, a jungle tree with a good bark for rope. Trichospermum Javanicum.

Domas, Eight hundred; literally twice four hundred. According to an old fashioned method of counting China cash, Domas is equal to 32 Dutch doits. See Samas. Domas is dua-mas = Domas. See Mas. Domas seems to be employed to denote sometimes any indefinite great number, as *Harcha domas* the 800 images or gods spoken of in old Javanese history, (and shown on the estate of Gadok in Buitenzorg). *Kawa domas*, one of the craters of the Tangkuban Prahu.

Domba, Persian, a sheep.

Dompét, a small pouch of matting for holding the ingredients of Sĕuréuh, especially tobaco and gambir.

Dongdang, a cage or contrivance made of bambu to carry out eatables with dishes &c; also to carry about boxes of clothing &c. to preserve them from sun and rain.

Dongdoman, a variety of grass which bears sharp seeds in abundance, which adhere to the trousers of a person walking amongst it.

Dong'éng, a story that is told, an amusing tale; to relate laughable occurrences.

Dongkap, accomplishable, within one's reach, anything which we have in our power to do. *To bisa dongkap ka anggĕus* I could not bring it so far as to accomplish it.

Dongkél, a kind of pick-axe for digging out roots of trees: a narrow strong pachul. To grub up roots of trees, stones &c. &c.

Dongkol, said of a buffaloe's horns which are pendent on each side of the head; such horns look loose and shake but are nevertheless fast to the head.

Donglak, to have obtained some injury on the body, as to have put the leg out of joint; a nail torn from its place, or the like.

Doraka, accursed, damned, vicious, malevolent, giving cause for trouble. *Doraka éta jélĕma bang'or amat*, that damned follow is very obstinate. *Dur*, C. 277 a prefix to words, implying bad, vicious, vile. *Rakkhā* C. 578. the Pali form of *rakshâ*, to preserve, preserving, protecting. (*Durâka* a barbarian; cf. *dhûrtta* and *dhûrttaka*, a rogue, a cheat.)

Dosa, sin, crime, guilt. *Dosa*, C. 289, crime, guilt, sin, offence, defect.

Dosol, a lump or excrescence growing out from the body, particularly the belly, which often becomes an unhealing wound. Buffaloes frequently have them on the belly.

Doyong, inclined, threatening to fall.

Dramaga, an earthen dam to contain water; an earthen dam serving as an aqueduct. Probably derived from *Druma*, C. 294, a tree in general, and *Ga* from *Gama* C. 167 going, moving: thus *Druma-ga* going in a tree, slightly altered to Dramaga, passing

along a hollow tree or a spout. I am indebted to Mr. Friederich for this suggestion.

Dua, two. *Duwa*, C. 280 the number two. Very likely derived from *Ruwa*, C. 597, an image, and modified to mean similarity, parity. In many Polynesian languages this word becomes *Rua*; it is even heard in Javanese in the word *Loro*, two. *Rua* is the word for two in the languages of the Lampungs, Makasar, Saparua, Timur; and Lemaire gives it as occurring in New Guinea, and the Isle de Moyse. Wilson and Keate found it in the shape of *Oru* at the Pelew Islands. Mariner gives *Ua* for the Tonga Isles, and *Ua* is heard at the Marquesas, and *lua* at the Sandwich Isles. Bourgainville gives *Aroua* for Tahiti. (*Rua* might be the original Polynesian word; but *dua* is certainly introduced by the Hindus, (*duo*, *two*), whose numerals are yet known in the more civilised part of the Archipelago. Fr.)

Duablas, twelve; also Dua wĕlas.

Duapuluh, twenty.

Duduh, to accuse, to impeach, to indicate as, to charge, to point out as having done any particular act. *Di duduh maling*, he accused him of stealing.

Duduk, seated, habituated, to become settled, accustomed. *Di gawé éta geus duduk ayeuna*, he has now become habituated to the work. *Batu na geus duduk*, the stone is seated fixed in its place. (See *Diyĕuk*. The meaning here given to *duduk* will not contradict to his being a reduplication. Fr.)

Dudukui, a cover for the head made of bambu, called in Malay *Tudung*.

Dudul, as *Kuda si dudul*, the war steed of Bagind'ali or His Highness Ali, the son in law of Mohammad.

Duduluran, to treat as a brother; to be on brotherly terms- see Dulur.

Dudur, a piece of wood in a roof which occupies the centre of tie beams, reaching from the apex to the middle of the base.

Dudut, a bird so called; the Centropus Bubutos of Horsfield.

Dudut, to pull the feathers off a bird, or the hair off an animal, as preparatory to cooking.

Dudutan, to put in order, to arrange.

Dug, the idiomatic expression of fixing oneself down to any place, of taking up one's abode. *Dug di imahan*, and there he put up a house. Also of striking a drum or Bĕdug: *Dug ngabedug*, and bang he struck the drum.

Duga, to undertake, to reckon to be able; power or ability to do anything. To guess.

Duga-duga, to calculate the chances; to think to be able.

Dugal, a lump, a clod.

Dugĕl, a bundle of Paddy in some places, particularly in South Bantam.

Duhung, the kris of a great man. *Duhung kiai Tumunggung* the kris of his honour the Tumumggung.

Duit or Duwit, a doit- Dutch, Duit. The word is used to express „Money" generally. *To bogah duit*, I have no money.

Duka, sorrow; *Duka*, C. 275, sorrow, pain, misery, distress, affliction; derived from *Du* or *Dur*, C. 277, a prefix to words implying-bad, vicious, vile. and *Kha*, C. 743 an affection of the mind, an organ of sense. *Duka*, means also in a polite way. I do not know. (Skr. *duhkha* in the sense given; *duh* + *kha*, bad heaven, as if we would say *bad weather*; opposite *sukha*, good heaven, a fine sky. Fr.)

Duku, the name of a fruit tree and its fruit. Lansium Domesticum.

Dukuh, a grove, a small plantation of fruit trees: a dwelling in a grove apart from the regular village. A hamlet.

Dukun, a native doctor who is mostly an old woman. A midwife. A person, mostly a man, who says incantations for the success of any work. In Bali, a Sudra who has obtained some sanctity by fasting, and can cure disease, or do the village religious service. Tijds. voor Ned. Indië 1849. 3. Page 322 and 358.

Dulang, the wooden trough or bowl in which warm and fresh boiled rice undergoes the process of *Akeul* or kneading.

Dulhaji, the twelfth or last month of the Mohammedan year. The month in which at Mecca, the pilgrims to the *Kabah* become Hadji, which see.

Dulkahidah, the Eleventh Mohammedan month. This month is also more generally called Bulan Hapit.

Dulpakar, the Sword of Bagind'Ali, the son in law of Mohammad. Properly zu'l-fakar, Marsden 141, the famous double bladed sword of Ali.

Dulur, a brother or sister. Often used in a vague sense towards a person who is not really a blood relation. When they explain themselves the natives say- *Dulur temĕn sa indung sa bapa*, a real brother of the same mother and father. *Dulur* may be derived from *Di ulur*. *Ulur*, to ease off, to slacken off, to let loose. The word also sometimes occurs as *Sadulur*, which will mean- „of one easing off"- or „of one letting loose"- in allusion to coming from a common parent. The *Sudara* of Malay for brother or sister is the *Sodara* of Clough Page 767. *Sa* with or common, *udara*, belly; a brother of the whole blood, a uterine brother.

Duminian, insect found in old forests which makes a loud screaming noise.

Dunak, a large rice basket, such as used in rice mills.

Dung'uk, to be seen in a heap; looming in a round heap; a slang expression for residing or living at. *Di mana dung'uk na* where does he hang out, or more literally where is he seen coiled in a heap? as the natives frequently are in their houses, folded up in their Sarungs.

Dung'us, a clump of trees standing by themselves.

Dunya, arabic, the world, in contradistinction to heaven. Earthly desires or goods. *Geus to ngurus dunya*, he no longer pays any attention to worldly matters.

Dupa, perfume, a composition of various sweet semlling materials, which are burnt in the houses as a perfume. *Dhupa*, C. 753, incense. *Dupa*, C. 277 smoke. (*Dhûpa* Skr.)

Dupak, to kick down or away, to stamp on; to kick under foot.

Dupuh, ill, so as not to be able to get up. Stretched in sickness.

Dur, the idiomatic expression of the report of a gun; the clang of quarrelling; the dull report of any weight, as a stone rolled down a hill. (See *dardur*).

Durga, C. 278. A goddess of that name, also called *Kali*; the wife of Siva, and mother of *Kartikeya*, the Indian god of war and of *Ganesa*, the Indian god of wisdom. She is also called *Uma*, and *Parvati* &c. and as Durga she is a goddess of terrific form and irascible temper. Derived from *Dur*, difficult, *Ga*, going, or to be gone C. 278.

Durias, Telinga- coarse Muslin, lappels, stuff for bed curtains, open enough to admit air, yet close enough to keep out mosquitoes.

Duruk, to pile and burn. After a piece of fallen forest has been set fire to, the boughs are heaped together, and then burnt- this is *Duruk.*

Durukan, a place where wood has been piled and burnt.

Dusta, false, untrue. *Dushtà*, C. 280, low, vile, wicked, bad, vicious. (Therefrom comes the Malay *justa*, to ly. On Bali the original form is used.)

Dusun, stupid, clownish. In Sumatra the villages are called *Dusun*, and no doubt the origin of the word *Dusun* in Sunda is derived from villagers being clownish, as compared with people from towns of larger places.

Duta. a messenger; occurs in *Samudraduta*, a character in old romance. *Samudra*, C. 711, the sea, the ocean; *Duta*, C. 281, a messenger, a carrier.

Du-ugan, a young cocoanut in which the pulp is hardly set, but of which the milk is fresh and pleasant.

Du-um, to divide, to portion out.

Du-uman, a share, an allotment.

Duwit, a doit, a small copper coin; money. **Dutch Duit.**

Éang, very olden times, of which the memory has nearly passed from man. *Alam éang*, in very old times. See Éyang.

Éar, the shrill cry of an animal, as the neighing of a horse; the sound of the splash of a waterfal.

Ébég, the weather cock tail of a *Koléchér*, which see. The Ébég or tail acted on by the wind keeps the koléchér in the wind's eye.

Ébréh, visible, what can be seen, manifest.

Ébréhkĕn, to produce, to cause to see.

Échag, to set down as a weight or load; to let go; let fall.

Échék, scanty, few and far between.

Échéng, a broad leafed, succulent weed in Sawahs, the presence of which indicates good soil, well watered.

Édan, foolish, mad, infatuated.

Édan-édanan, playing the fool, making a fool of oneself.

Édég, to shake or swing the legs about while sitting.

Éh, Eh! aye! *Éh ulah*, aye d'ont.

Éhé, to have a stool, to have an occasion of nature. Said of a child.

Éhéan, to take a wife, to marry. A quaint term.

Éka, a festival made for the dead, by killing a buffaloe, or goat, under the idea that at the day of judgment, the dead person, in whose memory the *Éka* is made, will have the animal to ride on. This is a Mohamedan institution which the Arabs also observe.

Ékék, Psittacus, a parroquet; the bird is only of the size of a thrush. It and the still smaller *Seréndét* are the only two birds of the Parrot tribe in Java. (At Batavia and in Javanese *bétét*, ꦧꦼꦠꦼꦠ꧀).

Éksél, poor, thin, having no flesh or eatable matter upon it. Said also of water which is in a very scanty stream. *Buah iyo éksél jasah owoh ĕusian*, this fruit is very poor, there is no eatable matter about it. *Chai na eksel*, the water is scanty.

Éla, a species of the genus Cardamomum growing wild in the jungle. It is remarkable that *Éla* is the Sanscrit name for the Cardamum of Malabar. (See Wilson s. v. and As. Researches vol. 11. p. 355. *Elá.*)

Éléh, cowed, worsted in a fight, beaten, overcome.

Éléhkĕn, to overcome, to worst in conflict; to place in the wrong.

Éling, to remember; to have consciousness, to know what one is about. *Maka Eling*, keep your senses about you.

Élingan, to cause to remember.

Élingkĕn, to put in mind, to cause to remember.

Éllo, European, an ell. A measure for cloth. The usual ell measure used by cloth dealers is the ell of Amsterdam

	Containing	English	inches	27.079.
The Netherlands Ell or French metre	„	„	„	39.371.
and the English Ell.	„	„	„	45.—

Élmu, arabic, science, knowledge doctrine, art, artifice, cunning, device; *Élmu kitab*, the doctrine of the Book, (Koran). *Sia loba tèuyn elmu na*, you have to many artifices.

Éman, often also aspirated *Heman*, to have an affection for, to feel love or regard for.

Embah, a grandfather or grandmother.

Embé, a goat. See Wĕdus.

Emboh, a weed in the mountain humahs called also *Sayaga* and *Tésbong*.

Émbohan, to add to, to augment, to increase.

Embol, to make appearance, to come in sight.

Embul-ĕmbul, to come crawling into sight, to show up; *Jélĕma to embul-embul?* is there no appearance of the people. See umbul-umbul.

Embun-ĕmbun, the fontanella; the soft place on the top of the head of a new-born child; the crown of the head.

Embung, unwilling, I w'ont; not being disposed to do anything. (The ĕ is rather not heard).

Émés, a climbing plant found in gardens, or planted about the huts in humahs; a cucurbitous plant. Luffa Foetida.

Émpang, a fish pond. Any pond of water artificially made.

Empét-ĕmpétan, a child's trumpet made of Paddy straw, something after the fashion of a Clarionet, and played by sticking one end in the mouth. See olé-oléan.

Emplék, a piece, a small bit.

Empuk, soft like a pillow; giving way to pressure.

En, only. *En kari siji deui*, there is only one left. *En dua* only two.

Éndah, good, proper, fit, excellent.

Éndahan, to be friendly with, to respect, to treat courteously, to be good to. *Nu gedé kudu di éndahan*, great men must be respected.

Endĕuk, to have a mind, to purport. (Cf. *daik*.)

Endog, an egg. This word is of Sanscrit origin. *Anda*, C. 17 an egg. (Jav. idem. It is possible that this is formed from *andaka*; compare *tandak* with *tandaka* Scr. Fr.)

Endog, a variety of mangga so called.

Endogan, to lay eggs.

Éng'ang, a sort of wasp among the forests in the mountains, which gives a very painful sting. It is as large as the *Tiyuwan*, but quite black without yellow marks.

Enggon, place, spot; a place to live in. (Jav. idem.)

Enggonan, to make room for, to give place.

Éngké, to limp, limping.

Enjot, to jirk, to move with a jirk.

Enjot-ĕnjotan, moving by jirks, lifting by bit and bit, first from one place, then to another, as a heavy weight which can just be moved.

Éntél, a small skein or hank of thread.

Énténg, moderate, light in the sense of not oppressive- not in that of not heavy, which is *hampang*. *Di pénta pajeg sapuluh gédéng paré*, *énténg*, he demands a rent of 10 bundles of Paddy which is light or moderate.

Éntép, arranged in regular order, as bricks in a wall &c. laid in layers. Especially said of anythings which are piled up, as Paddy &c. *Éntép seureuh*, piled like sĕurĕuh leaves. This is a simile which the native often employs to denote anything which is piled up in apple-pie order, as sĕurĕuh leaves when gathered for use are always neatly piled together.

Entod, keeping in constant motion, always moving, never quiet.

Entod lĕunchang, a bird, a sort of water-way-tail which keeps moving its body even when it stands.

Entol, a petty epithet of distinction for a man; a petty rank of birth.

Éong-éong, to mew as a cat.

Épok, a sĕurĕuh case made of rattan. A platted case for Sĕurĕuh. A small bambu basket worn by paddy-cutters for collecting the heads which have no stems.

Éra, ashamed, shamefaced, bashful. Modesty. *Sia to bogah éra sakali*, you have not a particle of shame about you. *Awéwé ngora éra-an*, young women would be ashamed-would be too modest.

Éraha, when, at what period. *Êraha datang na*, when did he come.

Érang, a variety of palm tree, with stem studded with sharp spikes. Oncosperma filamentosa.

Érang-érang, the lintel of a door; a window sill.

Éréd, to haul as a drag net in water, to haul along, to pull along, to collect together.

Érég, the ram-rod of a gun.

Érétan, a ferry, a rope or rattan stretched across a river by which a raft is hauled backwards and forwards for conveying passengers, horses, carriages &c.

Ésé, piece, number, an expression used in counting certain articles especially fish &c. Corresponds somewhat to our „individual", but is not said of men.

Éséng, to doctor Radang or the yaws with lime juice, lemon juice.

Éstu, subjected to, following orders. Obeying with alacrity and to the purpose. Also heard as *Ustu*. (Cf. Jav. *éstuken*, to give effect, truth to a thing; to obey. Both and more certainly yet *usta* to be derived from Scr. *wastu*, thing, matter, substance; essential property, nature, essence Fr.)

Éta, that, the demonstrative pronoun. *Eta jelema*, that man. *Ta*, C. 836. That. At all events in composition.

Étaun, an expression used in doubt or thinking of something, thingumy, what do you call it!

Éték, full grown and old Sĕurĕuh leaves. Become so, by allowing them to hang long upon the trees, as when growing in the jungle or in an old paddy humah, and not in gardens near a house.

Étém, the small blade fastened to a bit of wood, and which being held in the hand serves to snap the straw of paddy when reaping it, which the natives always do straw by straw, about 8 or 10 inches below the grain. It answers rhe purpose of our sickle, in as much as it is the instrument with which paddy is reaped, but is a very different thing from a sickle. It is called in Malay- *Pengatam*, which name would seem to have a similarity of origin with the Sunda *Etem*. It is called *Ani-ani*, by the Javanese.

Eujĕurĕug, right and in order; acting honestly, correct.

Eukĕur, about, in the act of doing something, whilst; taken in hand. *Eukeur naun sia*, what are you about. *Eukeur nyato*, in the act of eating.

Eun, a particle the same as *en* which see above, and, only. It is also much used in

making compound words, and occurs at the end of the word, when such is preceded by *Pi* which see. As *Chagak*, a stake. *Pi-Chagak-eun*, wood to make a stake of. *Imah*, a house. *Pi-imah-eun*, materials for building a house. (Probably the same as the formative suffix- *an*).

Eŭndĕuk-ĕundĕukan, said of a bird, butterfly &c. which is perched upon a branch or rope and swings to and fro with it. The act of clinging to a rope when shaken.

Eŭndĕur, shaking, quivering; said of any great mass in a state of tremulation. *Bumi eundeur*, the earth shook, as in an earthquake.

Eŭntan, a handful of Paddy as it is fresh cut: half a ranggion.

Eŭntĕung, a looking glass, a mirror.

Eŭntĕup, perched as a bird, seated on. The plural of this and some other words, beginning in same way is made by prefixing *eur-eureunteup*, they were all perched. *Eureureun*, they all stopped.

Eŭnyeuh, fallen down, tumbled as a tree, a house, or any high matter. The plural becomes *eureunyeuh*, they all fell down.

Eŭrad, to drag water with a net in order to catch the fish.

Eŭrih, the long grass called in Malay *Alang-alang*; Saccharum Koenigii or Imperata Kunigii. See Palang.

Eŭrihkĕn, to pour over; to pour from one vessel, bag &c. into another.

Eŭsi, contents, anything which is held within another, as liquor in a bottle. To inhabit or occupy a country, village or district, a house, a hole &c. The flesh on an animal; the edible part in a fruit. *Eusi beuteung*, the contents of the stomach, the guts, the intestines. (Malay *Isi*. *Bĕutĕung* is the Balinese *batang*, the belly).

Eŭsian, to put into, to place in; to fill up; to load as a gun. Makes in the plural *eureusian*.

Eŭtĕun, a running weed which soon shows itself after the jungle has been burnt off; called *Areui-euteun*.

Éwa, having an aversion or hatred of; detesting; bearing malice against. Said of any subject with which we are disgusted, and will hear no more of it. Makes in the plural *Hararéwa*.

Éwé, a wife. *Éwê sia geus kolot*, your wife has become old.

Éwéan, to take a wife. Said of a man who marries. (See *éhéan*).

Éwuh, confounded, confused, troubled in mind.

Éyang, the same as *Éang*, very ancient, olden times. It is a refined expression for grandfather. *É* or *eh*, and *eya*, C. 85—87. the pronoun *he*. *Éh* is a Singhalese demonstrative pronoun appropriated to represent a person or thing spoken of before. Lambrick's Singhalese grammar 1834 Page 21. In conjunction with *Hyang* will be- He the divinity- that one who has become divine; as in early times ancestors were thought to become divinities. *Néné Éyang*, ancestors, progenitors. The same as *Néné moyang*. See Hyang. (44).

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(44) Jav. *Héyang*, grandfather or grandmother; also title of honour given by the native princes

Éyor, moist, watery, sloppy.

Ga-ak, a crow, the common black crow. Cornix, corvus. (Batavian and Balinese *Go-ak* or *Gowak*.)

Ga-ang, a variety of cricket, gryllus. An insect so called.

Gachong, a portion of paddy given to the reapers for their trouble in assisting to cut, which in this case is only $\frac{1}{10}$ of what they cut, whereas when $\frac{1}{5}$ is given, it is called *Derep*.

Gabag, a disease resembling measles.

Gabél, a fish found in stagnant water, has no scales.

Gabiag, said of Paddy when the whole crop of ears has shot out and show themselves.

Gablĕg, to own, possessed of; a coarse and sneering word. *Naun sia to gableg pokék*, what have'nt you such a thing as a pair of short breeches.

Gablug, falling with a heavy sound; falling helplessly and heavily. *Buah kadu gablug bai ragrag*, the Durian fruit fell with a heavy bang.

Gabras, the idiomatic expression of stabbing; to launch at and stick; to hit with something sharp pointed. *Gabras bai di teuweuk*, slap into him he stuck him.

Gabrul, to slash and cut the top off grass; not to cut off short by the ground. To cut and clear away grass and brush wood roughly.

Gabug, said of any fruit which does not fill, especially Paddy-said of man or animal which has not the power of procreation. *Paré gabug*, empty paddy. *Jélema gabug*, a person who has not the power of procreation.

Gabus, a fish found in stagnant water, and in the still parts of streams. He is ravenous and eats other small fry. Ophicephalus striatus. There is a wood called *Kayu gabus*, with soft, spongy texure found near the sea shore.

Gadang, to tie or secure anything with a bit of string. To tie temporarily. To tie anything as it were with a Martingal.

Gadé and Gadékĕn, to pawn, to pledge, to mortgage.

Gadil, to butt as a goat.

Gading, ivory, the tusk of an elephant. A variety of Bambu so called. (45).

Gado, the chin.

Gadog, name of a large forest tree, called also *Gintung*. Bischoffia Javanica.

Gaduh, and *gaduhan*, pledge, pawn, a deposit for mutual benefit. *Ngala gaduhan*, to take in pawn. (See *gadé*.)

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to the Governor General; themselves being the children, the Resident the father and the Governor General the grandfather. Any derivation from the Ceylonese is very improbable. Fr.

(45) *Gading*, means *yellow* at Bali. On Java is known *bambu gading* and *kalapa gading* a yellow kind of Cocoanut. It is remarkable that the ivory, which is white, but with a yellowish hue, should be called *gading*. Fr.

Gaduhkĕn, to give an animal, especially a female buffaloe, to another person to keep and look after; the person having such charge, has for his trouble, a share of the calves born, or interest in the hire of the buffaloe when let out to plough sawahs or the like.

Gadung, the name of a plant with large bulbous root. Dioscorea triphylla. Much used at certain seasons of the year when rice is scarce. It requires to be rasped and soaked well before cooking or else it is deleterious.

Gadur, talking at random. Chattering.

Gagabah, careless, heedless: not observing necessary ceremony or respect.

Gagajah, the main body of a natives house; that part which is under the roof which rests upon the chief frame work of a house. The centre of the house.

Gagak, a crow, the same as Ga-ak.

Gagal, doing wrong, inadvertently wrong, doing wrong by mistake. Not doing what is expected. *Tilok gagal*, never wrong, you may always count upon it or him.

Gagaman, attendants, followers, people brought to help at any work- also Soldiers. Gagaman in Javanese, both weapons and men armed with weapons, derived from *Gaman*, a weapon. (*Gamana*, march of an assailant.? Fr.)

Gagang, the handle, the shaft of any implement; the stalk or stem of a plant or flower.

Gagaruan, to scratch in the earth, as a dog or other animal. (Cf. *garuk*, Malay and Batavian.)

Gagasah, to rub the body against anything; as an animal, say a horse or buffaloe, against a tree.

Gagébér, the dewlap. The thin piece of flesh hanging along the throat of a cow. See Gébér.

Gagu, stammering, stuttering.

Gahar, sweet and pungent-denotes a taste of sweet mixed with pepper or pungency.

Gahil, disappointed, not getting one's wish; one of the numerous names for a pig.

Gairu, perplexed, confused, not knowing what one is about.

Gajag-gajig, running and skitting about without doing any real work.

Gajah, an Elephant. See Liman. *Gaja*, C. 162 an Elephant. The Elephant is not found wild in Java, but exists in that state in Sumatra. Elephas sumatranus. The word *Gajah* occurs in a certain form of Jampé, and means a great man. See Suku.

Gaja mada, the second general of Majapahit who with *Ariya Damar* conquered Bali. *Gaja* C. 162, an Elephant. *Mada*, C. 510, joy, pleasure, delight, the juice which flows from an Elephants temples when in rut. The Elephant rut.

Gaji, pay, salary, wages; the word is the Dutch *Gagie*.

Gajih, fat on animals or man, fat, tallow.

Gakang, savage as a dog; fierce.

Gala, a pole; a piece of wood, but mostly of bambu used for propelling a boat in shallow water: a boathook.

Galadag, to floor with sticks; to lay down sticks in even order to serve as a foundation of anything, as of Paddy, grass &c. To lay down sticks on a muddy road so that a cart may be able to pass along. To make what the Americans call a corduroy road.

Galadag, a hack-horse, a pack-horse. A horse got from the authorities to perform a stage of a journey; often heard pronounced *Gladag*.

Galagar, cross sticks or beams used in any rough work made of wood, as in a bridge &c.

Galai, to mix, to knead, to trample down.

Galak, fierce, furious, savage as an animal, daring, venturesome at any work or enterprise. *Orang galak*, fierce people. *Anjing galak*, a fierce dog. *Awéwé galak*, a women who makes overtures to a man. *Galak meuli na ari murah*, people will buy venture somely when it is cheap. See Lak.

Galang, a chock or block placed under any object to keep it from the ground.

Galangan, the partition or small earthen embankment between the different divisions or pétaks of Sawahs.

Galar, a cross piece of wood in a timber framed house.

Galar-gilir, to come frequently to any place; to keep walking round; to frequent much.

Galék, a variety of *Chaw* or plantain; it is the same as is sometimes called *Chaw Tanduk*.

Galéong, to turn round.

Galér, a piece of split bambu tied transversely on other bambus or pieces of wood, so as to hold them at proper distances a part, especially on roofs of houses.

Galih, the heart wood of trees which is generally hard and enduring. The heart and hard part of any substance, wood, stone or other object.

Galing, curled, crisped, said of young paddy which grows luxuriantly, which throws out abundant leaves which spread out and soon cover the ground. Curly hair.

Galinggĕm, a shrub planted about fences of roads and gardens. Bixa orellana.

Galu, name of a district in the interior of the residency of Cheribon, from whence Chiung Wanara and Raden Tanduran, the founders of Pajajaran and Majapahit were descended. Raffles Vol. 2 Page 99/100. Galu in former times appears to have been a place of some note, and held sway even over the eastern part of the Prianger Regencies.

Galuga, another name for *Galinggem*, Bixa orellana.

Galugur, the trunk of a tree fallen on the ground. *Galugur kawung* the palm kawung fallen on the ground, blown down.

Galunggung, name of a volcano south of Bandung which had a great eruption in 1822.

Galur, the beaten path, or even, only trace of a wild beast in the forest, or through jungle. Any jungle or grass beaten down by an animal passing.

Gamah, frightened, disturbed, on the qui vive; as a man at an improper act, or a wild animal in the jungle.

Gambang, a native musical instrument, being a wooden trough, across which bars of

hard wood, mostly teak, are laid, longer at one end than at the other. When such bars are struck with a small mallet, they give out musical sounds. Another variety of gambang has brass bars instead of wooden ones.

Gambar, a picture, a representation. An historical table or account.

Gambir, Nauclea Gambir, a shrub, the leaves of which are boiled down and yield an inspissated juice which dries, and is then cut into small cakes. This material is also called Gambir and is eaten every where in tbe Archipelago along with the Sĕurĕuh or Siri, which see. It is produced in large quantities at Singapore and Rhio.

Gambos, soft and yielding; not hard and firm; said of softish vegetable materials.

Gamĕlan, a set of native musical instruments, of which the Gambang and Go-ong form part. A native band.

Gamĕlan Saléndro, a full assortment of native musical instruments is so called.

Gampang, easy facile. *Éta gampang*, that is easy.

Gampangkĕn, to make light of any matter; to trifle with.

Gamparan, a wooden sandal or sole of thick wood, held to the foot by a peg with a round knob, which passes between the toes.

Gamplĕng, conceding or giving way; doing something rather unadvisedly. *Gampleng bai di jual*, he threw it away in a sale; he slapped it off at a sale.

Gamudra mupu, a main receptacle; a place where every advantage exists. Quere is Gamudra a wrong expression of *Samudra*, C. 711. the sea, the ocean? *Mupu* is to-gather up, and would then mean- „the sea which gathers up or acts as a receptacle". The sea being large receives all rivers and all they bring down into it.

Gana, C. 164. One of the names of Ganesa. The troops called *Gandharwa*, a kind of inferior deities considered as *Sivas* attendants, and under the especial command Gane'-sa, the Hindu god of wisdom.

Ganchang, quick, fast. *Ganchang lumpat na*, he ran fast.

Ganda, shalots, a kind of small onion grown in the humahs amongst the mountains *Ganda*, C. 165. smell, odour, perfume. Whether om Sunda word has any more than resemblance of name to boast of, it is hard to tell, as the shalots are not particularly noted for smell. (*Gandha*, smell; means also *Morunga hyperanthera; Aloewood*; and the *bud of the Champaka flower*; *a diffusive fragrance*).

Ganda rusa, a fruit resembling a mangga. (*Rûshaka* is a plant, Justicia *Ganderussa*).

Gandasoli, name of a plant growing among grass with a small yellow flower. The word sounds Sanscritical. *Ganda*, C. 165 smell, odour, *Suliya* C. 755. the curve or groove of a screw; mischief, deceit. It is a variety of Hedychium.

Gandéng, making a noise or disturbance; boisterous, noisy.

Gandĕt, cut but not quite through; cut with a notch. A notch or catch of any kind. A ridge or impediment.

Gandol, to carry anything, as a bundel or the back folded up in the Samping or Sarung.

Gandol, one of the names for Rhinoceros. *Ganda* and *Gandaka* C. 162 are both, a Rhinoceros, and have much resemblance to Gandol.

Gandola, a weed found in mountainous situations. It has a feathery flower which helps to blow about the seeds, whereby it propagates itself very rapidly and makes it difficult to eradicate. (*Gandholi* is a fragrant grass, *Cyperus rotundus*).

Gandu, name of a tree in the jungle, the astringent fruit of which is eaten by women who have been in childbirth.

Ganesa, the god of wisdom. C. 165. derived from *Gana*, a troop, *Isa*, a lord or chief. The Hindu god of wisdom; he is represented in the temples as a short fat man, with the head of an Elephant; he is the son of Siva and Parvati, and is considered the remover of obstacles; hence in the commencement of all undertakings, and in the opening of all composition, he receives the reverential homage of the Hindus; he is considered as the chief of the various classes of subordinate deities, who are regarded as Siva's attendants.

Ganggang, to leave brush-wood, felled forest, cut grass &c to dry and wither in the sun, preparatory to burning.

Ganggang, a kind of grass growing under water, especially in ponds, and amongst which ducks are fond of grubbing.

Ganggarangan, an animal of the ferret or squirrel kind climbing up trees. (Cf. *Sanggarangan.*)

Ganggawang, ajar, gaping a little, just open.

Ganggong, ancient, primeval. *Leuweung ganggong*, primeval forest, where the trees are large.

Ganggu, to annoy, to molest any one; to be troublesome to any one.

Gangsa, a goose. Hansa- C. 784. a goose.

Gangsa, the metal of which Gongs or Go-ongs are made, and of which copper is the chief ingredient. Bronze. Also filings of such metal which is given to people as a slow poison, said to take effect upon the throat and causes at least loss of voice. The husky cough caused by this poison.

Gangsal, of uneven number, an odd number as 3. 5. 7. 9. (Jav. and Balin. five).

Gangsor, said of an animal's belly which is so large that it trails on the ground; one variety of the Rhinoceros has especially a belly of this kind, and is hence called *Badak gangsor.*

Gangsor, to shred or cut up yams or other roots with a sharp bambu instrument called *Panggangsoran.*

Ganitri, name of a shrub the seeds of which are much used for rosaries. Elaeocarpus Angustifolia. Crawfurd. (Cf. The *Guduha gĕnitri* or Bali.)

Ganjaran, reward, recompense, especially as given by chiefs in reward of services done by inferior people. Clemency of God for good deeds; happiness hereafter; grace.

Ganjĕl, to support or lift up by placing a chock, block or other object underneath.

Ganjil, of oneven number, odd, not corresponding. (See *Gangsal.*)

Gantang, a measure for rice and any other grain. About ten gantangs of rice weigh one pikul. The gantang is a trifle short of one English Imperial peck.

Gantar, a piece of bambu or tick stiff rattan on which clothes &c are put, especially in the sun to dry.

Ganti, to change, to exchange, to take one thing or person in place of another; to shift; to repair by using fresh materials. A substitute, a successor.

Gantung, to hang as a person who is executed; to hang as an object suspended; to suspend from an office or service; withheld as payment. Relatives high. Said of a water way which wants deepening to allow the water to flow along it.

Gap, the idiomatic expression of biting at, of snapping at, as a dog does. *Gap bai ku maung*, and the tiger snapped him up.

Garaha, an Eclipse. *Grahana*, C. 187 literally taking, seizing, an Eclipse of the sun or moon, because of the idea which Indian astrologers have of an Eclipse. Rahu, one of the inferior planets, having in consequence of certain unfair actions committed against him both by the sun and moon conceived an eternal hatred against them, at certain seasons takes the advantage of laying hold of them with his mouth, or hand, threatens them with destruction, and the darkness is caused by his gripe. Clough voce. Eclipse. (The word is in Scr. *Graha*, eclipse; also Rahu himself; we find in several Sundanese words the tendency of placing a vowel sound between two consonants following each other; see above *dĕrigama.* Fr.)

Garai, to gammon a rope, viz. after twisting a round and round, to lash those strands again at the middle, so as to draw them still closer and faster together.

Garang, as *di garang*, to fry or roast on hot embers.

Garanggang, a bambu sharpened at one end, and thrown as a spear. The *tamiang* is especially used for this purpose.

Garap, to speak quickly; speaking so fast that the words run into each other.

Garĕmbul, eating more than common; voracious.

Garétĕk, vexed, boiling with anger, enraged.

Garing, dry, perfectly dried, desiccated. *Garing* expresses a higher degree of dryness than *Tuhur* or *Tu-us.*

Garinjĕl, any surface which is not perfectly smooth; having small inequalities.

Garintul, having knobby projections; Garintul is in a higher degree what Garinjĕl represents in a smaller one.

Garis, a mark, a scratch; to make a mark with a pointed instrument. A limit assigned. *Ulah ngaliwat garis*, do not exceed the limits assigned.

Garisul, high and low places adjoining each other. Deep and shallow places, side by side in a river.

Garombol, small thick- set bushes. Thickets.

Garotan, old, ancient, primeval; said of an old forest. *Leuweung garotan*, a primeval forest.

Garu, a harrow, an implement of agriculture, a large rake. To harrow, to rake.

Garu, the name of a kind of perfumed wood called generally Lignum Aloes. *Agaru*, C. 7. the name of a plant, Dalbergia Sissoo- *Aguru* C. 8. from *a* privative, and *Guru* heavy- the name of a fragrant wood- Aloe wood.

Garuan, to scratch any part of the body; to harrow. (See Garuk.)

Garuda, the Griffin, C. 168, the bird the Vehicle of Vishnu, he is generally represented as being something between and a bird, and considered as sovereign of the feathered tribe.

Garuk, to scratch with the nail, to scratch any part of the body.

Garung, said of cultivalion which is not taken proper care of, not weeded. Said also of fallen forest which cannot get burnt for wet weather, or some other cause, and thus the ground cannot be cultivated or planted.

Garungsang, steep and rugged, precipitous.

Gasal, an uneven number, 3. 5. 7. more usually *Gangsal.*

Gasik, quick, expeditions; be quick!

Gasir, to undermine: to sap a house or wall for the purpose of getting in to steal.

Gatapan, afraid, shying as a horse.

Gatĕl, a portion of Paddy levied as tax, given to the village chiefs for their trouble in collecting revenues.

Gatét, name of a tree, Inocarpus edulis.

Gati, difficult, causing trouble, intricate. Unwilling, unless on hard terms to comply trouble, intricate. Unwilling, unless on hard terms to comply with our wishes.

Gatoh, that part of a white ants nest which contains the Queen ant. The Queen ant herself, who is vastly larger than her subjects, being an inch an a half long and $\frac{3}{8}$ of an inch thick and very helpless. The natives eat her Queenship as a delicacy.

Gatrah, trace, mark of. The trace of something commenced and then abandoned for some cause as a bad job. The mark on the ground of some work begun and then abandoned as a slokan which is not carried through. *Gatra*, C. 172 the body, a limb, a member.

Gauk, to cry out in a rage: to roar; to bellow.

Gaul, a long drum like tube of wood, set in dams in rivers to catch fish.

Gaur, to scramble for, the confusion made by scrambling. *Paré na di gaur bai*, they quite scrambled who should have the paddy (by buying).

Gawé, work, occupation, trouble. To work. *Gĕrrah di gawé* set to work. Quickly to work. *Gawé sia to hadé*, what you are about is not right. *Matak gawé éta*, that will cause trouble.

Gawé, is also a grand feast or jollification such as natives get up on occasions of marriage or circumcision, which they thus appear to consider as labour or a piece of work. *Daik bogah gawe*, I mean to hold a festival. (In the same way used as Balin. *Kârja; ma-kârja* is originally to work, but employed to denote festivals of the natives.)

Gawing, hung up, suspeuded, swinging clear of the ground.

Gawir, a steep bank, a precipice.

Gayĕm, to chew, to chew the cud.

Gayot, swinging backwards and forwards.

Gayung, a ladle made out of the segment of a Cocoa nut shell with a wooden handle fixed to it.

Gé, an expression of remonstrance or taunting; see there! what now! an expression which often occurs in sentences but is difficult to translate, as the sense will often read intelligibly without it. *Siji bai gé hadé*, even only one will do. Perhaps *even*, *only*, is the nearest approach to its meaning.

Gĕbah, to frighten away; to drive away cattle or birds from cultivation, or the like.

Gĕbang, name of a Palm tree as a Cocoanut. Its young leaves are pulled in shreds and made into *Kadut* or bagging. Name of a variety of Paddy. The Palm is Corypha Gĕbanga.

Gĕbĕg, to fan, to cause a current of air to move.

Gĕbĕng, included in, belonging to.

Gébér, to wiggle waggle about; to flap backwards and forwards. *Gageber*, the dewlap of a cow.

Gĕbiug, all together; working simultaneously.

Gĕblĕg, a fool, a stupid fellow; foolish.

Gĕblig, stamping on the ground; springing up so as to come down with force upon the ground.

Gĕbluk-gĕbluk, frequent knocking or striking. An intensitive from of *gĕblig*.

Gĕbog, a fold of shred tobacco as put up for sale, called in Malay *Lémpéng*. A fold or piece of Cotton cloth or prints.

Gĕbrĕgan, a short but hard tug at any work; a tussle at any thing. *Sagĕbrĕgan*, for a short period, while an effort is made.

Gĕbug, to thrash with a stick or whip.

Gĕbur, said of the flaming up of a torch; the blazing up of a large fire. Lambent as flame.

Gĕdag, to shake, to cause to move.

Gĕdang, a tree with a fruit called in Malay Papaya. Carica Papaya.

Gĕdé, large, big, great.

Gĕdé, as *Awi gĕdé*, the large bambu; a most useful variety, splits up for *palupuhs*, and is in universal use about house building.

Gĕdĕbog, the pliant stem of a Plantain torn in strips to envelop anything. The stem itseld of Plaintain when cut down for any use.

Gĕdĕbong, a plant with largish heart-shaped leaves, rough with veins. Leaf used as a medicine for worms in children.

Gĕdĕbus, ganmes in which are exhibited feats of address with various sharp weapons, as

stabbing the body with krisses or knives &c, but which are merely clever sleights of hand. These games are mostly practised by men who pretend to be great proficients in the knowledge of the Mohammedan religion, and thereby to have attained their skill.

Gĕdég, a flooring of split bambus wattled together, and used in any way on bridges, ferries, any passage or road &c. &c.

Gédéng, a bundle of paddy consisting of two smaller bundles tied together and of a certain weight. The most usual size is of 16 catties weight. Each half of this gendeng weighs 8 catties and is called *Sapochong*.

Gédéng, steep, precipitous.

Gédéngĕun, on the side of, near the side. Said of men of high birth. When said of common people it is *gigirĕun*.

Gĕdĕr, the noise of a quarrelsome dispute; a continuous noise.

Gédér, startled, frightened, discomposed.

Gĕdig, a big chap, a big person; any person or thing which is large and makes much pretension.

Gédog, to shake together, to joggle together, as grain or any other loose material in a basket or measure.

Gĕdogan, a stall for a horse, a native stable which consists of a kind of cage under a roof, into which a horse is turned in loose and then barred in.

Gĕdong, a mansion, a great man'shouse; the houses of Europeans are called Gĕdongs, especially in the country. *Gĕdong Bĕchara* the Town Hall the Mension House, where public business is conducted.

Gĕdor, to strike, to hit, to hammer at; to strike with a heavy mallet

Gĕdubus, to put a man to work to pay off his debt by his labour.

Gĕdug, occurs as a name as *Gĕdug Leng'ur-* a designation of some ancient Mythological character. It is not otherwise heard in Sunda. Gericke's Javanese Dictionary gives- *Gĕdug*, in order that, entirely; the extreme, the last; and *Gĕgĕdug*, the pre-eminent, the first in rank; chief, leader. *Lĕngur* has not been traced. Friederich.

Gĕduk, shaking, agitated; thumping on the ground or on any other object.

Gĕgading, the horizontal bars in a wooden building, to which are nailed the planks or attached the bambu pagars. *Gading-gading* in Malay are the floor timbers of a ship.

Gĕgah, mighty, valliant, spirited, full of activity as a young horse &c. active and pleased.

Gĕgandén, a mallet, a large hammer made entirely of wood. A maul.

Gĕgandĕt, a mark as of a cut or notch. A ridge or impediment. See Gandĕt.

Gĕgasah, to rub the body against any object, as a tree, a wall &c. Said of a horse or animal which rubs itself against a tree, a post or the like.

Gĕgĕdén, Big folks, great people. Derived from *Gĕdé*, great.

Gĕgĕl, to bite, to layhold of with the teeth; also to lay hold of in general.

Gĕgĕlang, ancient name of a place in the district of Pranaraga in the residency of Madiun.

Gĕgĕndhir, a long stout staff, as long as a man, carried partly for support and partly for a weapon of defence. Called at Batavia Limbuhan.

Gégép, pincers, a forceps; a blacksmith's vice.

Gégéréntélan, having curly hair, curly locks. Said of anything which is put in small round bits or in pellets.

Gĕgĕroan, roaring, crying, bellowing. *Di gegeroan*, to roar at a man to call his attention.

Gĕgĕtuk, to mash up *taleus*, or the fruit seeds of the *Nangka Beurit*; this being mixed with Jaggory Sugar and cocoanut is eaten as a delicacy or treat.

Gĕgolak, to boil up as hot water, to be in a state of ebullition.

Géhéng, burnt clean up; said of fire which makes a clean sweep and consumes all it comes against, as in the humahs.

Géhgér, giving the alarm, crying out; showing discontent. Uproar, tumult. Géhgéran, the sensitive plant. Mimosa Pudica.

Géjég, attendants at a native feast; servants at a festival.

Gék, the idiomatic expression of sitting down. *Gék bai diyeuk*, and down he sat.

Gĕladag or Gladag, as *Kuda geladag*, a hack-horse: a horse used for carrying goods or other rough purposes. A Pack-horse.

Gĕlap, contraband, what cannot bear the light of day; unlawful, forbidden.

Gĕlap, a thunder bolt, a stroke of lightning.

Gĕlas, a glass, a tumbler. Derived from the Dutch word *Glas*.

Gĕlatik, the Java sparrow. A pretty little bird so called, with red bill and legs. The general colour of the body is a pretty slate colour, with white spot on breast. Fringilla oryzivora.

Gĕlatik mung'ut, perhaps originally *Pung'ut* which is in *Malay* to gather up. A sort, of game in which the players of the *Angklung* bambu music pick up with their mouths money or other objects thrown to them by the bye standers.

Gĕlĕbĕg, a pedaty wheel made of one disk of wood. A small cart on such wheels. *Pansmat gelebeg*, those spanish dollars which bear two circles or spheres on them, which are taken for representations of Pedaty wheels, and not as indicative of authority over the two worlds.

Gĕlédég, Lightning. The flash of light attending thunder.

Gĕlĕdĕg, indicative of the impetuos rush of fire, of water, or of a flood. Said also of people or animals running off hastily in numbers. *Geledeg bai cha-ah*, down rushed a flood. *Seuneuh geledeg bai ka imah, kahuruan*, and the fire rushing up the house in a lambent flame, burnt it. *Kebo na geledeg bai lumpat*, and off the buffaloes ran with impetuosity.

Gĕléntér, to spread out one by one in the sun to dry. Said especially of new cut paddy so treated.

Gélgél, the name of the ancient capital of the island of Bali, destroyed upwards of 100 years ago by the people of Karang Asam. It was the capital of the *Déwa Agung* or Supreme Lord of Bali when Europeans first became acquainted with the country. Friederich, Bat. Trans. Vol 23 Page 26.

Gélo, foolish, stupid, giddy, heedless.

Gĕlong, to swallow, to bolt down the throat. *Di gĕlong bulĕd*, he swallowed it whole.

Gĕlung, to top-knot of a woman's hair. To dress the hair of women when of low degree. Vide Sanggul.

Gĕlut, to roll or tustle playfully as children. To struggle and roll together in fighting; to hug, to wrestle.

Gĕmbong, a variety of Bambu with long joints.

Gĕmbor, a variety of Chaw or Plantain.

Gĕmbréng, a metal dish or plate struck by a public crier to call attention or to give notice of a public auction about to take place.

Gĕmĕs, vexed, irritated, gnashing the teeth with rage.

Gĕmpar, prostrated, cast down, especially by sickness. Fallen ill.

Gĕmparan, wooden sandels. A wooden sole with a peg in the front part to pass between the toes, whereby to hold it to the foot.

Gĕmpél, to cut paddy close below the ear, and thus without any of the straw to act as a handle; this is done especially with bad paddy, which is then collected in a basket, and not tied up in bundels.

Gĕmpur, to cut down small jungle, bambus &c; to clear a bit of ground of bushes, long grass &c.

Gĕmuh, having plenty, getting abundantly, especially something to eat or for personal use; exuberant.

Gĕn, an argumentative or remonstrative particle; well! hew comes it? *Gen to datang*, he's not come.

Gĕnanan, an argumentative expression of remonstrance or expostulation, as- well after all! nevertheless! and then. *Ari chur hujan, genanan minggat*, and when the rain came on, then away they ran.

Gĕnap, six. This word is probably derived from *Ganapang*, the imperative of *Ganinawa*, to add up, to count, to reckon, Clough 165. and as such indicates a step in the native method of counting, when the five fingers of the hand had been used up, and thus *Genap* would mean- a counting, a score. In Malay *Genap* means complete, full, even in number.

Gĕnap blas, Sixteen.

Gĕnap puluh, Sixty.

Génchét, to tie together with a bit of string, to tack together. In conjunction.

Gĕndĕng, to be peevish, to find fault with, to chatter in a rage.

Gĕndĕs, longing to get at any one to thrash him. See Gemes.

Gĕndul, the fruit of the *Kamiri* or *Munchang* tree, when only one and thus a large stone contained in one fruit. When there are two stomes, they are called *Dampa*. Games or chances are taken upon these stones.

Génggaing, a variety of the Durian or Kadu tree, Durio Zibethinus. The fruit of the Génggaing is smaller than that of the real Durian, its thorns softer and longer, and its fruit much more stinking.

Génggé, small round bells or brass castinets, worn by children round their ankles.

Génggéhék, a river fish resembling the Rĕgis. At Buitenzorg the Rĕgis is called Génggéhek.

Gĕnggĕm, to carry in the hand, to clasp in the fist, to clench, to clasp hold of, as if about to give a stick or thrust. *Ngagenggem péso*, to carry a knife in the hand.

Gĕnggĕrong, the thrapple, the main duct of the throat.

Génggong, uneven as a bit of land; rough with stones or stamps of trees.

Génja, a variety of Paddy which comes soon to perfection, but is not so nutritive as sorts which require longer time to grow.

Génjé, a variety of hemp, the leaves of which can smoked like opium. It is imported from the continent of India, and used to adulterate opium.

Génjĕlong, top heavy, crank, heavy in the upper part so as to cause to totter.

Gĕnta, brass bells carried tied to front part of pedaties or carts. A bell in general. *Ganta*, C. 165. a bell.

Génténg, a tile, more frequently *Kénténg* which see.

Géong, the circular flight of birds when in flocks.

Gĕpéng, flat and thin; flattened by treading or pressing on. *Ari di tinchak to daikkĕn gĕpéng*, when you tread on it, it does not flatter.

Gĕpok, Two quantities or two lots made into one, as when two baskets of Tobacco are put face to face and lashed into one package, such package then becomes one *Gĕpok*. Also said of two lots of bambus, each lot generally consisting of a dozen sticks fastened in a row, lashed one upon the other, for the purpose of easily floating them together down a river.

Gĕr, the idiomatic expression of doing anything with energy. *Gĕr bai paséa*, they turned to and had a fight. *Gĕr bai lumpat*, and away they scampered off. (Cf. *seger.*)

Gĕrĕdĕg, indicates quick and impetuous motion. Running rapidly. *Gĕrĕdĕg bai lumpat*, and off he ran with all his might. *Kréta geredeg bai datang*, the carriage drove rapidly up.

Gĕrĕman, to growl at, to snarl, as a wild animal does in the forest; to pretend to snarl at a young woman when wishing to call her attention for purposes of love.

Gĕrĕt, to make a mark or scratch, as with a knife on a bit of wood. To scratch a mark. This word appears to be a sort of diminutive of *Gurat*.

Gĕrgaji, a saw. To saw wood. (Skr. *Krakacha;* the tenues commuted into mediae.)

Gĕrimis, drizzle as rain, slight rain. (Jav. and Batav. idem.)

Gĕring, ill, sick, out of health. (Balin. idem. In Javanese it means the pest.)

Gĕrrah, be quick, look sharp; to proceed to do any act. *Gerrah di taburken*, now proceed to pour it out. (Probably Skr. *Çîghra (m)*, quickly swiftly; the *çî*, *si*, having been misunderstood, and considered as the Sundanese word *si*. Fr.)

Gĕrrahĕun, as if its likely. Most assuredly not. *Gerraheun di béré*, most assuredly he will not give it.

Gĕrro, to scream, to roar. (Jav. The roar, for instance of a tiger.)

Gĕrtak, to make afraid, to threaten. (Jav. To show oneself angry.)

Gĕrus, to collander cloth, to rub cloth with anything smooth so as to give it also a smooth polished appearance; for this purpose the Cyprea sea shell is used. (Jav. id.)

Géséh, moved, altered, displaced. *Geseh poi na*, the day is changed. (Jav. id.)

Gĕsĕng, black with burning, grimed. (Jav. *Gosong* and *Gĕsĕng*, *id.*)

Gĕsĕr, to file the teeth, as is done with those of all Javanese, by taking the enamel off, and rubbing in some preparation to make them black.

Gĕtah, gum, sap, the milky or gummy exudation from trees when the bark is cut.

Gĕtah Pĕrcha, known only as a foreign product on Java. It is the gum of the Isonandra Gutta. Getah Percha is found on Sumatra, Borneo and Adjacent isles. It is found, apparently as the gum of various trees, of which the Balam or Isonandra is the most prominent.

Gĕtapan, frightened, shy, skittish as a horse. (Jav. *Gĕtappan*, id.)

Gĕtas, fragile, brittle. (Jav. id.)

Gĕtĕk, notch, mark to come up to. Said also figuratively, *Liwat getek*, he has gone further than he ought.

Géték, a raft of wood, of bambu, or other light materials, either kept for crossing water, or a river, or for easily transporting the materials by water, lashed together. (Jav. id. [illegible])

Géték, to tickle, a sensation of tickling.

Gĕtih, blood-gore. (Jav. blood.)

Gĕtol, active and persevering at any work; hardworking, energetic.

Gĕugĕuh, as *di gĕugĕuh*, to protect, to render assistance. Often applied to supernatural protection, or the favour of some genius.

Gĕugĕus, a bundle of paddy.

Gĕuingkĕn, to shake or rouse up.

Gĕulang, rings of gold, silver, brass, ivory or other material worn about the wrists. (*g'lang.*)

Gĕulĕuh, bearing malice to any one, vexed at, provoked against, said of a person in whom ill will is festering.

Gĕulis, pretty as a woman, handsome. Not said of a man who is *Kasep* which see. This seems to be the root of the Malay word *Majellis*, beatiful. Elegant. MarsdenPage 320.

Gĕunĕuk, swollen as from a contusion; said of any part of the body which has been hurt.

Gĕuntak, to work with impetuosity for a short time; to make an effort. To frighten by making a sudden demonstration. *Sa geuntak*, for a short time, viz. so long as a *Geuntak* or effort lasts.

Gĕurĕuh, chattering, much small talk.

Gĕurĕung, a worm, the common earth worm. Name of a variety of Rattan which is thin and used for lines in houses to hang clothes on.

Gĕus, the short for *Anggeus*, which see. *Geus anggeus*, it has been completed or accomplished. The abbreviated form *Geus* is of very frequent occurrence.

Gĕus aing, an expression of doubt, of not believing. *Geus aing sia to lumpat*, you would most undoubtledly take to your heels. *Geus aing hadé* as if I can believe it is good.

Gĕus-an, in order to, for the purpose of. Answers often to the Malay word *Buat. Geusan diyeuk*, something to sit down upon. *Geusan jamang*, fit to make a jacket of it.

Gĕutah, the same as *Gĕtah*, which see. Gum, sap of a tree.

Géyot-géyot, swinging to and fro, pendulons.

Géyotan, a tandu or sort of sedan chair to carry a person in.

Ghaib, arabic, concealed; not within the ken of man. Said of futurity and such like. (غَيْبٌ)

Ghâlib, arabic, victorious, overcoming, prevailing. (غَالِبٌ)

Giatkĕn, to hurry on, to expedite. (Cf. *Kagyat* Kawi, and *Kaget*, Jav. Batav.)

Gigih, half-boiled rice, which is then taken off the fire, undergoes the process of *akeul* or kneading, and is then boiled again till fully cooked.

Gigir, side, edge. *Nyimpang ka gigir*, to step on one side. *Gigiran imah*, along side the house.

Gigirĕun, on the side of, near the side of a person.

Gila, to have an aversion, to abhor anything, to make the flesh creep, to loathe, to nauseate.

Gilang, to shine, to glitter; *Batu gilang*, a glittering stone, the Diamond &c.

Gilĕr, to turn the head aside and cast sheep's eyes. To loo kat slyly, as at a woman; to ogle.

Gili, an earthen bank put up on each side of the road. An embankment so called when on a road side.

Giling, to turn round as a wheel, or mill. To revolve, to grind.

Giling Wĕsi, the name of an old empire in Java; situated some where near the Gunung Sméru. Raffles vol 2. Page 72/73.

Gilir, to turn, to change, to take by turns; to take first one and then the other.

Giliran, a turn, an opportunity to do anything, a change. *Giliran kami ayeunah*, it is now my turn.

Gilirkĕn, to give a turn, to change, to take in turn. To cause to take or do by turns. To turn over, to twist round.

Gimbal, large graind, round, rotund- said of grain, as paddy.

Ginding, proud, overbearing.

Ginggang, Gingham; a variety of coloured cloth with pattern in stripes.

Ginggĕung, in a state of trepidation.

Gintung, name of a large forest tree, called also *Gadog*.

Girang, up the river, higher up a river than the place where we are, or of which we speak. Elevated in spirits, pleased, selfsatisfied. (In the last meaning at Batavia.)

Girang Puhun, the chief of the Badui tribe in South Bantan. Girang in this sense means chief. There is an old and ancient idea prevailing among the Sunda people that dignity is associated with not having any one living higher up the same river than yourself. Some years ago there was an old man who lived in this way on the Chidurian, and who would not allow any one to live higher up the river than himself. If his self- imposed law was violated by others he deserted his home and removed higher again than the intruder. Vide Puhun. *To laku kagirangan*, you must not live higher up the river than he does.

Girang Sĕrat, the second man in authoriy among the Badui; he has charge of superintending the *Humah Sérang*, or common field on which is planted the Paddy made into rice for the yearly offerings, and must at the stated intervals take care that the people perform their customany acts of heathen worship. See Sarat.

Giras, wild, skittish- as a young horse. (Jav. shy.)

Giri, a mountain, a hill. Used in the composition of proper names. Thus in old *pantuns* or ballads, the Gunung Gĕdé of Jasinga is known as *Mandala Giri*. *Girikh*, C. 174 a mountain, a hill. *Giri* is the name of the range of hills which terminate at Grissé near Sourabaya. (Skr. *Giri* a mountain.)

Girik, to bore, to pierce. A native boring instrument.

Girik, a tally; a bit of wood or bambu given to people at work to keep count of what they do.

Giring, to drive, to chase, to run after, to drive cattle. (Jav. and Bat. id.)

Girintingan, name of a variety of grass.

Giruk, vexed, enraged, pettish, peevish, having an abhorrence of, having a malicious feeling towards any one.

Gisik, to rub the head or body; to chafe, to rub. (Cf. *Gosok*.)

Gitik, to strike with a stick, to thrash. To levy contribution. To impose an award. (Jav. Bat.)

Giwang. an ear- ring with only one stone or ornament. (Batavian.)

Gladak, a hack- horse- see Galadag.

Glam, name of a forest tree, with red soft spongy bark, by which it can easily be distinguished; it grows only among elevated mountains. The Malays have also a *kayu glam*, Gordonia, the epidermis of which is used for caulking- Crawfurd: but it may be fairly doubted whether the two *glams* are the same tree.

Goah, the cooking place in a native house; that part of a native house where cooking is

carried on, and may thus be generally translated *Kichen*, though not a separate room. (Perhaps Skr. *Guhâ*, a cave, a cavern; a pit, a hole in the ground. Fr.)

Goarkĕn, to stir up, to stir round any liquid.

Gobang, a native sword like instrument carried only as a weapon of defence. Called in Malay Golok.

Gobiog, a kind of bambu fence or wainscotting, made of *palupuhs* fixed together with other bambus. (Jav. *Gĕbiog* the same; a polished plank.)

Gobiog, working all together. Doing any thing smartly with a lot of people.

Goblok, stupid, dull, wanting sense. Si-goblok, a stupid fellow.

Gobrah, wide, as trousers or the sleeves of a jacket.

Gocho, to strike with the fist, to box, to cuff.

Goda, to deceive, to tempt, to entice to do something wrong- to seduce from duty. (Jav. id.)

Godĕn, a large copper coin formerly in use, of value of eight doigts, of size of an English penny- not now in use.

Godog, loose, shakey, not fitting tight; figuratively, unrestrained, having the choice of an alternative. *Godog pikir*, easy in thoughts.

Gog, the idiomatic expression of a rencounter or meeting. *Gog bai kapananggi*, and they suddenly met, or they came face to face.

Gogodan, to entice to do something wrong; to lead astray. Sprites or evil genii which seduce holy men from their devotions, especially at *Kramats*. (See *goda*.)

Gogog, to bark as a dog. *Di gogog anjing*, dogs barked at him. See Gonggong.

Gogol, to move any thing with a lever; to prize up. To move by inserting a stick or other object as a lever.

Gogomplokan, in a heap, showing in a mass; hanging in clusters.

Goji, to milk, to press the teats of cows or sheep &c. to get milk.

Golébag, tumbled down, thrown down, stretched out.

Golénchéng, to fling down.

Golér, tumbling, or lying down any where; kicking about, laid out, laid down, laid flat.

Golérkĕn, to lay down any thing. To put down on the ground.

Golétrak, to fall or plump down.

Golondongan, whole, entire- said of fruit or seed which has to be ground before using, as coffee beans.

Golondongan- as *Kolot golondongan*, old and without manners; a rough old bear. Said of a rude old man, as if the husk had not yet been taken off him.

Golong, a roll of rope or Rattan &c; anything made up into a round parcel. A bundle or piece of Palm Sugar rolled up in Pandan leaves. (Compare *guling*.)

Gombong, a variety of bambu, resembling *awi gedé*.

Gomplok, in clusters as fruit; said of bunches of fruit growing from a common insertion on the tree.

Gompong, name of a tree, wood bad and much eaten by Bangbara.

Gondang, a large fresh water slug fish in a shell. Ampullaria.

Gondok, a wen on the throat, a goiter, frequently met with amongst the mountaineers. *Daik gondok*, may I get a goiter. A common asseveration when a person perceives himself disbelieved. (Jav. ꦒꦺꦴꦤ꧀ꦢꦺꦴꦏ꧀ id.)

Gondok laki, the pomum Adami, or projection on the fore part of the neck of a man.

Goné, a gunny bag. This word is from the continent of India where the gunnies are made.

Gonggong, to bark like a dog. See Gogog. *Anjing Sapeupeuting ngagonggong bai*, the dogs kept barking the whole night through. *Puyu gonggong*, literally the barking quail, Perdix Javanica. See Puyu.

Gongséng, name of a creeper, from which is got a juice for the stomach ache.

Gontang, Jugglery. Certain ceremonies performed in order to ascertain the cause of disease.

Go-ong, a Gong; a circular musical instrument made of brass and beaten with a soft mallet.

Goréng, bad, vicious, spoiled, no longer fit for use.

Goréngkĕn, to speak evil of, to make ont as wicked.

Gorogol, a fenced inclosure with a spring door to catch wild pigs, tigers or other wild animals.

Gosé, an oar for a native boat, a paddle.

Gosok, to rub, to wipe; to polish by rubbing. To rub clean, to scour. Figuratively- to find fault with, to keep worrying at, to egg on.

Gosong, to run ashore as a ship, stranded.

Gotong, to carry by two or more people, by means of the weight resting on the shoulders. Mostly, however, to carry by two people, with the weight suspended from a pole resting on each man's shoulders.

Gotrah, agreement, common fortune.

Gowat, quick, speedy; make haste! This word can also betraced to Singhalese roots. *Gos — gohin — gohila* are absolute participles of the verb *Yanawa to go*, and mean thus — „having gone." *Wat*, C. 618 is an affix to words implying possession - having - and *Gowat* would thus imply - „having the property of having gone" having made haste.

Gowok, a variety of the *kupa tree.* Called often *kupa gowok.*

Gowowok, gobbling up, tearing to pieces and swallowing as fast as possible; said especially of tigers and dogs.

Goyang, to shake, to move, to agitate.

Gréja, the church, the Christian place of worship. It is the Portuguese Igréja or Iglesia.

Grisé or Grisik, name of a place in the straits of Madura, noted for its ancient trade, and as having been one of the chief places where the early Mohammedan Missionaries established their religion- derived from *Girikh*, C. 174, a mountain, a hill- and *Sikha*, C. 731, a point, top in general. Grisé is situated at the extremity or point of the range of hills called *Gunung Giri*, where it projects into the strait of Madura. The

natives not being philologists enough to know that *Giri* in Sanscrit is a mountain, use the tautology of calling the range Gunung Giri, both words having the same meaning, only Gunung is strictly Polynesian. There is also a *Gressik*, 28 miles up the Moar river in the Malay peninsula, on *high banks*, but apparently not mountainons. The mouth of the Moar river is 25 miles south of Malacca. Singapore Journal 1853 Page 104.

Grobogan, a district in the Eastern extremity of the Residency of Samarang, anciently called Kuripan.

Gubĕlan, the act of a woman seizing some part of a man's dress who has laid with her, in proof of such act; such article produced as proof to the priest necessitates the man to marry the woman. (Jav *Gubĕl*, to entangle something, to desire ardently from somebody.)

Gubĕrnĕment, Government-Dutch inparticular and European in general.

Gublĕg, shaking or rattling, as the contents of a rotten egg.

Gubrug-gubrug, to shake with force, especially a post stuck in the ground, or the like.

Gudang, a store, a magazine, a warehouse.

Gudĕg, shaking, as water in a bottle or any vessel which it does not fill.

Gudél, a buffaloe calf.

Gugula-an, a shrub bearing a beautiful pure white and sweet scented flower. Tabernaemontana divaricata.

Gugulingan, to roll about, to wallow.

Guguntur, to wash away earth with water; an easy way which the natives have of removing earth or cutting trenches. A stream of water is conducted to the spot to be dug out, and the earth being loosened is thrown into the water, and so carried away.

Gugur, to crumble and fall down, as earth on a fresch cut bank after exposure to the sun. To crumble away.

Gugurah, to purge, a medicine taken to clear the belly and the voice. Young native lads take *Gugurah* in order to have a clear and sonorous voice either for singing to their loves, or for the purpose of reading the *Koran* or *tapsir* with a clear voice.

Guguru, to learn from a Guru or teacher; to take lessons. *Beunang guguru ti gunung*, to have been taught it among the mountains; what has been learnt amongst the mountains.

Guha, a cavern, a cave, a hole in the ground, or more commonly in limestone rocks where the edible bird's nests are found. *Guha*, C. 178, a cavern, a cave.

Gula, Sugar. Gula, C. 178 food; juice of the sugar cane; raw or unrefined sugar.

Gula-batu, Sugar candy - literally stone - sugar.

Gulang-gulang, attendants of native chiefs. Runners or errandmen in attendance on native chiefs.

Guling to roll over, to roll and turn like a wheel; to roll about when laid down.

Gulingkĕn, to cause to roll - to roll anything.

Guludug, the rumbling sound of thunder. Loud and heavy thunder.

Gulung, to roll or fold up. To furl as a sail by rolling it up. To be rolled up in a heap; to get entangled and rolled together in a heap. (See *Guling* and *Golong*)

Gulunggung, name of a mountain in the Prianger Regencies, S. E. from Bandung. The word implies rolled up in a heap, being a kind of duplication of gulung.

Gumuling, not yet fledged; said of young birds which have not yet got feathers- Callow. Probably derived from *guling* to fall about, and thus not able to fly, with the peculiar *um* inserted in the word.

Gumunda, said of paddy when it covers the ground; when it has so far grown as to hide the ground, especially in Sawahs. It may be the word *Gundra* with the peculiar *um* inserted in it. *Gundra*, C. 177, a kind of grass, Sacharum Sara.

Gumuruh, having a loud thundering sound. Derived from *Guruh* with *um* inserted in the word.

Guna, worth, use, purpose. *Guna*, C. 176, virtue, a quality, an attribute or property in general.

Gundal, an attendant, a follower.

Gundam, to speak in the sleep.

Gundik, a concubine.

Gundil, paddy without awns, any object without a usual appendage or projection.

Gundrum, wheat, the grain of which bread is made, called also *Tarigo*. *Gundum* in Malay also wheat, is Persian.

Gundul, bald, without any hair on the head. A clean shaved head.

Gundulan, to shave the hair off the head, often by way of punishment or disgrace.

Gunggung, to add up, to ascertain the total.

Gunggurung, a drain under an embankment of earth. A drain under a road.

Gunggur-utu, a kind of wild grape. Cissus Arachnoidea. Of the family of Ampelideae. Often given to ducks.

Guntangan, to hold by some support overhead, as a rope or hook.

Gunting, scissars; to cut with scissars; to clip.

Guntur, an impetuous torrent, a flood. *Chai na guntur* the river came down in a flood.

Guntur, name of a Volcano in the Prianger Regencies south east from Bandong. *Gunung Guntur* would indicate a Volcano which poured out floods of lava. (*Guntur* in Jav. id.; but means also the loud (thundering) sound of water — and of *thunder*.)

Guntur gĕni, a flood of fire; name of one of the old pusaka or heir-loom guns on Java. *Geni* is fire in Javanese.

Gunung, a mountain. The Sunda people call themselves *Orang gunung*, mountaineers, and their language *Basa gunung*, the mountain language, this is of course on account of the mountainous nature of the country which they inhabit.

Gunung Kĕndang, the Kĕndang mountains, which extend the whole leugth of Java; wherever the mountains run in ridges they are called Kĕndang - vide voce.

Gunung Sari, name of a place in the environs of the town of Batavia. Here we have

a pure Sunda word associated with what appears to be a Sanscrit one. See *Sari*. The mountain of flowers, of beauty.

Gupai, to beckon to come to; to call with a motion of the hand.

Gupak, to wallow as buffaloes in mud.

Gupakan, a mud hole where buffaloes wallow.

Gurami, a species of fish much reared and kept in ponds, often sent about in tubs as presents. The word may perhaps be the Javanese *Grami*, Trade and Lauk Gurami would then mean „the fish of trade," as it is reared in ponds for use or for selling. Or Gurami may be derived from *Gramaya*, C. 188, a village, a hamlet-implying fish, kept in the villages, in contradistinction to fish which swims at large in the rivers or in the sea. The word is often heard pronounced *Grami*. Ophromenus Olfax.

Gurat, to make a mark on any hard substance as by engraving. To mark, to engrave. This word has a sort of diminutive in *Gĕrĕt*, which see.

Gurat Batu, literally engraven on stone, means figuratively any fixed tax or contribution, especially a fixed tax on Paddy lands.

Guriang, the mountain genii; the spirit of the mountains. Derived from *Guru*, C. 177, a preceptor; a religious teacher; one who explains the law and religion to his pupils. *Hyang* — See in voce — Divinity. I am indebted to Mr. Friederich for this solution. A designation evidently derived from Budhist or Brahminical times, though the wild fanciful idea may have been of a still earlier date. The name still lives among the Sunda mountaineers, and considerable supernatural importance is often attached to it. *Beunang nanya ti guriang*, to have enquired after it from the Mountain Spirit.

Guriling, the act of rolling over and over again, as a stone down a hill. The plural of *guling* from the repetition of the act.

Gurinda, a grind stone.

Gurnita, known to all the world. Publicly known. (Seems to by the participle of *ghûrn*, volvi, circumagi, volutari. Fr.)

Guru, a religious teacher, as well in olden and heathen, or Hindu times, as now adays amongst Mohammedans. A model to go by, a muster to work by. *Guru*, C. 177 a teacher, a schoolmaster; a religious teacher who explains the law and religion to his pupils. See Batara.

Gurudag, a rattling noise. To arrive with a fuss. The fuss of attendance about a great man. *Gurudag bai datang*, He arrived with much fuss.

Guru Désa, the village Monitor. Called also *Kĕrĕti* which see. The constellation Pleiades by which the villagers are guided in their yearly Paddy plantings. *Guru*, a teacher, *Désa*, village. Vide voce.

Guruh, a thundering noice; a dull heavy roar. The noise of an impetuons torrent of water, or of many people or animals in motion. *Giguru*, C. 173, thunder.

Gurumutan, said when work is to bedone by many people, every man just a handful of work. A simultaneons onset at work.

Gusi, the gums of the mouth. (Mal. Javan. id.)

Gusti, Lord, a very high title of respect, now adays almost exclusively applied to God, as *Gusti Allah*, the Lord God. On Bali it is still a title of distinction for man, viz chiefs of high rank, as many of the chiefs have the word prefixed to their names. The word is evidently of Sanscrit origin, but is not to be found in Clough. Mr. Friederich reports in Bat: Trans: Vol. 23 Page 15 that Gusti on Bali is a title of the *Waisya* caste, who on Bali are the kings of the country. The name is not exacty Indian, at least not clearly so. In India, the third caste — the Waisyas — are of no great note, and it is therefore not to be wondered that they have no particular distinguishing title. The case is and was otherwise on Java and Bali wither few *Kshatriyas* appear to have come. Here the Waisyas became kings, and some title was required for them, though even on Bali they rank inferior to the *Déwa Agung* of Klongkong, who is of Kshatriya descent. The Balinese restrict the title of *Gusti* to the *Waisya* caste. On Java it is still retained as a designation of the Almighty, *Gusti Allah*, and is also applied to the two native sovereigns, the Susuhunan and the Sultan. That, however, the princes of Solo and Yogyakarta are called *Gusti* is a strong presumption that also their families were originally of the Waisya caste. They preserved the title whilst the name of the caste was lost through the influence of Mohammedanism (46).

Gusur, to drag along the ground, to trail.

Guwis, an expression in preparing Jagory sugar; to stir and whip it up when it is nearly sufficiently boiled.

Guyang, to bathe as brutes, especially as buffaloes in the rivers; by rolling and submerging themselves in the water.

Habĕk, to strike with violence, with a will, with all one's might.

Habéssi, arabic, Abyssinian; an Ethiopian.

Habot, heavy, rarely used, but sometimes it occurs. It is properly Javanese. The word is heard compounded with *Para*, *Parabot*, tools, implements: with which our word has evidently a common origin — things which are heavy (47).

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(46) *Goshtî*, Skr. an assembly, a meeting; family connections, *but especially the dependant or junior branches*. Wilson. The Waisyas appear thus by this title as having been received and considered as adoptive junior members of the higher caste, the Xatriyas. We can see in this case, which is, at least apparently (perhaps by falsified laws of more modern times,) unheard of in India, that this mixture was possible on Java and Bali. Buddhism might have had some influence upon this condescendance of the Xatriyas. But there might be also some doubt as to the time, when first the strict distinction was introduced even in India. At Bali *Dewa's* (Xatriyas) and *Gusti's* (Waisyas) intermarry. — Fr.

(47) *Habot*, Jav. is the same as *hawrat*, Mal. brat; the *r* being elided as in many cases (or perhaps added in *brat*, *hawrat*, — but this is not so likely!), cf. *orang*, Jav. *wong*, Bal. *wwang*; *bras*, Bal. *ba-as*, Sund. *béas*; *kring* Balin. *king* and many others; the *ha*, rather *a* alters nothing. — *Parabot* or *prabot* I should derive from *buat*, to do; for the purpose or use of; *prabuat*, all what is for the purpose of doing, of working. Fr.

Hadangan, a noise among the guts; a disease in the bowels. A grumbling in the belly. Crawfurd gives as common to the Malay and Javanese, *Adang*, intercepted, stopped in the way, way-laid, which seems to be the etymon of our word.

Hadar-al-maut, arabic, the Region of death. That part of Arabia facing the Indian Ocean, and from which come most of the Arabs who are found in Java. (The Arabs themselves give the explanation حَضْرَةُ ٱلْمَوْت Hadrat-ul-Maut, presence of the death, because they consider themselves and have shown sometimes in India, that they are brave fellows. حَضْرَ ٱلْمَوْت; Hadr-ul-maut, means the place of death. But so as stated derive the Arabs the word otherwise, and translate it in this sense into Malay.)

Hadé, good, right. *Hadé ning paré*, it conduces to the success of Paddy. *Mohal hadé to di béré*, it will never be right not to give some.

Haharéwosan, to whisper, to speak in a suppressed voice.

Haja, to do intentionally. *Lain di haja*, not done on purpose. In Malay it is

Sangaja, Marsden P. 170, on purpose, wilfully.

Sahaja, Marsden P. 194, purpose, design.

The word may probably be some form of the Singhalese word *Hadanawa* C. 785, to make, to form, to build; the final *nawa* is only constructive.

Hajat, a feast, to make a festival, as at a marriage or circumcision. The word is probably Arabic, and means necessity, necessary use or occasion: a feast being considered indispensable at a circumcision or marriage. (From the Ar. root حَاجَ hâja, to be obliged. Fr.)

Hajĕli, a variety of Panicum, a gramineous plant bearing a hard seed, which can be steamed and eaten. Called in Malay *Jali.*

Hajéré, somewhat resembles the foregoing, and is thus a Panicum. It has very hard blueish seeds which are sometimes strung as ornaments for bed curtains.

Haji, arabic. A person who has made the pilgrimage to Mecca, and is always distinguished by wearing a white turban. *Bulan Haji* the 12th. Mohammedan month, and the one in which the pilgrimage at Mecca must be accomplished. (حَاجّ, hâjj; he wears a turban in contradistinction to the common Javanese, who wear only a handkerchief on the head. Fr.)

Hak, arabic, right, equity, justice, law, rule. *Lĕungit hak*, lost his right. *Hak mutĕlak*, arabic, the pure truth, the absolute right. (حَقّ; حَقّ ٱلْمُطْلَق.)

Hakan, to eat. Quere from *Hakka*, the jaw, C. 784. *Kanawa*, C. 103 to eat; the latter part of the word is only constructive. In Malay it is *makan*, the *ma* being evidently a usual verbal prefix.

Hakan-hakanan, eatables, provisions; whatever is served up at table.

Hakim, arabic, learned, erudite, a Doctor, a philosopher. (حَاكِمٌ.)

Hal, arabic, state, situation, business, affair, circumstance. (حَالٌ.)

Hal na, rightly, from its circumstance, considering that. *Hal na buruk*, the matter being that it is rotten. *Hal na lain sia nu bogah*, rightly it belongs to you.

Halabhab, famished, very hungry.

Halal, arabic, lawful, legitimate, permitted, clean; blessed, not forbidden, in opposition to *Haram*, interdicted, accursed. *Lauk na halal*, the meat is lawful, may be eaten. (حَلَالٌ.)

Halalkĕn, to make lawful, to legalize.

Halangan, impediment, intervention, any circumstance which prevents a person doing any act. *Ari to bogah halangan*, if nothing comes in the way. (Cf. Mal. *lârang* and *rârang*.)

Halimun, mist, haziness hanging about mountains. *Gunung Halimun*, the mountains of mist — name of the range between Jasinga and the Prianger Regencies.

Haling, placed between like a curtain, intercepting view. (Jav. idem.)

Halir, a shout of irony.

Halis, the eye brow. (Mal. Javan. idem.)

Haliwu, disturbance, uproar, a great noise. Confusion in arrangements.

Halokĕn, to designate, te speak of, to consider as.

Halu, a pestle, particularly for pounding out paddy. It is a long straight staff of hard wood, about 5 or 6 feet in lenght, and as thick as a man's wrist. (Mal. Javan. idem.)

Halur, a furrow, a trench, a groove. The beaten track of animals in the forest. See W*aluran*.

Ham, the idiomatic expression of biting at, of snapping at, as a tiger or dog would do. The act of pouncing at with the mouth.

Hama, any thing which is prejudicial, disease, complaint, indisposition. *Hama bĕurĕum*, the red disease. *Hama putih*, the white disease, two diseases which attack the blades of young growing paddy. (Ar. حُمَّ humma, laboravit febri?)

Hama-an, troubled with some disease.

Hamat, a designation for a quantity of paddy, of a weight varying in different parts. The people inland of Batavia do not count by Hamats.

Hambal, the rundle or step of a ladder.

Hambar, tasteless, insipid.

Hambaru, post and plank driven in to contain an embankment, to prevent the earth from slipping down.

Hambérang, the name of a tree which is a variety of fig. Ficus nivea. It has been named *Nivea*, the snowy, because when the wind catches and turns the large leaves, the under part which is *white* comes into view. The leaves are given to horses where grass is scarce.

Hambĕrĕuta, name of a tree, otherwise called Chongkok.

Hambĕrichin, an inferior variety of Duku or Lansium.

Hambirung, name of a tree, Eupatorium Javanicum.

Hambur, of nouse, useless, grod for nothing; any artide of which many or a great deal is used for any particular work; not going far; soon used up. *Di Batawi kara hambur duwit*, you must remember that at Batavia money will not go very far (where every thing has to be bought.) *Hambur gawé sia*, your work is good for nothing.

Hamburasut, scattered about in confusion.

Hamdulillah, arabic. God be praised. (اَلْحَمْدُ لِلَّهِ, praise be to God.)

Hamham, uncertain, not defined, not definite; neither clearly yes nor no.

Hamo, no, it w'ont, d'ont be afraid, no fear. *Hamo ngégél*, it w'ont bite. *Hamo, mohal di charékan*, D'ont be afraid, I will not scold you.

Hampal, name of a river fish; famous for jumping up out of the water.

Hampang, light, not heavy. Easy to be done. (Mal. *Gampang* see above.)

Hampas, the residue of anything from wich the valuable part has been extracted, as cane-thrash after it has passed through the mill. *Ampa* in Malay, empty, void, hollow.

Hampos, not of agreeable taste, unpleasant- said of tobacco which when smoked has a bad flavour- of sugar cane which though externally good, is bad when eaten- and the like.

Hamprau, the gall, the bile; the gall- bladder, the gizzard, the maw. In Malay it is called *Ampadu* or *Ampadal*. (*Ampadu*, the bile; *Ampadal*, the gizzard. Jav. *ampĕru* the bile.)

Hamprau badak, name of a tree- literally Rhinoceros bile.

Hampura, to give pardon. Pardon, grace. (Jav. *Hapura*, idem.)

Hancha, a row or direction to work in; division or assignement.

Hanchang, said of fish. *Lauk hanchang*, fish which swim near the surface of the water, and cast their spawn by *Mija*. Vide.

Hanchér, slow, backward, devoid of energy. To work with indifference.

Handam, a creeping trailing plant very common in the jungle. The stem is seldom thicker than a quill and it grows fast into thick bushes. *Paku handam*, a variety of fern. It is found only high up on the mountains and resembles the brecons of Europe.

Handap, low, lowly. *Tangkal na handap*, the tree is low. *Di handap*, below. (Jav. idem.)

Handaru, echo; resonant. *Anda*, C. 17. Voice, sound- *Dharuna*, C. 299. one of the names of Brahma; Swarga, the paradise of the gods. It may thus mean literally the voice of Brama, or of Heaven" — from being repeated constantly afresh. *Daru*, in Malay, Marsden 132 is roar, to make a loud noise (as the waves of the sea.) In Sunda, see voce, *Dar-dur*, is making an uproar. Thus *Handa dar-dur*, the sound which is repeated again and again, elided into Handaru. (Jav. *Daru*, lustre, resplendence.)

Handarusa, also sometimes called Gandarusa, Justicia Gendarusa. Name of a plant common in fences about houses. *Anda*, C. 17. an egg, a testicle or the scrotum.

Rosha, C. 600, anger, wrath- but in Sunda *Rossa* means strong. It may thus mean strength to the testicles, under the idea of manly vigour or power residing therein. *Ganda* is also a form in the conjugation of the verb *ganawa*, to take, and would thus be giving strenght or taking strenght. In Ceylon they have a plant called *Atarusha* the Justicia Adhenatoda. C. 61. The Sunda people use the leaves of the Handarusa worn in the belt under the idea of strengthening their loins, when they carry great loads.

Handéong, name of a small tree, Guazuma tomentosa.

Handĕu-ĕul inwardly vexed; provoked; vexed without giving vent to your rage.

Handĕulĕum, a shrub with a dark crimson- coloured, or purple leaf. Justicia picta. It is often planted over the after birth.

Handiwung, Areca Rubra or Globulifera, name of a Palm tree found on the South coast of Bantam, and covered along the stem with needle- like prickles.

Hanĕut, warm, not quite hot, which is *Panas.*

Hanggasah, a plant, a variety of Geanthus.

Hanggasah gĕdé, a plant. Amomum maximum.

Hangkĕut, a short bit, a little bit left; nearly done. A short distance; short. Evident, clear, not profound.

Hangseur, of an offensive smell, stinking of urine.

Hang'u-hang'u, to try to get what belongs to others; hankering after.

Hangyir, smelling of corrupt meat. The smell accompanying the commencement of rottenness. Tainted.

Hanja, name of a tree.

Hanjakal, vexatious, provoking from some little circumstance not being in order.

Hanjat, to come up from, to ascend, to get upon, to climb.

Hanjawar, a variety of Palm tree, Pinanga Javanica.

Hanjéré, name of a tall gramineous plant. Coix lacryma, or Job's tears. Called in Malay *Jali.* (See *Hajĕli* and *Hajéré.*)

Hanjuang, name of a plant, Dracena terminalis.

Hanjuar, longing to eat anything, yearning after.

Hantam, to strike with violence; to put oneself in forcible possession of; to seize upon; to attack. To have illicit connexion with a female.

Hantap, name of a tree- Sterculia.

Hantimun, Cucumis Melo. A cucumber; a variety of the cucnmber. (Bat. *Katimun.*)

Hanto, no, not- and often by contraction simply '*to*, as *To hadé* not good. *To urus*, that will never do. *Hanto nyaho*, I do not know. (Kawi *Tan*, not. *Han* appears to be prefixed. The most simple form will be *ta.* There is also a form *tar* in Kawi; cf. tar-âda Fr.)

Hantu, a disease in the muscles. A ghost. *Hantu*, C. 786. death from *Hana*, to kill.

Hanuman, C. 786. from *Hanu* the jaw, and *matup* affinative. The monkey chief of that name, the ally and spy of Rama against Rawana.

Hapa, not having any contents, as grain which does not fill. Barren, sterile.

Hapa éman, partly empty as grain; only so far empty as to be sorry to throw it away. *Eman* or *héman*, to have a love for. See Voce.

Hapĕuk, foisty, frouzy, having a bad smell, fetid. Figuratively no go! you w'ont get it! *Hapĕuk amat pakéan sia*, your clothes are very frouzy. *Ari di pénta, hapĕuk*, and when I asked for it, it was no go- (he would not give it.)

Haphap, a kind of flying lizard, Draco volans, 5 or 6 inches long including tail- otherwise also called *Orai Pĕpĕték*. It appears to be known in Malay by the name of *Kubin*. Marsden Page 272.

Hapit, name of a part of the native hand loom. The Hapit is the stick in front of the weaver, round which is rolled the cloth as it is woven.

Hapit, the 11th Mohammedan month of the year, otherwise called *Dzul Kahida* or *Dul Kahidah*.

Hapur, a trifling whitish defect which makes its appearance on the skin of natives, called in Malay *Pano*. Not *lampang* which see also. Supak in Malay. Marsden P. 192.

Haraghag, a variety of wild Pandan growing among the mountains, the leaves of which are used for tying up Java sugar.

Harak, greedy, particularly about eatables. Having more than one can eat and still unwilling to give to any one else. Greedy like the dog in the manger.

Haraka, stuff to eat or guttle, as fruit, or odds and ends of vegetables. (Skr. *Ahâra*, food.)

Haralog, collapsed, fallen together; shrunk into a smaller compass.

Haram, arabic, unlawful, forbidden, interdicted; accursed; sacred, in the sense of its not being allowed to meddle with it. (حَرَام, interdicted.)

Haram jadah, arabic, literally accursed child, a bastard. This word is of very frequent occurrence, and means scoundrel, vagabond. (See the preceding; *jâdah* is the Persian *zâdah*, child.)

Haramai, a sort of hemp made from the stem of a plant of the nettle kind, Urtica Diversifolia. Fishing nets are made of Haramai. Called in Malay *Ramé*.

Harang, charcoal. *Kayu harang*, ebony, thus literally charcoal wood. The Ebony of Madagascar and of the Isle of France is produced by the Diospyrus Ebenum.

Harangasu, grime, lamp black; the black stuff which sets itself on the bottom of cooking pots.

Hararéwa, the plural of éwa, which see. *Batur na hararéwa ka mandor*, the people have a great aversion to the Mandor.

Harasas, a fine variety of Pandanus, often used for covering *Dudukuis*, or roughly made native hats.

Harcha, Idols, objects of pagan worship. *Archa*, C. 47 worship, honor, salutation. *Archana*, C. 47 worship, homage paid to the gods. The Badui people in South Ban-

tam call the rude stones which they worship, or which are set up in their places of worship or offering- *Harcha.* (*Archâ*, Skr., means also an image.)

Haréan, of the same age or standing. *Harćan kula gĕus pararaih*, the people of my standing are all dead.

Harĕmis, a small bivalve shell fish, with yellow shell. It is found in the rivers where sand accumulates: it is a Cyrena.

Harĕn, full of hope, in good expectation. Eagerly expecting.

Harĕnai, said of paddy advancing towards ripeness; turning yellow.

Harénang, name of a bushy shrub, with flower bunches terminal to the branches.

Haréndong, a small shrub growing plentifully in open cleared country, and generally well set with pink flowers. Melastoma Malabathricum. It grows a small black berry which children are fond of eating, and which stains the mouth black, hence the Greek name *melas*, black, *stoma*, the mouth. Called by the Malays *Si Kaduduk.*

Haréno, a wood growing in jungle, much used for carrying sticks. It is called *Daruwak* near Batavia. Grewia Paniculata.

Harĕudang, close and warm, suffocatingly warm, not a breath of air. Figuratively-provoking restrained.

Harĕu-ĕus, a kind of wild raspberry, common not only in Java but throughout the Archipelago. Rubus Moluccanus, and Rubus Sundaicus.

Harĕuga, a weed frequent among the mountains, and growing with great obstinacy. It has a white flower which is succeeded by numerous short black needles of seeds, which adhere to the trousers of a person passing through amongst them. It is called in the West Indies and Ceylon- *Spanish needles.*

Harĕup, front, in front, foremost. *Di harĕup*, in front. *Harĕupan*, to be in front of anything, to face. (Jav. *Harĕp*, *Hadĕp.* ꦲꦂꦼꦥ꦳ꦢꦼꦥ꦳ Mal. *Hâdap.*)

Harĕup, to expect, to wish for, to long for, to desire. *Di harĕup datang* his arrival was expected. *Di harĕup-harĕup*, to be in expectation of; to look out for earnestly. (Jav. *Harĕp*, ꦲꦂꦼꦥ꦳ it seems to have connexion with the preceding word.)

Harga, price, value. *Argha*, C. 47. price, cost, value.

Hari is a designation of some sort of deity or supernatural person, and as such is still in use among the Badui. *Hari batang* see Batang. *Hari*, C. 787 from *hara* to take. A name of Krishna or Vishnu; Yama; Indra. (*Hari* as adjective means *green*; *tawny.*)

Hari raya, a festive day, a day kept as a holiday. Properly Malay but still very frequently heard.

Hariang, a Begonia, a shrubby herb, the leaves and stem of which are sometimes used as an acid in cooking when *Honjé* fails.

Hariang, a name used in Jampés to designate some supernatural personage. It is probably derived from *Hari*, vide supra and *Hyang*; divinity. The Divinity Krishna,

Jama or Indra. *Hariang Sanjaya*, is such a personage- divine Krishna convictorious.

Hariĕum, partly sweet and partly sour, as is the case with some fruits, as with the *Kranji*, Dialium Indicum.

Harigu, the breast bone.

Haring'in, name of a tree. Cassia exaltata.

Harita, formerly, some time ago- former time. (*Riti*, Skr. usage, traditionary observance. *Rîta*, might be a participle of the same root *rî*, to go, with the meaning gone. *Ha* as often added. Fr.)

Hariwayat, arabic *Riwayat*, a narrative, history; amusing tale.

Harraranggé, the red ant which is found much on fruit trees, near houses; it bites very hard.

Harta, goods, property, effects. *Artha*, C. 48. Property, riches, wealth.

Harti, understanding, intelligence, meaning. *Artha*, C. 48. meaning, signification. *Artthya*, C. 48. wise.

Haru-haru, to molest, to disturb, to stir up.

Haruhuh, a bird among the mountains so called. It cries „Kong-kong-kong."

Harun, arabic. Aaron.

Harupat, round the Kawung Palm is a vegetable substance called *Injuk*, see this word. Amongst the Injuk are prods of stiff black woody matter called *Harupat*, which are made into native pens for writing.

Harus, loud, aloud, audible, shrill: *harus chĕluk*, loud in his shout, loud- voiced.

Harus, proper, fit, suitable, necessary, expedient, requiring, deserving.

Harus, a current in the ocean, or in any large body of water.

Haruyan, as Batu haruyan, a sort of gritty dark coloured sandstone, used for making *Paisans* or head stones for graves

Hasĕum, sour, acid. *Buwah na hasĕum*, the fruit is sour. (Mal. *Asĕm.*)

Hasĕup, smoke; steam rising from boiling water. *Kapal Hasĕup* a steamer, a smoke ship. (Mal. *Asĕp.*)

Hasĕupan, a conical bambu basket in which rice is steamed.

Hasup, to enter, to go in. Entering. *To hasup*, It w'ont go in. See *Sup.* (Batav. *masup* and *mâsuk.* Malay *mâsukh.*)

Hasupan, to enter, to go in oneself. *Lĕuwĕung di hasupan ku orang* we went into the forest.

Hasupkĕn, to put in, to cause to enter. *Hasupkĕn ka jero liang na* put it into its hole.

Hata, a kind of creeper which being split, is used for binding fine bambu work, especially Dudukuis or native hats.

Haté, the heart; the mind, the organ of sensibility and intelligence; the liver. (Anatomically). The inner part of bambu as contradistinguished from *hinis* or the epidermis. *Mati*, C. 508 understanding, intellect, inclination, wish.

Hatĕup, thatch; the roof or covering of a house. Called in Malay *Atap.* Mostly made

from the leaves of the *Kirai* or *Nipah* palm tree. *Hatĕup ĕurih*, thatch made of long *alang-alang* or *ĕurih grase*. *Atta*, C. 20. a branch. *Polatta*, from *Pol*, C. 424, a cocoanut, and *Atta*, C. 20. a branch. Cocoanut leaves so called in Ceylon, made into Ataps for thatch. (Jav. *atĕp*, [illegible])

Hatĕupan, to cover with ataps; to thatch.

Hatur, to put or set in order, to arrange- to make a proper distribution of work. *Aturanawa*, C. 20. to spread, to scatter. (Mal. idem. Jav. to offer, to relate to a higher person.)

Haturan, arrangement, a setting in order. Report on any subject.

Haturkĕn, to make a report; to bring to the notice of.

Hauk, grey, a dirty white colour. Discoloured from any cause. (Batav. *dâ-uk*.)

Haung-haung, to roar as a tiger; to howl as a large beast of prey. Hence *Maung*, a tiger.

Haur, a variety of Bambus, with very thick wood. The haurs are more used as posts, than for splitting.

Haur China	Bambusa	Floribunda, the thin Chinese Bambu.
—„— Chuchuk . . .	—„—	Blumeana, the thorny variety.
—„— Gĕulis or Héjo .	—„—	Viridis, the green sort.
—„— Konéng . . .	—„—	Agrostis or Striata, yellow sort.
—„— Tutul	—„—	the spotted variety.

Hawa, arabic, breath, air; affection, desire, lust; inclination, will, wish. *Hawa*, C. 791 any feminine act of amourous pastime, or tending to excite amourous sensations; coquetry, blandishment, dalliance. (هَوًى, *hawan*, amor; affectus, cupiditates; هَوَاءٌ, *hawâon*, aer.)

Hawa, arabic, is the name by which, in Java, Eve, the first woman, is known. (حَوَى)

Hawara, early, coming soon to perfection; said of plants, paddy &c. Early, premature. *Paré hawara*, early paddy, which soon ripens. *Hawara amat datang*, how early you have come. (Awara in Scr. is rather oppositely hinder, posterior!)

Hawhĕn, a tree- Elæocarpus glaber.

Hawu, the native fire place, used in their bambu houses. It is a stand made of clay mixed with several ingredients, usually about a couple of feet long by $1\frac{1}{2}$ foot broad, fitted with openings above to set cooking pots over the fire made underneath (Jav. [illegible] *pawon* from [illegible] *awu* (abu) ashes.)

Hayam, a fowl, the domestic fowl- Gallus. *Anak hayam*, a chick, a chicken.

Hayam-ayaman, a wild fowl found in swamps. (What likes upon fowls).

Hayang, to desire, to long for, to wish. *Hayang ka hilir*, I wish to go down the river, to visit the sea board. *Hayang holodo*, I hope it will be fair. ([illegible] Jav. *hayĕng* is to go round about, to stroll).

Hayo, a word of encouragement; heigh ho! come along! be quick! (Jav. Mal. id.)

Hé-éh, a word of astonishment, and at same time of interdiction. Hellow!

Hé-és, to sleep, asleep. *To bisa hé-és*, I can not get to sleep.

Héh, an exclamation of surprise. How so! now you see!

Héhéotan, to whistle.

Héjirah, arabic — „the Flight" — is the name of the Mohammedan era, and dates from A. D. 622, being the period of the *flight* of Mohammed from Méka to Medina. (هِجْرَةٌ, hijrat.)

Héjo, green. (Bal. *Ejo*; Mal. Jav. *Ijo*.)

Hélok, I am astonished, it is strange, wonderful, worthy of admiration.

Héman or Éman, to have an affection for, to love.

Hénchér, thin and watery in substance. (Batav. *Énchér*.)

Hĕnĕk, pain in the pit of the stomach, cramp in the belly, a spasm in the heart; inwardly distressed, perplexed, feeling remorse. In Malay Sĕnĕk. (Batav. *Énĕk* Jav. ꦲꦶꦤꦼꦏ꧀ *ĕnnĕk*, to have an inclination to vomiting.)

Héong-héong, to mew as a cat- hence *méong*, a cat.

Héran, arabic, astonished, amazed, confounded. (حَيْرَانُ)

Hĕrĕmis, a small yellow oval bivalve shell fish, found burrowing in sand near water. Cyrena; also Harĕmis.

Hĕrit, a fear of tigers; when tigers are known to be prowling about.

Hésé, difficult, hard to be accomplished.

Hĕuaikĕn, to bend round gently.

Hĕubĕul, old, ancient, former. *Jalan heubeul*, the old road; *Geus heubeul*, it is a long time ago.

Hĕuchak, incomplete heads of paddy which cannot be tied up in bundles. Paddy which breaks off from the bundles. We should perhaps call it *Sweepings*.

Hĕula, first, preceding in time or place. *Chokot étá heula*, take that first. *Gĕus ti heula*, he has gone on first, or ahead. (Cf. Mal. *Hulu*, *da-hulu*.)

Hĕula-an, in the first instance. To do something before another person, to precede, to anticipate.

Hĕulakĕn, to do first. To do or carry into effect in the first instance.

Hĕulang, a kite, a falcon. Falco Pondicerianus. (Batav. *Ulung-ulung*. Jav. *Wulung* or *Ulung*.)

Hĕulĕung, evil-disposed, wicked; *Jélĕma hĕulĕuny*, an evil-disposed man, a good for nothing fellow.

Hĕulĕut, an interruption, a space between; a boundary, a limit. *Maké hĕulĕut*, there was an interruption.

Hĕulĕutan, to divide, to separate, to work at only here and there.

Hĕumpas, overlapping, where one part sticks out, over or beyond another.

Hĕunchĕut, Pudendum muliebre.

Hĕurap, a long casting net to take fish.

Hĕuras, stiff, firm and hard. Unwilling to bend. (Cf. Mal. Kras. Jav. Kĕras. and Kras.)

Hĕurin, in the way, inconvenient. *Hĕurin usik*, so much in the way that you cannot move; said especially of a crowd of people.

Hĕurĕui, troublesome, importunate, vexatious. Meddling where you have no bu siness.

Hiakĕn, to set to work, to encourage others to do something, to egg on.

Hiang, to disappear, to vanish. The act by wich the wonderful men of old made themselves scarce. They did not die but became invisible, and from this circumstance the Priangĕr Regencies are called *Tanĕuh Priangĕn*, from *Para* of the order of, of the number of — *Hiangĕn*, those who vanish. See *Hyang* which is evidently the true original of *Hiang*. There is a tree called *Ki-hiang*, Adenanthera falcata, from the circumstance of its casting all its leaves at once and becoming thus bare before the new leaves show themselves.

Hiangkĕn, to keep off evil.

Hibat, to divide a man's property during his life time among his children, in order to be sure that each gets what is meant for him, and not leave it to an uncertainty after death. *Heibat*, Marsden Page 366. Arabic, meaning fear, timidity- Timorous, fearful, and perhaps our Sunda acceptation is derived from a *fear* which a father might entertain regarding the eventual distribution of his property. (It seems to be هِبَةٌ, *hibat*, donation, from the Arabic root وَهَبَ, *wahaba*, dedit, donavit. Fr.)

Hibĕr, to fly. (Javan. idem.)

Hidayat, most likely arabic, Prosperity, good luck. (هِدَايَةٌ, *Hidayat* from the Arab. هَدَي, *hadâ*, means directio bona, institutio recta. Also the name of treatises on law.)

Hidĕng, comprehend, understand. *To hideng*, I do not comprehend it.

Hidĕung, black, of a dark colour. *Awi hidĕung*, or *Awi wulung* the black bambu- Bambusa nigra. (Jav. *irĕng*, ꦲꦶꦫꦺꦁ idem.)

Hidi, to spear fish; a man dives in the water, watches the fish, and spears them with an instrument adopted for the purpose. The spear so called.

Hidi! an exclamation of astonishment or fear. Oh dear!

Hihid, a fanner made of split bambu, with which a fire is fanned into a blaze, or fresh boiled rice is fanned whilst undergoing the process of *Akĕul* or kneading. The *hihid* is about a foot square, made of fine matted bambu, with a stick to hold it by tied along one edge.

Hihirian, to shirk orders; to shove upon others what we ought to do ourselves.

Hikayat, arabic, history, tale, story, fable. *Hikayat Iskander Zulkarnain*, the history of Alexander the great. (حكاية)

Hikĕuh, a fish found in mountain streams; in size it is intermediate between the *Kanchara* and *Soro*, which it resembles in shape, and excellence of taste.

Hilĕud, a caterpillar.

Hilĕudĕun, having a swelling about the nails of the foot or hand. A whitlow.

Hiling, to get out of the way. Clear the road!

Hilingkĕn, to tell to get out of the way; to drive out of the way.

Hilir, down the river, with the stream, in contradistinction to *Girang* up the river. People among the mountains speak of the sea-board generally as *Hilir*. (Mal. Jav. *Milir;* Opposite *Mudik*, to go up to the higher country. Fr.)

Himi-himi, name of a short of scaly fish in the sea, of a peculiar formation.

Hina, common, mean, of low birth and manners. In Malay it is also used, and Marsden gives the example of *Hina dan dina* the mean and low. *Hina*, C. 794. deficient defective, bad, vile. *Dina*, C. 273, poor, indigent, needy. *Ina*, C. 73 mean, low. *Ino*, in Sandwich Isles, bad. (Skr. *Hîna*, defective; vile, bad; abandoned. Wilson.)

Hindés-an, the small hand mill, consisting of a pair of wooden rollers revolving in opposite directions to clean cotton of the seeds. Derived from *Nindĕs* or *Tindĕs*, to press, to crush, which words are not, however, Sunda, but are Javanese and Malay, from one of whom we must thus suppose that the Sundanese learned how to clean their cotton. The cotton passes through between the rollers, but the seeds are arrested and drop in front of the machine.

Hinggu, assafœtida. Hingu, C. 792. Assafœtida.

Hingkik, the owl.

Hinis, scrapings of bambu; before bambu can be split fine, the epidermis is scraped off, and this refuse is called *Hinis*. The outer part of bambu, the Silicious epidermis of bambu as contradistinguished from *Haté* or the inside and soft part. *Hinis* takes a sharp edge, and is sometimes used for temporary knives, as some varieties of bambu when properly sharpened will cut flesh.

Hintan, Diamond.

Hiras, to induce one's neighbours to give assistance, by making some trifling present, giving a chew of betle, or something to eat.

Hiri, or hiri-hiri, an exclamation of fear, or of frightening some other person- As oh for God's sake d'ont!

Hirian or hihirian, shirking orders, shoving what is to be done upon the shoulders of a neighbour. (See *Hihirian*).

Hirian, to offer for, to make overtures to buy.

Hiri-dĕngki, hating and envious; said of a malicious and evil disposed person. See Marsden Page 26 *Iri*, to hate- and Page 133 *Dangki*, envy, envious.

Hiri-haté, hate, a malicious feeling against any one.

Hiris, a shrubby plant with a pod containing a pea, much planted in the humahs. Cajanus flavus. Called in Malay *Gudéh.*

Hiru-hara, confusion, uproar. (Mal. id. Jav. *ruhara*, *haruhara.* Kawi, according to the Mss. *hárohara*; according to the Javanese *harahura* and *hurahuru.*. Seems to be onomatopoëtical Fr.)

Hirup, alive, to live. (Mal. *Idup.* Jav. Balin. *urip.* Balin. also *Idup.* Fr.)

Hitut, to fart, which is perhaps not heard but nevertheless very offensive. (Malay *Kĕntut.*)

Ho, yes- as *Atuho*, well yes! an asseveration acknowledging anything.

Hoalkĕn, to move with a lever applied under any object; to prize up. The act of pulling back the lever which has been applied, so as to raise the object.

Hoghag, battling the watch in disputing, disputing a matter on which no agreement can be come to.

Hoih, Rattan, Calamus, of which the following are distinguished:

1. Bubuai, thick, of little or no use; has long sharp thorns.
2. Dawĕuh, small, used for cords or for whips.
3. Gĕurĕung, thin, used in houses as cords to hang clothes on.
4. Kĕssur, large and serviceable; used at ferries to pull boats over by.
5. Korod, low, Rattan short and fit only for whips; very prickly.
6. Lĕulĕus or Lilin, the pliant or waxy, good for splitting and using as ropes or shreds to tie with.
7. Minchĕk, a small variety used for whips.
8. Muka, very brittle and worthless.
9. Omas, a small variety, of no particular use.
10. Pahit, resembles Kessur.
11. Pélla, one of the most useful sorts in house building &c.
12. Sampai, like Sampang, only is a little smaller.
13. Sampang, a thick, stiff, unbending sort, good for spear handles, walking sticks and the like.
14. Sé-él, in universal use when split up for lashings.
15. Sĕgé, much used for whips.
16. Simpang, looks like Sampang, but is not much used as it is brittle.
17. Tĕrĕtĕs, good for lashings, stands in water; used for whips.
18. Tinggal, a fine spotted and mottled variety, in repute for walking sticks. Said to grow only on Jungkulan or on Bantam Head, and on Princes Island.
19. Wallat, the common rattan of commerce, very scarce in the forests of Java, but Borneo abounds in it.

Holodo, fair, fine weather, dry, not wet, when speaking of the weather.

Honar, assumed importance, unnecessary trouble, a fuss about nothing.

Honjé, a Scitameneous plant, formerly called Geanthus speciosus, but now adays called Elettaria. The fruit grows on a stalk by itself and forms a large round collection of nuts or pulpy seeds. Used by the mountaineers in cooking in place of Tamarind, for the sake of its acidulous properties.

Honjéwat, to seize upon, to grasp.

Ho-oh, yes, truly.

Ho-ok, pity, concern, to have a regard for, to feel affection for, to feel an aversion to do any act. *Ho-ok ka banda*, to have a concern about one's property.

Horéam, a sensation of fear experienced by looking from a height, as when a man is up a high tree, and feels fear on looking down.

Horéng, as it turns out, after all. *Sugan sia lĕumpang, horéng hanto*, I thought you went, but now it turns out you did not.

Horénganan, as it turns out, as the event proves.

Horloji, the Dutch horlogie, a watch, a clock, a timekeeper.

Hormat, arabic, honour, reverence, respect. Compliments of ceremony. (حرمة.)

Horu, name of a fish; it is very scarce, and found only in some mountain streams.

Hos, the idiomatic expression of dying. *Hos paih*, and dead he went.

Hoya, a division of the fruit of the plantain. Each small separate assemblage of fruit. Every bunch of plantains consists of several Hoyas. Called in Malay *Sa Sisir*.

Hras, name of a tree called also Laban. Vitex leucoxylon.

Hu, arabic, properly *Hua* or *Huwa*, He- he is. *Allah hu akbar*, God is great. *Humah* also frequently occurs attached to *Allah*, as *Allah humah* which is probably — God who is He. (Hu is هُوَ, huwa; Allahumma is one word, O God; اَللّٰهُمَّ)

Huapan, to feed by stuffing into the mouth of another, as a child is fed by its mother. Used figuratively — to stuff a man with anything he wants, to put it into his mouth — to bribe him. (Batav. *Suap*, *Suappin*; Cf. Mal. سواب suâb and سواق suâp Marsden.)

Hudang, to get up, arise. *Tachan daik hudang*, he has not yet got up.

Hudangkĕn, to bause to get up, to rouse up.

Huit, to whisper.

Hujan, rain. In Javanese Udan is rain. *Uda*, C, 76. water- uda-anudan. The word is aspirated in Sunda and the middle *d* changed into *j*.

Hujan-Anginkĕn, to expose to rain and wind; to expose to all weathers, to leave ont in the open air.

Hujan-buwah, Hailstones, literally Rain in fruit. Hailstones occasionally fall in Java.

Hujankĕn, to expose to rain, to put out in the rain.

Hujan-lĕbu, a rain of dust or fine ashes. A shower of volcanic ashes or dust.

Hukum, arabic, sentence, judgment punishment. In Sunda it is used to mean more particularly to punish according to law. To pass sentence on. (حكم Hukm (on), judicium, arbitrium.)

Hukuman, a punishment awarded for any offence. Law. *Hukuman Kumpani*, the law of the company or government. *Hukuman Islam*, the law of Islam- Mohammedan law.

Hukur, to measure. *Tukang hukur*, a man who measures; a surveyor. (Mal. Jav. idem.)

Hukuran, a measuring stick; anything to measure with. Measurement.

Hulu, the head, of the body — of a Kris or weapon — of a river, its source. A piece of the number of anything round or bulky. *Batu sa hulu*, a big lump of a stone. *Kalapa sa hulu*, one cocoanut. *Bonteng tilu hulu*, three cucumbers. *Hulu Chai*, river head, where a river has its source. *Oluwa*, C. 91, the head. (Mal. Kawi, idem.)

Huluan, having substance, something that can be felt in the hand. Not like water which eludes the grasp. Having a head.

Hulu-haté, the pit of the stomach; the part at the division of the ribs: the sternum.

Humah, a piece of forest cut down, and burnt off, and on the ground so cleared, a plantation of Paddy is made by dibbling in the seed. The word is probably derived from *Huah* for *Buah* fruit, and *Mah*, spot, place. A *humah* is called in Batavian Malay, *Gaga* and on Sumatra, *Ladang*.

Humbut, the heart or Cabbage of Palm trees or Rattans.

Humoai, to yawn.

Huni, name of a tree which bears a black berry. Antidesma Bunius. (Batav. *Buni*.)

Huntu, a tooth, of man or of animal. Coggs of a wheel. (Jav. idem.)

Huntu gĕlap, a thunder- bolt, literally- tooth of the lightning, old stone axes, which must have been used by the natives before they knew the use of iron are frequently found, which resemble those found by Cook in use among the Savages of the Pacific, and the natives of Java now adays are convinced that these are „teeth of the lightning", and they also call them *huntu gĕlap*.

Hunyur, an ant hill.

Huralleng, dizzy; excessively hot and knocked up by the heat of the sun, on exposure.

Hurang, a shrimp; they are found in plenty in the rivers and in pounds in the interior of the country. (Jav. id.)

Hurang-watang, a large variety of shrimp- a prawn. Shrimps in Malay are called *Udang*.

Hur-bating, in case of emergency. *Hur-bating sia lĕumpang sorangan, lamun ku maung saha nu nulungan*, in case of emergency if you go alone, if a tiger attack you, who is to help you.

Hurip, living, thriving, prosperous. It occurs in a form of *Jampé*, where it is said to represent the Earth; see *Sĕri*. (See Hirup.)

Huru, to burn, to set fire to. *Huru*, C. 797. the Sun.

Huru, a tribe of trees, of which there are many varieties, many of them good as timber for house-building. They belong to the genera *Laurus* and *Litsæa.*

Huruhara, in confusion, always in a fuss without getting through work. Tumult, uproar, disturbance. *Hara*, C. 787 to take: who or what takes or seizes, carries or conveys. Huruhara is probably a duplication of this word *Hara.* The first word made *Huru* to show a diversity of taking, and will thus imply- snatching, seizing, and thereby denote the confusion which the Sundas attach to the word. (See Hiru-hara.)

Hurun, to tie up in a bundle anything coarse and large, especially firewood.

Hurunan, a bundle of firewood &c.

Hurung, glowing, blazing up, kindled as fire.

Hurup, to attack in numbers; to overpower with many.

Husen, vide Ariya Damar.

Hut, the Zodiacal sign Pisces. (Arab. حُوتٌ).

Hutang, debt, loan, credit. To borrow. *Hutang sia sa braha?* how much is your debt? *Bĕunang ku hutang*, to get by a debt, to borrow.

Hu-ut, fine or coarse bran, chaff. *Ki-hu-ut* name of a tree often covered with white flowers, as if dredged with bran or flour, hence the name, which has also partly been transferred to the Botanical name- Geunsia Farinosa.

Huwap, a morsel, a mouthful. *Sa huwap kéjo*, a mouthful of boiled rice. (See Huapan.)

Huwapan, to feed by putting into the mouth of another; to stuff.

Huwi, a potatoe, a yam, any farinaceous or esculent root, of which there is a great variety, belonging chiefly to the genera *Dioscorea* and *Convolvulus.* The following is a list of those known to the Sunda people

1. Bahung, a large sort.
2. Boléd, the same as *Mantang*, wich see.
3. Butun, probably the yam of Butun, an island off the S. East corner of Celebes. It is planted by the Chinese about Tangĕrang and Léngkong. It is the Dioscorea alata. *Alata*, introduced into Java? which would denote its being originally a stranger there.
4. Buwah.
5. Dudung, small and round grows wild in forest.
6. Gĕdé, a large variety.
7. Jahé, a small sort.
8. Kalapa, a large sort.
9. Kamayung, resembles *Toropong* only shorter.
10. Kĕntang, the common potatoe, Solanum tuberosum.
11. Kĕtan, large sort.

12. Kiara, large and branching out like the fingers, or the root of the Kiara tree.
13. Kuměli, a small round yam, the bulb of the Plectranthus Tuberosus. Vide voce.
14. Lampuyang.
15. Lilin, nearly the same as kalapa.
16. Manis, large sort and sweet.
17. Mantang, the sweet potatoe, a small native yam called also Boléd, Convolvulus Batatas, called in Javanese and Malay *Katéla*, and *ubi Jawa*. It is said that the Malay name is also sometimes heard as *Kastilla*, as if of *Castille* and thus idtroduced by the Spaniards, but its having two pure Sunda names *Mantang* and *Boléd* pleads for its being indigenous.
18. Orai, long and crooked.
19. Sabut, grows of itself in the forest- a poor variety barely eatable.
20. Tapak.
21. Toropong, the telescope, long and straight in yam- and very good.
22. Tunduk.
23. Wolanda, Dutch or Holland's yam, the name given to the Cassave or Jatropha Manihot, from which we must conclude that it was introduced into Java from the West Indies though now every where very common.

Huwis, grey-headed, grey-bearded, anything that is hairy and grey, thus there is a variety of *Tundun* or *Rambutan*, which is called *Tundun huwis* from the hairy projections on it being grey.

Hyang, usually pronounced *Hiang* in compound words. It means Divinity—Godhead as used in the Buddhism or Brahmanism of ancient Java, and of wich traces still remain in the language. The word *Hyang* in the sense of Divinity occurs constantly in conjunction with Sanscrit words, but Clough's dictionary does not appear to contain simply this word for a godhead, unless it can be traced in the following roots. *Yanga*, C. 567, pleasure, joy, happiness, enjoymeut. *Yanya (Yajña)* C. 568, from *Yaja* to offer worship, a sacrifice, a ceremony in which oblations are presented. *Yaja*, C. 567. A root signifying- to offer, to worship, to present, to endow. The following words may each be consulted in voce, into the composition of which *Hyang* appears to enter- viz- 1 Biang, 2 Diyĕng, 3 Eyang, 4 Guriang, 5 Hariang, 6 Indi Hiang, 7 Ki Hiang, 8 Kuriang, 9 Moyang. 10 Ngahiang, 11 Parahiang, 12 Priangĕn, 13 Séngyang, 14 Turiang, 15 Rumbayang voce Puachi Rumbayang Jati, 16 Réyang, 17 Taihiang, 18 Wayang, 19 Wayu-hyang, 20 Sakiang Santan. On the Bolang Estate near Gunung Handarusa occurs a small pool of water on an upland plateau, which is called *Situ Hiang* or *Situ Hyang*, which may be interpreted — „Divinity pool" from the unusual position it occupies on a hill, where no rivulet can run into it. It is supplied by rain water, and may originally have been the wallowing hole of the Rhinoceroses. Similar *Situ hiangs* may probably be found elsewhere in

the Sunda districts. The native explains the word by saying *Ngahyang* means to disappear, to vanish, as the water in these pools probably dries up when unusual drought occurs. See *Ngahiang*. *Hyang* on Bali is still retained as a designation for the Deity for which reference can be made to Mr. Friederich's „Voorloopig verslag van het eiland Bali," in the 22 vol. of the Batavian Transactions. *Kahyangan*, is still in Bali, the name for a temple, or place for a Divinity. Hyang or Hiang is also still in use among the Badui of South Bantam in the composition of the proper names of some of their divinities, as *Dewi Kincha Raja hiang*, which in this case appears to be a female deity.

Ibadah, arabic, pious works, good actions. (The same as the following word.)

Ibadat, arabic, divine worship, adoration. (عِبَادَةٌ ibâdat, servitus, obedientia; probitas.)

Ibarat, arabic, like, resembling. Means also properly- explanation, interpretation. *Ibarat na*, after this fashion, in this like. *Kula ibarat runtah di pichĕun bai*, I am like filth which is thrown away. (عِبَارَةٌ ibârat, explicatio, interpretatio.)

Ibas, off by any particular mark or limit. *Sa ibas tanĕuh* off by the ground.

Ibing, to dance to, to dance in company with another. *Ibing ronggéng*, to dance in company with dancing girls. (Jav. and Batav. *ngibing* ꦔꦶꦧꦶꦁ idem.)

Iblis, arabic, one of the names of the devil. (إِبْلِيسٌ)

Ibn, arabic, the son of- heard in arabic proper names. *Sech Ibn Mulana*, name of the man who was chiefly instrumental in introducing the Mohammedan religion into the Sunda districts. (اِبْنٌ)

Ibrahim, arabic, the Patriarch Abraham.

Ibu, mother, a refined expression. (Mal. Jav. idem.)

Ibun, dew. (Jav. *Bun*, *Ebun*. Batav. *M'bun*. Mal. *Umbun*.)

Ibunan, to put out in the dew, expose to the dew.

Idah, the time by Mohammedan law which a woman must have been divorced from a former husband before she can marry again, which is three months and ten days or say 100 days, in order to see if she proves with child by her former husband. (Arabic عِدَّةٌ, iddat, status mulieris quo cum ea rem habere ex lege nefas, sc. ob defuncti mariti luctum, vel *ob repudium*, vel ob menstrua. Freytag.)

Idĕr, to go round, to encompass, to revolve. A turn, a twist. (Jav. Mal. idem.)

Idĕr-idĕr, round about in a circle, circuitously.

Idin, permission, leave, licence. *Idzin*, arabic, of same import. (اِذْنٌ idzn (on).

Idris, arabic, the prophet Enoch.

Iga, ribs, a rib of the body. (Jav. Batav. idem.)

Igĕug, crawling about, crawling down from a person's house. *Kakarak ĕukĕur bai ijĕug*, he just begins to crawl about, said of a person who has been laid up with sickness and who begins to be able to get about again. *Igĕug-ĕugĕug*, to begin to crawl about again after sickness.

Ihil, one of the many names for a pig.

Ijab, a request to the Almighty- a prayer for success in any undertaking. *Ijab kabul*, our prayer granted. (اِجَابٌ, arabic, exauditio.)

Ijĕrah, period for dying, appointed hour. *Geus datang ka ijĕrah na*, his appoiuted hour had come.

Ikal, curly, as the hair of the head. (Mal. idem.)

Ikal-ukal, curly, frizzled.

Ikat, a head handkerchief- literally- a tie. (Mal. *Ikat*, to tie.)

Iklas, the arabic word *Khalas*, free, liberated, candid, sincere, freedom from restraint. *Kula gĕus iklas*, I am entirely freed of it, you have my full permission. (Arabic, اِخْلَاصٌ, ikhlâç, sinceritas.)

Ilat, name of a coarse grass growing in swampy places especially, and also on hills under shade where moist. The stem is quadrangular, and sharp on the edges, so that if carelessly handled it cuts. In Malay *Ilat* is to cheat in gaming, fraud, Crawfurd. Perhaps our grass has got its name from cutting the unwary. Though the word does not occur in Sunda in this sense, yet it may have become obsolete.

Ilik, look, see; seeing that. *Ilik batur to mĕunang*, seeing that my companions got none.

Ilikan, to look at, to regard.

Illahi, arabic, of or belonging to God; divine. Oh God! (Perhaps اَلَّهِيٌّ, Allahi.)

Ilok, sometimes, as if by chance. (Jav. ꦲꦭꦺꦴꦏ, Elok, wonderful. Mal. id. excellent, beautiful.)

Ilokan, to happen sometimes. *Ilokan jélĕma*, there are such people sometimes.

Ilu, to follow, to go after. Accompany. Along with. To imitate.

Imah, a house, a dwelling. *Imah tilu roang*, a hous with tree divisions, or with four posts on a side. (Jav. *Umah*. Mal. *Rumah*. Cf. Humah.)

Imahan, to make or buy a house for any one. To set up a house in any spot.

Imah chĕblok, a house the posts of which are stuck into the ground, and not being carefully timbered together, is made in a hurry, and likely to be soon eaten by the white ants.

Imah tangga. a fixed and properly made house. *Tangga* is properly Malay for steps

or ladder, yet as applied to a house is in use. This is thus a house with steps- a frame timberhouse which reguires steps to get up to it.

Imam, arabic, a high priest of the Mohammedan religion. (امام)

Iman, arabic, faith, the theoretical part of religion; belief. (ايمان)

Impas, done, finished; cleared off as a debt. (Dutch.)

Impi, to dream. *Naun ngimpi tah sia*, what, are you dreaming? (Jav. id. and *ngimpi*. Mal. *mimpi*.)

Impun, the name of a fish in the rivers of the South coast of Bantam, supposed to be the small fry of the *Ménga* fish. Aplocheilus Javanicus.

Imut, to smile, to smirk.

Inakĕrtapati, name of one of the princes celebrated in Javanese romance, also called *Panji*. *Ina*, C. 69 the Sun. *Kĕrta* see voce, accomplished. *Pati*, Lord. The accomplished lord of the Sun. He was the son of *Ami Luhur*, Sovereign of Janggala. His lady- love in the Javanese romance was *Chandra Kirana* Beam of the Moon, which see. (48)

Inchék, a name of compliment applied to a China- born Chinaman. (49)

Inchi, a master, a mistress. A Malay word applied to foreign natives, especially Malays.

Inchit, Chintz, a piece of printed Cotton cloth. (Called Chit at Batavia.)

Inchu, a grand child.

Indalas, a mythic name sometimes given to the islaud of Sumatra, Crawfurd. Perhaps derived from *Hind*, Hindu; and *Alas*, vide voce, a forest, a district; thereby indicating the resort of the Hindus in early times.

Indi-hiang, name of a place in the Prianger Regencies, to the South East of the Jalaga Bodas. The word *Indi* is probably an abbreviation *Indirā*, C, 69, a name of Lakshmi, the wife of Vishnu. *Indiya*, *Indila*, *Inding*, and more similar words are parts of the conjugation of the verb *Innawa* C. 69 to sit, and as such may indicate her who sits by Vishnu or his wife. *Indima*, C. 69, the act of planting or fixing anything. Hyang vide voce. (The meaning is not clear, but might be *Indu*, the moon, or *Indra* (?) the known deity. Fr.)

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(48) *Inakĕrta* is rather *town of the sun*, according to the use the Javanese make of the word *kĕrta*. Cf. Surakĕrta (or - karta) and *Yogyakĕrta*. This meaning is confirmed by the Persian. Fr.

(49) This word is the same as the following, and applied variously to persons of some distinction for instance to an aunt. The various application is explained by the word being Malay and relatively late introduced into Java. Mal. انچه, Jnchĕh. Therefrom Jav. ĕnchik vide Gericke sub voce. At Batavia Jnchi or Jnché. Nearly all others titles are taken from the Javanese language Fr.

Indit, to start, to set off, to move away. *To indit dĕui*, he did not move again.

Indra, a Hindu deity of whom the Sunda people have only a very confused idea. *Indra*, C. 69, the name of a Hindu deity presiding over *Swarga*, and the secondary class of divinities; he is more particularly the god of the atmosphere, and regent of the east quarter, and corresponds in many respects with the Grecian Jove.

Indra Kila, name of one of the tops of the Arjuno mountain in Sourabaya. *Indra*, vide voce. *Kila*, C. 69 a pin or bolt. The fabulous mountain *Mandar*, with which the ocean was churned by the gods.

Indramayu, name of a district on the north coast of Java, between Krawang and Chiribon. *Indra* vide voce. Mayu, C. 538 a multitude of *Mayas*, of wich *Mayu* is the plural form, delusions. Vide *Maya*, and the word thus means- the delusions of Indra, the delusions of heaven. (*Mayu* Skr. is a Kinnara or chorister of heaven, belonging thus to the house- hold of Indra. Fr.)

Indung, mother, dam. Matrix, nidus.

Indung, mother, almost tempts one to trace it to *Indu* one of the imperative forms of *Innawa* to sit. To *Indu* has been subjoined the Polynesian final *ng* and made *Indung*, the person who sits, is confined to the house, made sedentary by taking care of offspring. In Malay, Crawfurd shows that the word is not only *Indung* but also frequently simply Indu.

Indung lĕungan, the mother of the hand, means the thumb.

Indung madu, honey comb, the nidus of honey.

Indung suku, the mother of the foot, means the great toe.

Indung sutra, the nidus of silkworms, a cocoon.

Ing, a constructive and possessive particle used in the formation of sentences. It has often the power of, *of*, *for*. After words terminating with a vowel, this word becomes *Ning* or *King* which see. *Goréng ing paré*, bad for paddy. *Luhur ing gunung* on the top of the mountain. *Barat ing lumbur*, to the west of the village.

Ing'at, to recollect, to be mindful of; to give a caution.

Ing'atan, recollection, a caution, a warning.

Inggih, yes, a very humble expression.

Inggis, tottering, likely to fall. Fearful lest something should occur, wavering with trepidation. *Inggis bisi to hadé*, fearful lest it might not be right. *Inggis ti bĕurang, rémpan ti pĕuting*, fearful in the day time, auxious at night.

Inggris, English. *Sélla inggris*, an English saddle.

Ingkĕun, let it alone. D'ont touch it. To leave unmolested.

Ingkrik, one of the many names for a wild pig.

Ing'on, food supplied to any one, where withall to eat.

Ing'onan, to feed, to keep supplied with all that is necessary in the way of eating.

Ing'us, the glanders; a disease in horses by which there is a discharge of pus from the nostrils. (*Ing'us* ايغس, the excretions of the nose.)

Injén, the axle of any cart, carriage, water-wheel &c. &c. Crawfurd gives the etymon of this word, *Engenho*, Portuguese for axle.

Injĕum, to borrow. *Mĕunang injĕum*, got in a loan. In Malay *Pinjĕm.*

Injĕumkĕn, to lend, to give out on loan.

Injuk, a vegetable substance resembling horse hair, which grows round the *Kawung* Palm, which yields the Jagory sugar. It is used to lay with *ataps* on roofs which it preserves for a long time, and is twisted into ropes of various size, which are very lasting even in wet. It is called in Malay *Duk.*

Insallah, arabic, by the blessing of God; God being willing. (اِنْ شَاءَ ٱللّٰه, if God will.)

Intĕlĕs, arabic, satin.

Intĕr, to granulate sago by making it revolve on a *nyiru* or flat rice basket.

Intip, to peep at, to watch what others are about, to espy. (Batav. id. and *mintip.* Jav. *ngintip*, id.)

Inum, to drink. (Jav. id. Mal. *minum.*)

Inuman, drinkables; wine, spirits &c.

Inya, a demonstrative word, it, that, him, her. *Owoh nu bisa ngaranan inya*, no body could give it (him or her) a name.

Ipĕka, the marriage fee paid to the priest. (50)

Ipis, thin, not thick; not much remaining. *Ipis kulit*, thin- skinned. *Paré na gĕus ipis*, there is not much more paddy remaining. (Mal. *Tipis*).

Irajim, accursed, execrable. Arabic *rajim*, accursed, pelted with stones. (رَجِيم, *rajîm*, with the Article.)

Irik, to tread out with the foot; to tread out paddy for seed from the straw.

Iring, to follow, to go after. To follow or attend upon a great man. (Mal. Jav. Bal. id.)

Iris, leaky, allowing water to pass through, as the roof of a house or any vessel.

Iris, to shred, to cut fine. (Batav. id.)

Irung, the nose. (Mal. *Idung.* Jav. Bal. *Irung.*)

Isa, arabic, eventide, when it has become quite dark, which in Java is about 7 o' clock p. m. all the year round. *Isa* is a little later than *Mĕgrib.* (عِشَاءٌ; it is the time of the second daily prayer, to commence from the evening. Fr.)

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(50) Arabic, نَفَقَةٌ, *nafakat*; Jav. *nipkah.* Batav. *nipekah* and *ipĕkah.* The last is a corruption. The *Ipékah* is rather the money paid by the man to his wife for daily expenses. After all the Arabic word means expense in general. Fr.

Isa, arabic, Jesus. *Nabi Isa*, the prophet Jesus. (عيسي)

Isang, to use water to clean yourself after having obeyed a daily call of nature.

Isĕr, to move, to displace. *Isĕr sahĕutik*, move a little.

Isĕus, tame, gentle.

Isikĕn, to wash rice preparatory to boiling.

Isin, ashamed, abashed. (Jav. id.)

Ising, to ease oneself, to relieve nature. (Jav. id.)

Iskandĕr, Alexander. Arabic. *Iskandĕr Zulkarnain*, Alexander the Great, or Alexander with the horns, by which he is known in ancient Indian lore.

Islam, arabic, Mohammedan, Mussulman. Belonging to the faithful. *Agama Islam*, the Mohammedan religion. (اسلام).

Ismail, arabic, Ishmael, the son of Abraham.

Ispala, for instance; in this, or that manner.

Istal, stable, being a corruption of the Dutch word *Stal*, stable.

Istambul, arabic, Constantinople.

Istan, to check, to hold at bay, said of any enemy or person to whom we are opposed.

Istanggi, incense. (Mal. id.)

Istiar, to seek, to make exertion to get.

Istiara, if only, provided that.

Istibrah, a wrong sentence of the priest; a term on religion matters.

Istijĕrat, evidently an Arabic word. Anything relating to persons or times before the Mohammedan religion was introduced; Pagan and supernatural.

Istinggar, a gun, a fowling piece. The word is a corruption of the Portuguese word *Espingarda*, a matchlock. Marsden. Page 6.

Istirahat, arabic, quiet, repose, ease, peace; Quiet, tranquil.

Istiwĕl, a boot, such as worn by Europeans. (From the German *Stiefel*, Dutch *Stevel.*)

Istiwir, a trifling present, or gift; something added out of good nature.

Istri, a lady, a woman of rank- used in pantuns or old history. *Stri*, C. 774 a woman, a female in general.

Isuk, to morrow, to morrow morning. Morning in general. (Mal. *b-isuk*. Jav. *ésuk* and *bésuk*. *Énjing* and *bénjing.*)

Isuk-isuk, early in the morning.

Iswara, C. 73, a chief, a lord, a master; name of Siwa and of Kâma Déwa.

Iswari, C. 73, the wife of Siwa, otherwise named (Lakshmi), Durga, or (Saraswati). (*Lakshmi* belongs properly to Wishnu, *Saraswati* to Brahma, but on Bali they are

also in conjunction with Siwa, who is the one great god, combining the qualities and faculties of the two others. Fr.)

Itĕuk, a stick, a walking stick, a staff.

Itil, the clitoris. (Batav. idem.)

Itong, a little child.

Itu, that distant one, pointing with force to some object at a distance.

Itung, to count, to reckon out, to calculate. (Jav. Mal. idem.)

Itungan, account, faculty of counting. *To nyaho di itungan* he does not know how to count.

Itungan nana, by his account; as they would have one believe.

Iw-at, to run away with a woman, to elope.

Iwing, hanging dangling, pendent; walked off with. *Iwing bai di bawa*, and he went off with it dangling.

Iwul, a variety of Palm tree, thicker than a Pinang and thinner than a Cocoa nut.

Iwung, the young sprouts or shoots of a Bambu tree, many varieties of wich are sought after as a tender vegetable, or are used for pickling.

Iyagésok, to morrow. In Malay it is called *Bésok*.

Iyah, oh! yes.

Iyahkĕn, to say yes to, to give consent.

Iyo, this. *Imah iyo*, this house. *Kuda iyo*, this horse.

Iyuh, shelter, shade.

Iyuhan, to take shelter.

Iyuhkĕn, to put under shelter.

Ja-at, a vegetable, a runner which produces a longish pod, with four sharp edges, and contains a very hard pea or bean.

Jaba, outside, beyond, without. *Jaba imah*, outside the house. *Ka jaba*, go out, get outside, outwards. *Jaba saking lafal*, outside the text, not to be found in the text; said of any thing which is not exactly allowed, especially by the Koran.

Jabĕrjér, marks or signs on writing, on letters to indicate their sound. Diacritical marks.

Jabrug, a short casting net to take fish, heavily loaded with leaden rings, so as to be used where the stream is shallow and rapid.

Jadah, child, offspring; Persian *Zadah*. *Haram jadah*, an illegitimate child, a bastard. A great word of reproach.

Jadi, to be, become, come to pass, happen; be produced; to suit, to answer, to succeed; to be born, to come into existence; to come up as seed out of the ground, to sprout. *Jadi édan*, to become foolish. *Jadi lĕumpang?* does the setting out take place. Do you go? *Batu iyo jadi*, this stone will answer. *Bibit na gĕus jadi*, the seed has come up- is growing. (Jav. *Dadi*, which seems to be a reduplication of *di* [*den*, *di-pnn*]. *Jadi* to *Dadi* as *Ujan* to *Udan*.

Jadi, the zodiacal sign Capricorn. Arabic, (جَدْيٌ.)

Jadikĕn, to make, to create, to produce, to bring forth, to cause. To confirm any transactions.

Jaga, to watch, to guard, to be awake, be vigilant. To attend upon. This word is no doubt Sanscrit, and is marked as such by Marsden. In Clough the simple word *Jaga* does not occur, but he gives Jāgara, P. 208, wakefulness, vigilance, waking. The word often occurs in the formation of proper names (51).

Jaga Baya, a proper name. It occurs as the name of a village and surrounding lands, on the Estate Parungpanjang in the district of Jasinga, and was formerly attached to the court of Bantam. *Jaga* vide supra. *Baya* vide voce. Thus, the watcher for fear, alarm or mischief.

Jaga Bita, a proper name. It occurs as the name of a village and surrounding lands on the Estate Parungpanjang, formerly attached to the court of Bantam. *Jaga* vide Supra. *Bita* vide voce, thus the watcher of delight, pleasure; anticipating the wishes. Jaga Baya and Jaga Bita were, under the former government of Bantam's Sultans, villages called *Abdi*, or slaves, and were the dependents of some of the functionaries about the court.

Jagal, to slaughter animals for food and and for sale. *Pajagalan*, a butcher's shop, or rather the place where he kills the animals.

Jagat, land, country, district. *Jagat Bantan*, the country of Bantam. *Jagat*, C. 203, the world, the universe, the earth.

Jagjag, to tread water; to go up to the neck in deep water and maintain oneself upright therein. To survey a country by going into it and examining it. To investigate. *To Kajagjag*, said of water of which the bottom cannot be felt by a man upright in it.

Jago, a daring man, a bully, a fellow always ready to fight; a Hector. *Hayam jago*, a fighting cock.

Jagong, Zea Maïs, Maize, Indian Corn.

Jah, an exclamation of disbelief or of contempt.

Jahal, arabic, the planet Saturn. (زُحَلْ, Zuhal.)

Jahar, to sell a slave or bondsman.

Jahara, arabic, the planet Venus. (زُهَرَةٌ, Zahrat.)

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(51) The Sanscrit root is *jâgri*, with *ri*-vocalis. But this again must be a reduplication of a simple monosyllabic root, perhaps from *grî*, sonum edere; canere, laudare, from which also *gal-lus* (Cf. garrulus), the watchman, and singer of the night seems to have his name. In *Jaga* the ri-vocalis is replaced by *a*, the pronunciation of the *ri* at the end of the word being difficult. In the middle of words the *ri* is replaced by *rĕ* the sound nearest to it, but at the end this *rĕ* woud appear to be to weak. Fr.

Jahé, ginger, zingiber officinale.

Jahil, arabic, malicious, mischievous, disposed to do harm. See *Maringkil.* Jahil maringkil, maliciously disposed. (جَاهِلٌ, *Jâhil*, ignorant, stupid. Cf. *mûdah* Skr. and Bal. stupid. Jav. Mal. Young and foolish.

Jahir, unreasonable, unjust.

Jahudi, arabic, a Jew. Jewish. (يَهُودِي.)

Jajadén, derived from *Jadi* which see. Persons or things which have become metamorphosised, a metamorphosis or transformation. As men who have been turned into Tigers or other wild beasts. In a certain degree, spectres, ghosts. The reincarnation of a dead person.

Jajah, to go about and examine, as a chief does his district, to inspect a country. (ꦗꦗꦃ, *Jajah*, Jav. to tread on the ground; to go over and through something, to go about to seek for something. Gericke.)

Jajahan, in the neighbourhoad of, in the environs of. District, province, territory. *Jajahan Bogor*, in the neighbourhood of Buitenzorg. The district of Buitenzorg.

Jajal, to try, to test anything or weapon; to take a trial to see if anything answers its object. To make an attempt, test, trial or experiment. *Gobang na di jajal ka na daging maung*, he tried his gobang on the flesh of a tiger; of course on a dead one, to see if the gobang would cut, as the natives believe that iron is like some men, afraid, and you cannot be sure till you try, whether it would cut such a fierce thing as a tiger. So also they are fond of trying their Krisses. (Jav. id.)

Jajantung, the heart (anatomically); the heart of a vegetable, the core. (Mal. Jav. id.)

Jajar, a row, rank, arrangement. *Di jajar*, to set in a row, to arrange. See Pajajaran.

Jajar, to put together to see if they fit; said of carpentry or other work in hand.

Jajaruman, to sprout, to begin to come up, as fresh planted paddy. To show like a *Jarum* or needle.

Jajawarikĕn, extraordinary, surprising. (From ꦗꦮꦂ or ꦏꦮꦂ Juwara, Jawara Jav. جوار Mal.!)

Jaka, an unmarried youth, a name for a young man of good family. In little use now adays. Derived from *Ja*, birth. See *Jata*, C. 209 born, produced; a child, offspring. *Jataka*, C. 209, born, produced; of which our *Jaka* appears to be a contraction.

Jakatra, a town in the island of Java, on the site of which the city Batavia was founded about the year AD. 1619. The district bore the name of Sunda Kalapa. Marsden Page 103. A part of the present old town of Batavia still retains this name.

Jakatra is compounded of *Jaya*, C. 206, victory, conquest, and *Karta*, which on Java usually means peace, but is a past participle of *Karanawa*, to do, and means

thus accomplished, fulfilled. Or it may be from *Gatra*, C. 172 the body, a limb or member. It also in Sunda appears sometimes to mean, family, relationship, and will thus imply either the triumphant peace or triumphant and accomplished or the triumphant family. (It is yet sometimes pronounced *Jakarta* or *Jakĕrta*, town of victory. For the derivation of *Ja* from *Jaya* plead several Javanese names, *Jasingha*, *Jâjuddhâ* etc. Fr.)

Jaksa, the native fiscal at the courts of law for the natives.

Ja, C. 208, speedy, swift. *Aksha*, C. 5. the eye. A swift eye to detect the merits of the cases brought before him.

Jaksa, at Page 43 of 23 vol Bat: Trans: Mr. Friederich says in a note. „I write *Diaksa* in place of Jaksa (as the judges are usually called in Bali and Java) on the authority of a manuscript where the writing with the second *D* points to the origin of the word. *Diaksa*, which is also found in M. S. S. as *Adiaksa* is Sanscrit: *Adhi*, chief, *Aksha*, eye."

Jakun, only heard in the expression *Haram Jakun*, accursed Jakun, wich is an expression of contempt for any man. Some wild heathen tribes in the Malay peninsula are called *Jakun*, and probably it may have had once the same import in Java, though now adays the only non- Mohammedan Sundaese are the *Badui* of South Bantam (52).

Jala, a hand-net, a casting net to take fish. *Jala*, C. 210, a net. See Hĕurap. (Skr. *Jála.*)

Jalabriah, a variety of *Kuéh* or native pastry. This childish stuff admits of a grandiose Sanscrit interpretation. *Jala*, C. 207, water, a kind of perfume. *Abhriya*, C. 41, belonging to the clouds, or produced from the clouds- and thus the water or perfume of the clouds.

Jalak, name of a bird, much seen about buffaloes, called also *Kérak*. *Tapak jalak*, literally the mark of a jalak's foot: it means- a rude cross cut on a tree, especially in forests, in order to be able to recognize the tree or place again, or for a guide in travelling.

Jalan, a road, a way, a path. This word is evidently compounded of the first part of the following word *Jal*, with the constructive *an* placed after it. It is very probably of the same root as *Yanawa*, C. 569 to go, to walk, of wich *ya* is the root (53).

Jalanan, to walk through. To walk about on or in.

Jal-jol, an idiomatic expression of frequently coming; coming again and again.

Jaling'er, active, nimble.

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(52) And on Java proper the inhabitants of the Tenggĕr mountains. Jakun or Yakun is in other countries a corruption of *Yaksha*, a kind of demons, similar in Brahmanical Mythology to the more known *Râkshasa's*. The word Yaksha is known in the Archipel, and the corruption *Jakun* might have come over in later times, perhaps with the propagators of Mohammedanism. Fr.

Jaliti, name of a tree, Wrightia Pubescens.

Jalu, the male of animals, said especially of buffaloes. *Kĕbo jalu*, a male buffaloe, not castrated. (Kawi id.; Jav. Krâmâ, Jalĕr.)

Jalujur: to darn, to sew by running a needle in and out through the middle part of cloth, and then pulling the thread through. This is what is called technically — „to herring- bone."

Jam, an hour, a portion of time. Marsden says it is Persian for a bell, a clock, an hour. *Jāma*, C. 210, a period of time, a watch, four hours.

Jamak, fit, proper, usual, customary; middling or middle rate. *Jamak na*, what is usual. *To jamak tĕuyn*, that will never do, that can never be the case. (Jav. id. T. Roorda derives it from Arab. جمع, pluralis numerus. But only the first of the significations given is certainly derived from the Arabic word. The others given by him and the Sundanese point to a word of Polynesian origin. Fr.)

Jaman, time, period. This is properly the Arabic word *Zĕman*. *Jaman harita*, at that former period. *Jaman kiwari*, at this present time.

Jamang, a jacket, a native's coat. *Jamang panghulu*, a Priest's jacket or robe, which is long and hangs down nearly to the heels.

Jambaka, a plant the roots of which are burnt as incense, and plentiful in some mountain districts.

Jamban, a necessary, a place to ease yourself. (Jav. Mal. idem.)

Jambangan, the wooden frame work in which the *Sangku* or metal pot with holes is fixed in making *laksa*. See *Sangku*.

Jambangan, an iron plate with holes in it, to draw out wire.

Jambangan, a large water jar; a large earthenware jar for holding water.

Jambatan, a stone bridge; a pear, a quay projecting into the water. It is a pure Sunda word derived from Nambat, to reach to both sides, to span. See Chukang. (Mal. id.)

Jambé, a *Pinang* nut or tree; the Areka nut. Areca Catechu. (Jav. Balin. idem.)

Jambia, arabic, a sort of knife or dagger worn in the belt.

Jamblang, a cloth with large square pattern. A variety of cloth with large pattern worn by the Sunda people.

Jamblang, a tree called Syzygia Jambolana.

Jambu, name of a common fruit of which there are several genera and species. They are generally called in English the Rose-apple. *Jambu*, C. 206, the Rose apple. *Jambosa* of the family of Myrtaceæ.

Jambu ayĕr, the water Jambu, Jambosa Javanica. Very poor and insipid.

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(53) Mal. idem, but Jav. ꦢꦭꦤ꧀ *dalan*, which appears to be the original form. Cf. *Ujan* and *Jadi*. It is thus rather Polynesian; no Scr. root or word approaching to it. Fr.

Jambu ayĕr mawar, the Rosewater Jambu. Jambosa Vulgaris, a fragrant variety and good eating.

Jambu bol, has large red fruits like apples. It is the Jambosa Macrophylla, from its large leaves and is the best of the whole tribe.

Jambu Dipa, a name given to India in ancient lore or tradition, but the natives now adays caunot tell to where it originally belonged. A place in the Priangĕr Regencies is still so called. Clough at page 206 gives- *Jambu Dwipaya*, from *Jambu* the Rose apple, and *Dwipaya*, an island or country. According to the geography of the Hindus, the name of the Central division of the universe or the known world; but according to the Buddhists it is the continent of India, or more strictly India proper, or India within the Ganges, it being generally reckoned by them as the scene of the labours of Buddha. (*Dwipa* not *Dwipaya* is the Scr. name for island.)

Jambu Médé, Anacardium Occidentale, of the family of Terebintaceæ. The Cashew apple. Also called *Kaju.*

Jambu Siki, the seedy Jambu; the guava. Psidium pomiferum, of the family of Myrtaceæ.

Jambul, a tuft of hair, a topping; a tuft of feathers. In shaving a lad's head, a tuft is often left on the back part of the head, and this is called Jambul. (Mal. Jav. id.)

Jami, the Paddy straw after the grain has been beaten off. See Jĕrami. *Rumpak jami*, harvest home, literally treading the straw under foot, as natives do when reaping. Crop time.

Jami, a humah made a second year consecutively. When a piece of aboriginal forest is cut down, a second year's crop can mostly be taken from it. Probably called *Jamí* from the paddy straw of the former crop, which has to be cleared away, before a second planting can take place.

Jampang, a district near the Palabuan Ratu in the Priangĕr Regencies, derives its name from Si Jampang, a character in ancient Javanese history, See Raffles vol 2. P. 103.

Jampang, name of a variety of grass.

Jampang pahit, name of a variety of bitter grass.

Jampé, an invocation; a prayer muttered over any person, being or thing in order to produce some beneficial result. An incantation. The native method of administering medicine which is always done by, at the same time, muttering a prayer or incantation either over the medicine or over the person who is ill.

Mr. Friederich considers that *Jampé* is derived from *Japya*, in Sanscrit, what is to be muttered, from the root *Jap* to mutter prayers.

Japa, Clough 205 an offering to a demon, the muttering of prayers at offerings to demons; repeating in audibly charms, the names of gods and demons, on certain religious occasions: the practice of Hindu religious mendicants to count in silence the beads of a rosary.

The original word is thus much corrupted on Java, an *m* having been inserted in

the middle, and final *a* transformed into *é*. The *m* inserted in the middle is not, however, without precedent and gives to the word or verb a somewhat modified meaning, and may also be traced in a similar way in the word *Kampung*, derived in all probability from *Kapung*, or as it is pronounced *Kĕpung*, to surround, to enclose. See *Sumihung*, *Jumarum*, *Tumumbak*, *Kumisi*, *Kamayangan*, *Kĕmbang*, *Kĕmbung*, *Kĕmbu* and the like: also *umĕusi* from *ĕusi*. Mr. Friederich, however, does not feel quite satisfied, with this interpretation, as he has written me — „Jampé might have been erroneously explained by me. After all, this is not yet certain, In Javanese there is *Jamu*, Ngoko, *Jampé*, Krama, medicament, medicine. Gericke's Dictionary Page 561. I add besides *Tajap* (ta + jap, the Sanscrit root I told you of (above referred to) from which are derived *Japa* and *Japya*.) A prayer which is immediately listened to; et contra, a poison which soon takes effect, this is rather in favour of my explanation." (The alteration of *ya* into *é* is very common.)

Jamplĕng, entirely, quite gone. *Sapoi jamplĕng*, an entire day, as if the day had been thrown away. *Jamplĕng bai di juwal*, and he slapped it off in a sale.

Jamrud, Persian, the Emerald. (زمرّد Zumurrud and زمرُّد Zumurud. Freytag.)

Jamu, and Jamuan, medicine given inwardly, to doctor by giving a drink.

Jamuga, stupid, silly; unable to take any work in hand. *Jélĕma jamuga*, a helpless foolish fellow.

Jandéla, Portuguese Janella, a window, especially in a European's house.

Janéla, slippers. A shoe with the upper leather cut away at the heer.

Jang'ĕn, only, nothing but. *Jang'ĕn Siji*, there is only one. *Jang'ĕn karung na*, there is nothing but the bag.

Jang'ĕt, buffaloe hide cut in strips and used as rope.

Janggala, some of the districts adjoining the town of Sourabaya are so called under the Javanese pronunciation of *Janggolo*. The country so called forms the delta of the Kediri river, and is flat and alluvial. *Jangala*, C. 204, a place, a firm spot, a waste, a desert, a *Jungle*. The place originally probably consisted of Swamp with firm land interspersed and hence the appropriate designation.

Janggot, the beard, a man's beard. Name of a variety of grass.

Jangjang, a wing, wing of a bird. A cant name for a man's arm.

Jangji, promise, to promise, to make an agreement. To stipulate, to engage.

Jangjian, agreement, promise, engagement, bargain, contract, treaty.

Jangka, a pair of compasses. In Malay *Jangka* is a step, a pace; to step, to pace, to stride—compasses. Hence the name of an instrument which opens and strides.

Jangkar, an anchor. The large roots of a tree which grow out at right angles. Hence probably by analogy the name of an anchor.

Jangkĕp, complete in number, full up.

Jangkrik, name of an orthopterous insect, a kind of cricket or gryllus, about an inch long with serrated legs, and with wings. The wings, however, are often seen in the embryo state. These Jangkriks are often made to fight for the amusement of the beholders. It is found in shallow holes and does not burrow deep like its congener the *Kasir* which see.

Jangkung, tall, high in stature, *Jělĕma na jangkung*, the person is tall. *Si jangkung*, the middle finger.

Jang'o-jang'o, a pick-axe, an iron instrument for grubbing up roots and stones.

Jantra, a spinning wheel: more commonly called *Kinchir*. Any wheel or machine which revolves. *Chi Jantrā* name of a rivulet on Lengkong Estate. *Yantra*, C. 569 a machine in general, any implement or apparatus: a diagram of a mystical nature or astrological character.

Jantung, the heart (anatomically).

Jantur, a large but young cock, often devoid of feathers about the rump. A young but full-grown fighting cock.

Japara, name of a Residency in Java, of which the chief place is now *Pati*, as the old town of Japara on the sea coast in the bay of Samarang was found inconvenient. Japara was the seat of a great trade before the arrival of Europeans in the East. It will be derived from *Ja* contracted from *Jaya*, C. 206, victory, conquest, triumph, and *Para*, C. 387 a way, a road, a path; forming *Japara*, the triumphant way or road, as it may have been the seat of the Spice and other valuable trade, where the people of the continent of India came to meet the traders of the Archipelago, who brought their rich wares so far, as to a common emporium. It was probably the *Ye-pho-thi*, *Yawadwipa* of the Chinese voyager and Buddhist priest, called *Fa Hian* who visited it in AD 415 on his return from India to China. The Portuguese immediately erected a fort at Japara which of itself bespeaks the importance of the place in a commercial view. This fort is now in ruins, but traces of it still remain. It was visited by the Gov. Genl. D. van Twist in 1853, see Java Courant 10 August 1853. (54)

Japati, a pigeon, a dove; such doves as are kept in cots. Columba. Called in Malay *Marapati* Marsden 322. *Jā*, C. 208, speedy, swift; victorious, triumphant. *Pati*, C. 355, a lord, a master, an owner, a husband. At the burning of widows upon the funeral pile of their husbands, it is still usual in Bali and no doubt was also the custom on Java in Hindu times to let fly a dove before the widow throws herself into

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(54) *Japara* like *Jakĕrta*, *Jasingha*, composed of *Jaya*, victory, and *para*, enemy: thus implying *vanquishing the enemies*. The way of composition shows that the Composition was not made by Hindus, but by Javanese. who had no clear idea of forming Sanskrit Composita, otherwise they would have called it *Parajaya*. The analogy of other words commencing with *Jaga* excuses the small mistake. Fr.

the flames, and the dove may be the emblem of their „Triumphant husbands" who have preceded them to bliss.

In Malay they say *Marapati*, for a dove, Marsden 322 which name answers to the same office of the Dove being let fly at the funeral burning. *Mara*, C. 519, *Māra*, C. 538. Death, dying. *Pati*, C. 355, Lord, master; and thus *Mara-pati-* Death's Lord, still emblematic of the sacrifice of herself which the widow is about to commit. Both the Malay and Sunda people appear thus to have given the Dove its name, from the fact of its being used at the *Suttee* or self-sacrifice of a widow on the death of her husband. The words have evidently been received from the Hindus. In the case of the Malays they adopted the word *Marapati*, Death's Lord, and of the Sundas, they adopted *Japati*, the „Triumphant Lord."

In Malay also the Dove is called „Burung Dara", and in Javanese „Manuk Doro." *Dara*, C. 266 is a wife, and thus the Malay and Javanese words mean „the wifes bird" — which still applies to the wife sacrificing herself at the funeral pile of her husband. The word *Dara* is still preserved in Sunda, and as can be seen means — „a young woman who has just got her first child" In Malay — Marsden 128 — it means — „a virgin, a maiden" — and *Dara-dang*, a damsel, so that in Malay the original meaning has been somewhat modified.

It is not a little remarkable that Indian and Sanscrit names should, in the Eastern Archipelago, have superseded Polynesian names, for neither in Malay, Sunda nor Javanese, does there now thus exist a *pure Polynesian* name for so common an object as the domestic Dove.

The name thus applied to the Dove is not in all probability, the common colloquial name in Sanscrit. Clough gives for Dove *Parawiya*, *Paréyiya;* wild pigeon *Kobo*, *Kobéyiya.* Lambricks Singhalese vocabulary gives *Kobéyiya* the small Dove, *Parawiya*, the Pigeon; *Babagoya*, the Dove; *Mayilagova*, the large Dove. So that the names which have been transplanted into the Polynesian languages from the Sanscrit, are the *mystic names* applied to the Dove when used at the Suttee of widows. In the Tijdschrift voor Indische Taal- Land- en Volkenkunde, 1853 Page 2 of Berigten, Mr. Friederich explains the word *Marapati* for dove as the „Lord of Death" in reference to the custom still in use on Bali of letting fly a dove from the head of the widow at the moment she plunges into the gulf of fire, and explains that on Bali this bird is called *Titiran*, wich is the same as the *Perkutut* of Batavia and of the Sunda districts, and thus not the common domestic dove. Whatever may now be the case as to the bird so let loose, there can, from what has been said above, exist no doubt that that bird was originally the common domestic dove.

With respect to Mr. Friederich's interpretation of *Burung-Darah* a bird of blood,

I must submit that my meaning tells better with the whole circumstance of the case. (55)

Jara, an awl, a brad-awl. *Arā*, C. 815, a shoemakers awl.

Jarah, running wild in jungle, at large, not nightly penned up. *Kĕbo jarah*, a buffaloe that is left to take care of itself in the jungle. (Jav. idem.)

Jarak, name of a class of plants, as *Jarak pagĕr*, Jatropha curcas, much planted in hedges about gardens or on sides of the roads. Jatropha multifida, a variety introduced from America, and called simply *Jarak*. *Jarak jitun*, the olive jarak, used for making oil, and which is vulgarly called *Palma Christi*, Ricinus communis. The oli of the latter plant is much used in ship building, makes good putty etc. but is unfit to eat.

Jariji, the middle finger. (Jav. The first finger; or universally the fingers.)

Jariji manis, the ring finger.

Jaring'au, name of a dark green sedgy plant; much used in *Jampé* or incantations, called in Javanese *Dringo*, and Crawfurd gives for Malay- *Daringgu*, acorus terrestris. Clough gives two words for assafœtida- *Jaranan*, C. 206 and *Hingu*, C. 792 of which two words the Sunda word appears to be compounded, coalescing into *Jaring'au*. The Sundas may have heard both these words from the Indians, and joined them together to be sure of the article. It is much used by women in child- birth and is supposed to charm away evil spirits. From this circumstance it may be derived from *Jarā*, C. 206 a noted female demon, and *Hingu*, the hingu of such demoness. Or it may be a corruption of *Jarayu*, C. 206, the womb, the uterus, a fœtus.

To explain what *Assafœtida* is I cannot do better than give the article from Wailly's French Dictionary — Plante ombellifère de Perse, ou *Merde du Diable*, gomme, resine rougeâtre amère et à odeur d'ail, que donne sa racine; les peuples d'Asie la recherchent et en aiment l'odeur. — At Page 258 Clough says that *Dara* is the Eloo form of *Jara*, and this may account for the word occuring as *Jaringau* and Daringgu which latter Crawfurd gives and calls it *acorus terrestris*.

Jaro, a headman in the Bantam districts. A village chief who is elsewhere called Mandor.

Jarong, a weed with numerous hairy seeds along a stiff terminal spike.

Jarum, a needle. (Mal. Jav. idem.)

Jarumat, to darn, especially a gunny or gĕbang bag. (Jav. *Jrumat*, ꦗꦿꦸꦩꦠ꦳ id.)

Jasah, very bad, exceedingly. It mostly implies exceedingly bad, but sometimes from

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(55) The question about »*Burung Darah*" depends only upon the way of writing the word »*Darah*". Marsden sub voce *Marapati* gives »*Burung Darah*". The Javanese Dictionary gives »*Burung Dårå*. I am much inclined to follow Marsden, because he was the most judicious and careful man, who ever meddled with these poor languages. *Darah*, every body knows is *blood-Dârâ*, Jav. Mal. a maiden, but in Sanscrit *a wife*. Fr.

its use you perceive that it also implies exceeding good. *Imah na jasah goréng na*, his house was exceedingly bad. *Jasah hadé na*, exceedingly good. *Jasah*, used by itself implies — shocking! very bad! or perhaps only — „in an extreme degree", which is mostly by implication — „very bad".

Jataké, name of a tree and its fruit called in Malay *Gandaria*, mangifera oppositifolia. (The word is certainly Scr., but Wilson does not mention this meaning sub voce *Jâtaka*. Fr.)

Jati, the Teak tree. Tectona grandis. This is the name given to the Teak tree on Java and on other islands of the Archipelago where it occurs. The word seems to be of Sanscrit origin. *Jati*, C. 209 birth, lineage, race; family. *Jatya*, C. 210, wellborn, of good family. In Ceylon *Jatya* is the name given to what we call *caste*. This would lead one to suppose that the Teak originally was introduced from India, and brought with it, not its pure and simple Indian name, but received from the Indians who brought it to Java and the Archipelago the appellation of the *„High caste wood."* *Jati* also means in Ceylonese, great flowered Jasmine; mace, nutmegs.

Jati, divine truth; essence. In this sense, it is very likely a modified meaning of the foregoing word. (Jav. id.)

Jauh, far, far off, distant, remote. This word has also, most probably, a Sanscrit origin, and may be a modification of a part of the verb *Yanawa* to go, which in the imperative is *Yawa*, go thou. (Mal. id.)

Jauhken, to remove to a distance.

Jawa, the Eastern portion of the island called by Europeans *Java*. Jawa extends from Tagal Eastward. A name, doubtless, originally given to the country by the people of India, as they appear to have called all distant countries *Yawana*, in the sense in which we speak of *foreigners* generally, or as the ancient Greeks called al strange nations *Barbaroi*. But the name by frequent intercourse, attached itself permanently to the Eastern parts of the present island of Jawa. It very likely has its origin in the same verb *Yanawa* mentioned at the word *Jauh*. Clough at Pages 208 and 571 gives both *Jawana* and *Jawana*, as the name of a vague country distant from India, and as also meaning *foreigner*. The Hindus also applied *Jawana* to the Greeks and their *Jawana Achayarya* (*Achârya*) is supposed to be Aristotle, the Yawana teacher. Clough Page 571 gives *Jawana*, a country most probably Bactria, or it may be extended from that colony to Jonia or still further to Greece. By late Hindu writers it is most commonly applied to Arabia. *Jawa* was originally a general name for all the Eastern Archipelago generally, and chiefly for the Sumatra and Java of the present day. Marco Polo describes them as such, and Ptolemy, the Roman geographer calls them the *Jabidii insulæ* in the second century after Christ. In ancient times, thus, both Sumatra and Java of the present day were known as *Jawa*; and Marco Polo, at the close of the 13th century distingnishes them by *Jawa Minor*, and *Java Major*

the Java minor being Sumatra, as nearer India, though larger in bulk than the more distant Java major or Java of the present day.

At Singapore, they to this day, talk of an *Angin Jawa* as blowing from the Sumatra shore, and which assuredly can never be meant to come from the Java of Batavia, at a distance of eight degrees of latitude. (56)

Jawab, arabic, to answer, to reply. Answer, response. (جَوَابٌ *Jawâb*, an answer.)

Jawél, to snap or bite at, as a dog or tiger does.

Jawér, a cock's comb. *Jawér kotok*, a cocks comb.

Jawér kotok, name of a plant, Plectranthus Scutellaroides of the family of Labiatæ. Very common in gardens- leaves red in the middle and green along the edges. Has a small blue flower. Scutellaroides- buckler shaped, perhaps from the leaves overlapping each other and presenting a dense even foliage. The leaves are sometimes entirely of a dark dull red.

Jawér kotok, name of a plant Celosia Christata of the family of Amaranthaceæ. The leaves like those of the preceding plant, are also red in the center and green on the edges. It bears a handsome scarlet comb terminal to the stem, and is altogether a very ornamental plant.

Jaya, victory, victorious; successful. *Jaya*, C. 206, victory, conquest, triumph.

Jaya Baya, triumphant in troubles; name of an ancient King of Java, whose seat of government was at *Daha* in the province of Kadiri. Raffles 2 Vol Pages 80/81 assigns as the date of his accession Anno Javæ 800 = AD. 878; and Anno Javæ 701 = AD. 779. (*Bhaya* is fear, and frightful, horrible; so the name implies „feared by his victories." Fr.)

Jaya Kusuma, the trinmphant flower; the fiower of victory, is another name in Javanese history for Panji or Ina Karta Pati.

Jaya ning Rat, a name of Arjuna in the Mahabarat, and the title with wich the sovereigns of Solo and Jugjo bedeck themselves — the triumphant in the Land.

Jayak, to accompany in procession, to escort a great man with ceremony. To support a person either walking or swimming in the water. (Cf. *Ajak.*)

Jayang Sĕkar, the flowers of victory, a native soldiery so called kept in some parts of the interior of Java. (It is rather *Jayéng sĕkar*, contracted from Jaya ing sĕkar. Fr.)

Jayit, to take up out of water; to take out of water anything which has been put therein to soak.

Jĕbléh, having the lower lip sticking out, or projecting outwards horizontally like a flat saucer. (Batav. idem.)

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(56) In an Inscription of the year Saka 1216 (or 1215), see Raffles 2d. ed. Plate 85, the island is called *Yawadwîpa*. *Yawa* is a kind of corn- barley. *Jawa*, as at present pronounced is thus a corruption — *y* becoming *j* is very common in all Indian languages. Fr.

Jĕblog, deep with mud- a soft muddy place into which man or animal sinks. (Jav. idem.)

Jĕblus, the idiomatic expression of anything falling into water, and being buried in it; or of a stake or piece of wood flung with violence end- foremost into the ground. (Jav. ꦗꦼꦧ꧀ꦭꦺꦴꦱ꧀ *Jĕblos*, has the latter meaning.)

Jĕbod, a word expressive of striking, thwacking, thumping.

Jĕbrail, this word is the Arabic *Azrail*, the name of the Angel of Death. The Archangel Gabriel. (Jav. ꦗꦧꦂꦉꦲꦶꦭ꧀ *Jabarail;* Arab. جَبْرِيْل or جبرايل, Gabriel, not Azrail. Fr.)

Jĕbrod, the idiomatic expression for a rope or string snapping. *Jali na jĕbrod bai pĕgat*, and the rope snapped in two. (Cf. Jav. ꦗꦼꦧ꧀ꦫꦺꦴꦠ꧀ *Jĕbrét.*)

Jĕbug, a dry *pinang* fruit, with the husk on, which has been kept some time in the house. (Jav. idem.)

Jĕbul, springing up suddenly out of water, or out of any place of concealment. *Kayu na jĕbul bai ngambang*, the wood jumped up (from under water) and floated. *Jélĕma na jĕbul bai ti lĕuwĕung* the man suddenly popped out of the forest. (Cf. Jav. *Jĕbul* and *Jĕbol*, and Jav. Mal. *Timbul.* Fr.)

Jĕdak, the idiomatic expression of thumping, thwacking, striking violently or shooting. *Jĕdak bai di gĕbugan*, and he thumped him while he beat him. *Jĕdak bai di bĕdil*, and slap at him he shot.

Jĕdéd, a word expressive of striking, thwacking, thumping, but in a more gentle degree than expressed by *Jĕbod* or *Jĕdod.* (Batav. Said of the firing of a fowling piece.)

Jĕding, having the upper lip turned upwards towards the nose, so as to make the mouth gaping. (Bat. idem.)

Jĕdod, a word expressive of striking, but in a heavier degree than *Jĕdéd.* (Bat. idem.)

Jĕdog, hanging lazily about a place. A vulgar expression to designate a person idling his time away at any place. To kick up your heels anywhere. *Eukĕun jĕdog di lawang*, he was idling about his door.

Jĕdur, thundering along, said of any impetuous rush, as a river in a state of flood. *Chai jĕdur bai cha-ah*, and the river came down in a roaring flood. Said also of men or cattle rushing, especially through jungle. *Jĕdur bai lumpat*, and they rushed impetuonsly along. (Batav. Said of the firing of a gun.)

Jĕg, an idiomatic expression of setting the foot to the ground, as of a deer or other animal which runs fast, and comes to the ground with a bound and immediately springs away again. *Mincheĕk na jĕg jĕlig bai lumpat*, the small deer ran bounding away. *Jĕg* often occurs in composition indicating firmness, steadiness, as *Jĕjĕg*, *Pajĕg* etc.

Jégang, with the legs astride; standing with the legs apart.

Jégangkĕn, to distend, to pull out the under part of anything so as to enable it to stand of itself.

Jégéng, a plant in the humahs growing innumerable small seeds, of the size of a pin's head, in clusters. It is called in Malay *Jawa-wut.* It can be steamed like rice and eaten. It is much given to cage birds. The Sunda people have a tradition that their ancestors lived on Jégéng before Paddy was known to them. The Malay word *Jawa-wut* is Sanscrit, composed of *Jawa* and *But*, C. 475 Eating (of Priests) literally Java-eating- See *Jawa.* (*Jawawut* might be *Yawawat*, resembling barley. Fr.)

Jégéng, turmeric, only used about Buitenzorg in this sense.

Jĕgĕr, stiff, inflexible, rigid. (Bat. idem.)

Jĕgu, one of the many names for a wild pig.

Jĕgur, the idiomatic expression of a person or animal plumping into the water; or of hurriedly running away with some noise. *Jĕgur bai turun ka chai*, and splash he went into the water. *Jĕgur bai hasup ka lĕuwĕung*, and dash he went into the forest. (Bat. *Jĕbur.* Jav. *Jĕgur*, the sound of thunder, or of a large gun. Fr.)

Jĕjak, to trample on; to stamp down with the foot. (Jav. Bat. idem.)

Jĕjalon, a lath or slip of bambu inserted lengthways in a *gĕdĕg* or wattling of bambu; the stick round which atap leaves are bent: derived from *Jalu*, the male of animals. *Hateup sa jĕjalon*, a single piece of Atap. (Bat. idem.)

Jĕjaluk, to go about asking alms, mostly under a religious pretext. (Batav. idem. Jav. *Jaluk*, to ask.)

Jĕjamu, medicine; medicine to be drunk. A medicinal draft. (Jav. idem.)

Jĕjangkung, stilts; pieces of bambu with pegs in them used as stilts. (Jav. *Jangkung*, to be in the air, like a bird of prey Batav. *Jangkungan*, the same as *Jĕjangkung.* Fr.)

Jĕjĕg, to stamp down, to trample down with violence with the foot: to stam pon. *Asana jĕjĕg amat di bilang téa*, well I counted it perfectly correct. (See *Jĕjak.*)

Jĕjélĕma-an, a puppet, a scare crow, a figure dressed up like a man. Picked men, not every man, a man selected from a number. *Jĕjélĕma-an daik kadatangan rĕjĕki*, it is not every man who has good luck. (See *Jélĕma.*)

Jĕjĕman, to superintend work, to oversee; to arrange, to put in order.

Jĕjĕritan, skitting about: a hopping run.

Jĕjuluk, a variety of grass in smamps of wich the inner fith is used as wicks for oil lamps.

Jĕkat, alms. Arabic *Zakat.* The Jĕkat on Java is generally a portion of the crop given to the Mohammedan priests, and which properly is $\frac{1}{10}$ of the crop. There is also a Jĕkat of other property. (Arabic زَكَاةٌ, Zakâton.)

Jékéng, a sort of short, sharp edged grass, resembling Ilat.

Jélĕma, a person, a human being, a man, a woman. *Aya jélĕma di dinjo*, is any person there? *Jélĕma jangkung*, a tall person. *Jélĕma* is probably a corruption of the word *Janma*, C. 205, born, nature, birth; nation, race, tribe, lineage.

Mr. Friederich supposes our Sunda word Jélĕma to be a corruption, so as to suit Polynesian organs, of the word *Janma* which is Sanscrit also, and means- Birth, production, according to Wilson's Sanscrit Dictionary. Calcutta 1819.

Jĕlĕng, flung away, knocked away, pitched off, ass by the violence of wind, of a stream of water, or said of any object which rebounds and strikes against another. Get along! Be off!

Jĕlér, name of a small fish in the rivers, 3 or 4 inches long. It has no scales but 5 cyrrhi or beards about the mouth. Cobitis Hasseltii.

Jĕlig, an idiomatic expression of hopping or jumping. *Jĕlig bai turun*, he came down with a hop.

Jĕling'ĕr, active, stirring about. Said of man or beast, who is full of energy and stirs about. In good health- well.

Jĕlot, dropping out, not as a liquid, but as any hard substance, as a tooth out of the head, a plug or nail out of a hole &c.

Jĕmjĕm. the holy well called Zĕmzĕm in the mosque at Mecca.

Jĕmblung, pot-bellied. A man with a large paunch. (Jav. idem.)

Jénari, the period just before dawn. Very early in the morning before daybreak.

Jĕnat, the late, — said of a person who is dead. *Jĕnat na dulur kula*, my late brother. *Jĕnat na Dĕmang*, the Demang (who is now dead). *Jĕnnat*, in Marsden Page 105 Paradise, in Arabic *Jĕnnat*, as gone to Paradise. (Jav. idem. Arab. جَنَّة Jarnat, garden, paradise.)

Jéndral, European- a General- a Governor General.

Jĕnĕng, title, honorary designation. Name of honour. *Di béré jĕnĕng*, they gave him a title. (Jav. Balin. To stand in honour, to govern. Fr.)

Jĕngkang, to set the legs astride or apart. To open the legs. (Jav. To be in danger to fall hindwards.)

Jéngkol, name of a tree and its fruit. Inga Bigamina. The fruit is a concatenation of large round beans in a black pod. The natives are very fond of it, though it is stinking stuff and is apt to give them severe fits of strangury.

Jéngkolan, suffering from strangury in consequence of eating Jéngkol.

Jĕpit, jammed between, nipped, pinched. Evidently derived from *Apit* which Crawfurd says is Sanscrit, close, side by side, pressed or squeezed between two bodies. (Jav. Mal. Batav. idem.)

Jĕpit and Jĕpitan, nippers, pincers, blacksmith's tongs.

Jĕrami, Paddy straw. The straw from which the grain has been cut off. (See *Jami*.)

Jĕrih, feeling hurt or sore at getting a smaller portion or allowance than other people. (Jav. Bat. *Jĕrih* or *Jrih*, is to be afraid.)

Jĕro, deep, profound. *Di jĕro*, within, inside. *Jĕro* corresponds to the Malay word *Dalĕm*, and implies *Inner* in the sense of refined or accomplished.
Basa jĕro, refined or far- fetched language.

Paré jĕro, called in Malay *Padi Dalĕm*. Paddy which is of the best description and requires full five months to grow.

Orang jĕro, people who attend on great men or ave about a court. Yet the Sundas do not say *Jĕro* as applied to a native chief, but use the word *Dalĕm*, which see. (Jav. Balin. id.)

Jĕruk, orange, pumplemoos- Shaddock. *Jĕruk* is the generic name for a great variety of Citrus- as

Jĕruk manis, Citrus aurantium.

Jĕruk Honjé, Citrus Javanica.

Jĕruk Ipis, a small thin skinned variety- limes. (Batav. *Jĕruk tipis.*)

Jĕruk Bali or *Jĕruk Machan*, the Pumplemoos which is the Citrus Decumana.

Jĕujĕuh, the length of the foot, a foot mark long. As *Jĕungkal* is the span of the hand, so *Jĕujĕuh* is the span of the foot.

Jĕujĕur, the shaft of a fishing net; a fishing rod.

Jĕujĕut, to plat, to interweave with the hands; to plat like matting. (Jav. ꦗꦼꦗꦼꦠ꧀, *Jĕjĕt*, to interweave bambu.)

Jĕunah, the maiden stem, the first fructification stem thrown out by the Kawung palm, and which is, of course, the first stem beaten and tapped for Sugar juice.

Jĕunĕum, the lair made by wild pigs to bring forth in. It resembles a large hay-cock; is made of grass, straw and twigs, under the middle of which they creep to bring forth.

Jĕung, with. along with. *Kudu jĕung aing*, it must be along with me.

Jĕungjing, a tree, a variety of Acacia, very common in the jungle.

Jĕungkal, a span, a span of the hand, a measure so called.

Jĕuntas, a stage of rude sticks or poles set against a tree, in order to fell it, at some distance above the ground, where it is thinner.

Jĕunti, is the name of a tree growing amongst *Alang-Alang* or *ĕurih*, and is found in Krawang and the Prianger Regencies; it somewhat resembles the *Sumpur*, but is not that tree. The *Jĕunti* at the east end of Java is called *Sumpu*, which is odd, from its resembling the Sunda *Sumpur* so closely.

Jiad, to help, to protect in difficulties. (Jav. ꦗꦶꦪꦢ꧀, *Jiyad*, coercion, violence.)

Jiat nika, preparatory arrangements; arrangements taken with care so that all may be in order.

Jiĕun, to make, to construct. *Lĕuwĕung dt jiĕunan humah*, that forest has been converted into humahs.

Jihénnĕm, arabic, Hell. (Arabic, جَهَنَّم, *Jahannam.*)

Jijirih, shirking work, getting out of the way for fear of orders or incurring something unpleasant. (Cf. *Jĕrih*, Jav. ꦗꦼꦫꦶꦃ, cowardly.)

Jilid, arabic, to tan, to make leather; a skin, a roll, a volume. The covering or binding of a book. (Arabic, جِلْدٌ, *Jild*, the hide; leather. مُجَلَّدٌ, mujallad, covered with leather, a book, a tome.)

Jimat, an amulet, a talisman; spell, written charm, an incantation. It is the Arabic word *Azimat* of same import. (عَزِيمَةٌ).

Jin, arabic, evil spirit, demon; the race of genii. (جِنٌّ, *Jinn*, demons, genii.)

Jingjing, to lift up with the hand, to carry away in the hand without tying to a carrying stick. To carry off as a tiger carries its prey. This appears to be a sort of diminutive of *Jungjung*, to lift up.

Jingjingan, the stick in the native weaving loom, used to raise the alternate threads, by means of pieces of string tied to the same and the woof.

Jinis, the original true article; the Simon pure; that from which others are derived. (Seems to be the Arabic جِنْسٌ, Jins, which is taken from the Greek γένος. Latin genus. Fr.)

Jintĕn, cummin seed.

Jintĕn, name of a plant with thick hairy crenulated leaf, often kept growing in a basket on the roof of houses and used in cookery. It is called in Malay *Daun Kuching*.

Jirak, name of a tree Dicalyt tinctorius, the bark is used in native dying processes.

Jirat, a noose with a limber stick bent down to it. A springe, a gin, a sliding knot. (Jav. ꦗꦶꦫꦼꦠ꧀ Jirĕt idem.)

Jitun, olive. This word is Arabic- *Zeitun*. A variety of Jarak is called *Jarak jitun*, the olive atropha. Europeans call it vulgarly *Palma Christi*. (Arabic, زَيْتُون.)

Jiwa, the soul, life. *Jiwa*, C. 212, life, existence; the *sentient* soul.

Jochong, sticking out stiff, rigid.

Jodo, a term applied to marriages where the parents on both sides give their consent, but the young people cannot made up their minds or agree. *Jodo*, Crawfurd- a pair, a brace, a couple. mate, match. (Jav. ꦗꦏꦶꦗꦏꦶ *Jódó*, with the meaning given by Crawfurd.)

Jodog, the open landing place at the entrance of a native house, which is ascended by steps. The open balcony at a native's door.

Jogéd, a variety of fish trap for catching *lélé* fish. It opens downwards and the *lélé* has to make its way up.

Jogjĕrog, to trot; to jolt and shake on horse back. In contradistinction to the native *pas*. A derivation of the following word.

Jogjog, uneasy in motion, jolting; to keep moving. *Jogjog di na kuda*, jolting on horse back.

Joglo, a temporary accommodation shed: a canvass tent.

Jogo, to squat down on the hams, but not with the bottom touching the ground.

Jogor, stiff, unbending.

Johar, the planet Saturn. *Bĕntang Johar*, the star Saturn. (Cf. *Jahal.* Arab. زُحَل Zuhal.)

Johor, name of a Malay state at the Southern extremity of the Malay Peninsula. Supposed to be so called from an Arabic word of the same sound meaning- Precious stone, or Pearl. It was founded by the Malay chiefs who were driven out of Malacca by the Portuguese. (Arabic, جوهر, Jauhar, from the Persian گوهر, Gauhar, precious stones, pearls. Freytag.)

Jojong, keeping at one's work, or on our course, irrespective of what others are doing.

Jokjok, the place for putting rice in a native's house. The store place for rice. (Cf. Gericke s. v. ꦗꦸꦏ 3d meaning, to pour out, to fill.)

Jol, the idiomatic expression of coming. *Jol bai datang*, and pop he came; to pop suddenly upon any one; making appearance. *Ti mana jol na*, where did he pop from (come from). *Chai na jol ti jĕro*, the water oozes out.

Jolang, a wooden trough, a trough hollowed out from the stem of a tree. (Jav. ꦗꦸꦭꦁ Jolang, a chair for carrying people, hung round with clothes. Sund. *Dulang*, the same as our *Jolang.*)

Joli, a sedan chair, or any contrivance for carrying a person. (Jav. Balin. idem.)

Jolok, to probe at with a skewer; to poke at in a hole with any long thin implement.

Jombang, name of a violent current of wind passing through the country in one determined straight line and uprooting all before it. A sort of hurricane.

Jompo, disabled for work; not fit for work, from age or infirmity. (Jav. idem.)

Jompong, servants of nobles.

Jong, a chinese junk; a ship. (Jav. ꦗꦸꦁ Jong, idem.)

Jongjongan; a short period of time, a short interval, say of about half an hour, particularly as applied to work going on. A *jongjongan* is also a designation of distance, as much as a man can walk in about half an hour and will be thus about two or three miles. Might be translated — „a joggle on." —

Jongko, to sit on the rump on the ground, with the knees bent up under the chin. (Batav. Jongkok.)

Jong'or, a bit of forest projecting beyond the general line; a bit of land projecting or jutting out.

Jonot, a name for a wild pig.

Jontor, a projecting point, any large rough thing which sticks out. A headland, a promontory.

Jotang, name of a plant, Spilanthes acinella.

Jotang, name of a plant, Eclipta erecta.

Jual or Juwal, to sell. *Daik di juwal*, will you sell it? *Hanto di juwal*, it is not for sale. (Mal. Jav. idem.)

Jubag, crippled, laid up with desease in any part of the body.

Jubung, a circle of platted bambu set in a pan wherein sugar is boiling, to prevent its boiling over.

Jubur, the anus.

Judah, Jeddah on the coast of Arabia.

Jugang, a cross piece of wood ar bambu to distend any thing and prevent its collapsing, as a cross piece between two sides of a roof or other construction; a distender.

Jugang-jaging, walking backwards and forwards, with a swinging gait.

Jugja, and Jugjakarta, name of one of the present native seats of government, viz of the Sultan, in the native provinces of Java proper. *Jugja* is a corruption of *Ayudya*, the name of the kingdom of Rama in the Ramayana. Crawfurd. *Ayodya*, C. 45, a neg. *Yodya*, war- not to be warred against. The modern Oude the capital of Rama. *Karta* auspicious, fortunate, accomplished.

Jugjug, to direct the course to; to wish to get at; to aim at, to steer at, to drive, to chase away.

Jugul, a bit of bambu with a notch slit in it, serving to show the distance at wich ataps may be regularly laid on a roof, generally about four inches apart.

Juja, arabic, the Zodiacal sign Gemini. (Arab. الجوزاء Al-Jauzâ; probably from Scr. *Yujau*, the twins.)

Jujul, a stake or piece of wood, which being to long for its use, projects unnecessarily-sticking out.

Jujung, a fresh water river and pond fish, something like *Gabus*.

Jukung, name of a variety of cargo boat, in use on rivers.

Jukut, grass, of which the natives enumerate a great many varieties, always prefixing the word *Jukut* to each name.

Jukut Bau, stinking grass, Ageratum conyzoides. A plant which grows very rapidly amongst the mountains, and without care chokes all other plants, especially young paddy. It is called in some places *Babadotan*.

The following are some of the most usual grasses known to the Sundaese, including those most sought after for cattle; Bĕubĕuntĕuran; Bibitungan; Girintingan; Jampang; Jampang pahit; Kalam mĕta or Lambĕta; Pingping kasir; Tĕki; Tiké, a sort of grass on the sea shore, and Walingi.

Julang, a variety of the Buceros or Rhinoceros bird, it resembles the Rangkung.

Juluk, to poke into a hole under water, with a stick to try if there is any fish in it, preparatory to using the *hidi* or spear point.

Julung-julung, a variety of fish. Sphyræna Jello.

Jumadil ahkir, arabic, the sixth month of the Mohammedan year; ahkir, means latter.

Jumadil awal, arabic, the fifth month of the Mohammedan year; awal means first, former.

Jumahat, arabic. Friday. The Mohammedan Sabbath. A week.

Jumarum, like needles, said of paddy just sprouted; literally like a *Jarum* or needle.

Jumbrah, a ceremony performed at Mecca, consisting in casting stones at a supposed demon or the Devil. The Sunda word is probably a corrupted form of the Arabic word *Jamrat*, which means gravel, and is applied to the same ceremony.

Jumlah, arabic, the sum, whole, total, aggregate, collection.

Jumpalit, turned topsy- turvy; with the bottom upwards.

Jung; a measure of land consisting of four *bauhs*. (Perhaps Skr. *Janghâ*, leg. *Bâhu* is arm.)

Jung, get along, go with you; go along; be off. *Jung sia pulang-* go along back with you. The idiomatic expression of lifting up. *Jung di jungjung*, and up they lifted it.

Jungjung, to lift up, to raise, to elevate, to prop up. A prop, a support.

Jungkĕd, upset, turned over.

Jungkĕdkĕn, to raise an object at one end while the other still rests upon the ground.

Jungkĕl, turn or time of any measure of length. *Sabraha jungkĕl*, how many measures is it? How many times of the measure?

Jungkĕl, upset, cast down, tumbled over. *Jungkĕl bai di bĕdil*, he shot at and tumbled him over.

Jungkkĕlkĕn. to turn over by placing a lever underneath.

Jungklang, precipitous, steep.

Jungkulan, Java head: the west end of the island of Java. Derived from the verb *Tungkulan*, to hang over and fondle, as the hills and rocks here overhang the Indian Ocean.

Juragan, a headman or leader in any way. A petty district Chief; the Chief native or Headman on the private Estates, who has charge of the police. A headman in a boat. Compounded of *Juru*, an overseer, one who presides over or acts in any department of business, and *Agĕng* Chief, though in the compound word the final *g* is hardly ever heard.

Jurak, name of a fish in the rivers.

Juré, the corner ridge pole of a house.

Jurig, an evil spirit, a sprite, a goblin.

Jurjana, base, evil, wicked, brutish, sensellamess, cious. *Durjjana*, C. 279, vile, bad, wicked, malicious. *Kĕchap jurjana*, malicious speaking.

Juru, corner; the inner angle of anything; corner of a room.

Juru, an overseer, director, one who presides over, or acts in any department of business.

Juru-basa, a linguist, an interpreter.

Juru-mudi, a helmsman, a steersman.

Juru-tulis, a clerck, a writer, a secretary.

Jurung, to assist; to come to the help of, to befriend.

Jut, the idiomatic expression of getting down, descending. *Jut bai turun ti imah*, and down he stepped from his house (always built on piles above the ground).

Ju-uh, much, as of flowing liquids; abundant in water or in juice. Said of the branch of a Kawung tree which yields much juice. *Ju-uh tinggur, cha-ah sadapan* said of the Kawung Palm — profusely flowing from the beaten stem, and sending forth a flood from the toddy tapping.

Ka, an inseparable particle used in the formation of derivative nouns, to which it is prefixed sometimes singly, but also, and that most frequently, the word to which it is prefixed, is followed by *an*, and by depriving the word of its initial *Ka* and affix *an*, the crude form of the word will be found and if necessary may be further sought in the dictionary. *Kadua*, the second, *Katiga*, the third. *Kaburu*, overtaken. *Kangĕunahan*, delight, pleasurableness, derived from *Ngĕunah*; *Kaluhuran*, height from *luhur* high.

Ka, a preposition in universal use; to, unto, towards. *Ka mana*, whither, or where are you going? *Ka girang*, up the river. *Ka hilir*, down the river. *Kaluhur*, upwards. *Ka handap*, downwards. It becomes often *kang* before a word beginning with a vowel. *Bikun kadiyo kangaing*, give it here to me.

Ka-adilan, justice, equity, righteousness. (Arabic, عَادِلٌ, *Adil*, just.)

Ka-ang'inan, exposed to the wind; in a draft of wind.

Ka-angkat, taken away, removed.

Kababaran, overcome, outdone.

Kabadé, guessed, to know what a thing is, comprehended: to divine. *Kayu iyo to kabadé*, I do not know what is the name of this wood. *Tachan di pupulih gĕus kabadé*, before he told me I had guessed it.

Kabadi, to be unwittingly overtaken by some evil or disease, which is supposed to be the work of evil genii, and for which a great variety of hocus-pocus incantations are put in requisition, to avoid the evil effects.

Kabah, arabic, the Kaaba. The temple at Mecca to which all good Mohammedans ought to make the pilgrimage. Close to the Kaaba is the celebrated well *Zamzam*. (اَلْكَعْبَةُ, Al-Kâbot.)

Kabalik, upset, turned upside down, inverted.

Kabaya, Port: a loose robe, a dressing gown.

Kabaya-an, to be overtaken by some evil; to have met with a misfortune. See *Baya*.

Kabayan, a person of the olden time, before the introduction of Mohammedanism, who was possessed of much supernatural power. Probably derived from *Baya*, C. 460, fear, terror, alarm. (*Kabayan* at Bali is a person, who executes the orders of the village-chief, *Mandeça*. Transact. Batav. Society of Arts and Sciences. Vol. XXIII, p. 45 of the „Verslag van Bali." Fr.)

Kabayar, paid, debt cleared off. *To kabayar*, I c'ant pay it.

Kabĕdag, to overtake; overtaken, come up with. Done in time.

Kabéh, all, every one, the whole. Probably compounded of the inseparable particle *Ka* which see- and *Béh*, the interjection of sight. In Malagasi *Bé* means numerous. (Kawi, Javan. Balin. idem. Seems to be a prolongated form of *Kweh* or *Akweh*, Kawi, Balin. of the same import, which exists in Javan. *Keh.* ꦏꦺꦲ꧀ and in the corrupted form *Kyéh* ꦏꦾꦺꦲ꧀ which the Javanese suppose to be Kawi. Gericke compares *beh* ꦧꦺꦲ꧀ which means in composition *thirty*. Fr.)

Kabĕlĕjog, got into difficulties about any thing; done, cheated, swindled. Said of anything which we undertake and cannot fulfil.

Kabĕnĕran, as it so turns out, as chance will have it; luckily. Anything that comes apropos.

Kabĕsékĕn, to have a husky cough caused by anything getting into the throat and sticking there, as dust or any small particle.

Kabĕt, distracted, attention drawn away by something else than what we ought to be attending to. Perplexed.

Kabĕubĕuhĕulan, unable to void excrement.

Kabĕuki, whatever we desire; the thing desired or wished for. *Kabĕuki na ka na lauk munding*, Buffaloe flesh is just what he likes.

Kabĕulit, entangled by a rope or string getting twisted round it.

Kabĕurĕuyan, said when a bone or other impediment sticks in the throat.

Kabias, to be cast away at sea; drifted from one's course: to lose oneself in a forest. See Bias.

Kabina, exceedingly, in a high degree, generally said of something bad. *Kabina bina tĕuyn*, that is excessively bad; that is to bad!

Kabirĕung'o, espied, discovered with the eye, viewed, beheld, inspected.

Kabiri, gelded, castrated. *Kĕbo kabiri*, a gelded buffaloe. *Hayam kabiri*, a capon. *Kabiri* is also said of trees and plants, the tops of which are nipped off to make them grow more luxuriantly side-ways, as Tobacco, Coffee trees &c. &c. *Biri*, C. Page 473 is a woman, a wife. With the constructive *Ka* before it would imply *womanized.* If this derivation is true. we would be led to the conclusion that the Islanders learnt the art of gelding from the Indians of the continent. (57.)

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(57) *Biri* is no Scr. word; *bhîru*, means fearful, and the feminine a *timid* woman. The Scr. words for castrated mean *having lost the testicles*, they are according to Williams, English and Sanscrit

Kabita, pleased with, delighted at, taken with, captivated. Evidently derived from *Ka* and *Bita*. *Bita* or *Bhita*, C. 474 — 495, fear, alarm, apprehension, terror. From this we must conclude that *Kabita* expresses an alarm lest we should be deprived of the object of our delight; and is thus literally- „alarmed about it."

Kabolér, behind in work, not able to get through a job, a task unaccomplished.

Kabongĕrĕui, wishing, longing.

Kabubuwahan, the kidneys. (See *Buwah.*)

Kabudayan, knowledge, skill. (Derived from *buddhi*, Scr., wisdom.)

Kabuhulan, not able to swallow; sticking in the throat.

Kabukti, got, obtained, come in possesion of, appropriated. *Kalapa ėta tachan kabukti buah na*, the fruit of that Cocoa nut tree has not yet been obtained. See *Bukti.*

Kabul, arabic, receiving what we ask for; a petition granted; acceptable, consenting, receiving. Favourably.

Kabulan, the ceremony of taking a portion of the boiled rice when praying at *Sĕdĕkah bulan Mulud*, which each man reserves for himself or for his family. The word is derived from *Kabul*, granted, the petition conceded (at the prayer).

Kabuli, a preparation of boiling rice with meat, butter and sweetmeats.

Kabur, run away, fled, made off, escaped.

Kaburu, overtaken, pursued and taken. Having time to finish any work. *To kaburu*, we had not time to get it done. It could not be accomplished.

Kabut, thrown about in confusion, scattered, dispersed. *Kalang-kabut*, disrupted, scattered, said either of men or things.

Kabuyutan, compounded of *Buyut*, which see. Anything which is *buyut* or sacredly forbidden. The Great grand father or Great grand child.

Kacha, glass for glazing; a looking glass. In this lather sense more frequently called *ĕuntĕung*. *Kachaya*, C. 118 a kind of silicious clay or earth from which glass is made. Or it may be derived from *Chaya*, bright, brilliant- *Ch'hāyā*, C. 203 radiance, splendour, but the Polynesian *Ka* prefixed, and the terminal *ya* elided, and will then denote the object of splendour, from its being transparent.

Kacha-kacha, a triumphal arch erected in honour of a great man. An arched gateway of ceremony, usually constructed of bambu.

Kachang, a pea, a bean, pulse. *Dolichos* and *phaseolus* of wich the species are very numerous.

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dictionary, *ch'hinnavrishana*, *ch'hinnamushka*, *mushkaçûnya*. A Eunuch is called *klîwa*, which means the genus neutrum; he has besides a great deal of other names, which mean *no man*, *a third superfluous being*, *a guardian of women*. But none of these words resemble in form or meaning to that of *Kabiri* (as given above in the text). We shall thus perhaps be obliged to seek for the origin elsewhere. Fr.

Kachang tanĕuh, ground nut, Arachis hypogœa, so called from the seed vessels returning into the earth, and becoming a sort of granulous root.

Kachap, is difficult to translate- and then- did'nt he- *Kachap ngarajang*, did'nt he fly at him.

Kachapi, name of a tree Sandoricum Nervosum. Produces a round apple-like fruit, full of cloves.

Kachapi, a native musical instrument; a kind of guitar or lute.

Kacha-piring, name of a large shrub with pure white flowers. Gardenia florida. Called also *Picha piring* which see.

Kachembang, a climbing shrub. Ardisia Tenniflora of the family Myrsinea. It bears a little black berry like the Privet oa the Ligustrum in Europe.

Kachichian, having something poured out or spilt upon it *Kachichiau chi hanĕut*, having warm water poured upon it.

Kachida, excessively, seriously, beyond hope of recovery. *Rusak Kachida*, excessively spoiled, knocked to pieces. *Gĕring kachida* ill beyond hope of recovery. (Might be from Scr. *Ch'hidâ*, cutting, dividing. Fr.)

Kaching, left in the lurch, behind hand. Said of an idle good for nothing fellow who is always behind hand, who can never keep to time.

Kachip, a forceps or scissars for cutting the betel-nut.

Kachoa, a cockroach, when of large variety. A troublesome insect in store rooms; it gets amongst provisions and is especially fond of cheese. Blatta orientalis.

Kachokot, laid hold of, caught in the hand. Possible to be done. Said of work which can be got through. *To Kachokot*, I have no chance of getting through (that work). It is more thau can be got through.

Kachuali, except; with the exception of, unless.

Kachubung, Datura in varieties. Datura ferox, Datura metel. When the seeds of the Datura ferox are eaten, they cause a sort of frenzy or madness. These seeds are often mixed with bad opium to give it the appearance of being very efficaceous. A few of the seeds of the Kachubung are eccasionally given to the *Perkutut* doves which cause them to warble a great deal. See Kuchubung.

Kachugak, wounded in the foot or lower leg by anything large, as the end of a sharp stake or the like. When wounded by anything small, as a thorn, it is called *Kasura*.

Kadaik, resolution, vigour of mind or body. The will (to do anything) *Rossa Kadaik na*, vigourous in will or determination. (See *Daik*).

Kadal, a ground lizard, found much near houses and in gardens.

Kadalé, a variety of pulse frequently planted. *Kadala*, C. 101, a kind of small bean, usually called *gram*, which is given to horses.

Kadal-moyan, a piece of bambu which goes along the ridge-pole of the corners of a house, to which the covering is made fast, and the pegs to hold down the tatch secured. Litterally- the lizard sunning itself.

Kadancha, a wood pigeon. A large wild pigeon in old forests which gives a loud and lugubrious cry or cov.

Kadang-kadang, sometimes, at times.

Kadariyo, the plural of Kadiyo, and is thus- come hither all of you-come here collectively.

Kadatangan, to have come to us or to me. *Kadatangan sémah*, a stranger is come to me; that is I have got a stranger in the house. *Kadatangan untung*, to have got prosperity.

Kadaton, a Palace, the residence of a Datu or Ratu.

Kadék, to cut or hack with a sharp instrument, as with a sword or chopper.

Kadéngi, heard. *To kadéngi*, I do not hear it. I did not hear it. *Kadéngi ka jauh*, heard a long way off.

Kadĕngkék, troubled, in difficulties.

Kadĕngkĕn, to lay down flat, to prostrate; to lay anything down on the ground.

Kadĕpér, a fruit resembling a mango.

Kadijah, the first wife of Mahomet; she was a widow when he married her, and set him up in the world. She died three days after Abu Taleb, aged 65 years, and was Mohammeds only wife till her death.

Kading, 'tis true; Yes even so; now that Jthink of it. Used as if calling any circumstance to memory. *Ho kading sia geus mayar*, oh, now that think of it, you have paid. *Bĕnĕr kading*, now that Jthink of it, it is right.

Kadiniyo, to, on or at that very spot: there, with emphasis.

Kadipatén, the place or dwelling where an *Adipati* lives.

Kadiyo, hither, to this place, the usual expression for our — Come here!

Kadogan, a native stable for a horse; generally a single separate stall, made of open barwork with a roof, into which the horse is turned in loose and baned in.

Kadongdong, name of a tree, Paupartia Dulcis or Spondias mangifera, somewhat resembling a small manggo.

Kadongdong China, a pretty shrub for the fences of garden plots. Panax Fruticosa.

Kădu, an inland residency in Java, in which stand the magnificent ancient ruined temples of Boro Bodur. Both Marsden and Crawfurd give *Kadu* as sanscrit implying the Dragon's tail, one of the nodes of the moon. *Kadu* is also the short for *Kaduwa*, C. 101. a sword, a sabre, and may have had some allusion to the kshattriyas or military caste settled here, and at no great distance from the abode of the holy men in Bagalén, and among the Prahu mountains. (58.)

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(58) The Dragon's tail is called *Ketu* in Sanscrit. Corruptions as from *Kêtu* into *Kădu* cannot be admitted in Javanese without a great deal of analogous cases. The only word to be brought forward in favour of Marsden and Crawfurd is *Kuda*, derived by Humboldt and others from

Kādu, the great and celebrated fruit of the Asiatic Archipelago called in Malay *Durian*, Durio Zibethinus of the natural family of Bombaceae.

Kadudukan, an employment, an office, a post of honour; rank. *Kadudukan adipati*, the rank of an Adipati. *Tachan bogah kadudukan*, he has not yet got employment or a situation.

Kaduga, to undertake, to take in hand; to reckon to be able. *To kaduga*, I cannot venture to undertake it. See Duga.

Kaduhung, vexed, sorry for any act; inwardly regretting.

Kadut, a bag, bagging made of shreds of Palm leaves, especially of the Gĕbang Palm, and much used for the sails of small native craft.

Ka-éntét, joined together, tacked or tied together. Adhering to each other.

Kagĕduk - see Kakĕduk.

Kagét, startled, put in trepidation. The more usual word is *Rowas*. It is also used in the construction of sentences as a word of apposition or contrast, what then, how if, suppose that, but if, but then. *Kagét to di béré*, but suppose he does not give to me. *Kagét datang*, but then he came. (59).

Kagol, any thing which is out of place, out of season, not opportune. Unseasonable, occurring at a wrong time. Put out of your routine. Something being in the way which prevents your acting. *Jadi kagol ku batur*, I become disappointed on account of my neighbours. (Is known at Batavia).

Kagugu, tickled with an idea; having a mixture of surprise and indignation about any matter.

Kagung'an, Highness- derived from *Agung*, principal, chief, with the pre- and suffix *Ka* and *an*. *Kagung'an Raden Adipati*, His Highness the Raden Adipati. *Kuda kagung'an*, your honour's horse.

Scr. ghota. But even this derivation is no more than a conjecture. The name self *dragon's* tail is not an auspicions one, why should it have been given to such a fine, celebrated country? *Kaduwa* might be *Khadga*, on Java however such an alteration seems not to be admissible. We might find perhaps the Etymon of the word in any of the Polynesian languages. The writing كدو (*Kĕdu*) in Marsdens Malay dictionary leaves it uncertain if the *e* be long or short. In the first case we expect a ي after the ک; the latter case is very improbable, when the word is to be derived from *Kêtu*. After all I know from inscriptions a name *Iwarahu*, which must have been a place of notice in the northeastern part of Java- and it means *like Rahu* who is the upper part of the dragon, and always desirous to devour the sun or the moon. Fr.

(59) In Kawi it is *kagiat*; Jav. and Batavian *kagêt*; on a golden ring from Java kajêt; Malay *kĕjut* and another Javanese form is *kĕjôt*. Fr.

Kah, glue; the word is probably Chinese, as these people have it mostly in use in their handicrafts, and import the article from China.

Kahakan, eaten, consumed. *Buah na gĕus kahakan*, its fruit has been eaten. *To kahakan ku aing*, I did not get any to eat.

Kahalingan, shut out by, intercepted by. The view cut off. *Gunung éta kahalingan ku gunung dĕui*, that mountain is still shut out by other mountains— you cannot see it. (Jav. idem.)

Kahanan, place, residence, where a man puts up. Subsistance, means of living. (From the Javanese hånå, to be. Fr.)

Kahar, authority, rights. Most probably Arabic.

Kaharti, understood, comprehended. Understanding, comprehension. Meaning. (From Scr. *Artha*, Mal. *Arti*).

Kahayang, desire, wish; what we long for, longing.

Kahĕumpik, encompassed, hemmed in so as not to be able to move at liberty; in a dilemma.

Kahirupan, livelyhood, maintenance, sustinance; life, existence. (See *Hirup.*)

Kahkal, hard and firm as *Dodol* or any preparation of cookery.

Kahot, invulnerable; a person whom weapon cannot wound, as daring scoundrels or rebellious subjects always pretend to be. A brave daring man. (According to Gericke means *Kahot* in Kawi, excellent, eminent; a brave warrior.)

Kahujanan, rained upon; got wet from rain.

Kahyangan, name on Bali for the abode of the gods. See Hyang. Also small houses where offerings are made to the gods. On Bali there are the *Sad Kahyangan* or six chief temples distributed among the petty states of that island, which are noted places of Hindu worship.

Kai, a term of respect for an old man- honoured Sir! a contraction of *Kiai* which see.

Ka-i, wood, especially wood which has been cut, planks, beams or teh like. (Cf. Mal. *Kayu.*)

Kai-akas, a small active crab on sea shore, which burrows in the sand.

Kain, cloth made of cotton especially. *Kain meja*, a table cloth.

Kairok, wrong, mistaken, confounded.

Kait, to pull towards one with a hooked stick; a hook or crook. Any weight which is weighed at once on the native or Chinese Dachin or steelyard; the quantity which is put upon the *Kait* or hook of the instrument, to be weighed is called *Sa Kait.*

Kaitken, to pull towards one with a hooked stick; to hang up to a hook. To put the bridle over a horse's head.

Kajagjag, said of water the bottom of which can be felt by a man standing upright in it. As much as a man's depth.

Kajalikĕuh, sprained in the foot.

Kajang, a large piece of stiff matting made of the unexpanded leaves of a Palm tree,

which are tacked together with split rattan, much used to keep off rain or wet, and as such are in universal use in all sorts of boats and river craft. Finer varieties are used for lining sugar baskets.

Kajar-kajar, name of a plant, Colocasia macrorhyza.

Kajĕun, never mind, it matters not; *Ingkĕun na*, *kajĕun tĕuyn* let it alone, it matters not the least. *Kajĕun to di béré* never mind even should he not give any.

Kaju, name of a tree, Anacardium Occidentale, called also *Jambu médé*, and in Malay *Jambu Monyat*; the cashewapple. *Kaju*, C. 98 the cashew nut tree.

Kaka, Elder brother; a term of respect in adressing a man older than ourselves. In Malay *Kaka* is elder brother or sister. See Marsden Page 249. *Akkā*, C. 4. Eldest sister.

Kakab, a piece of *injuk*, as it comes from the tree in the shape of a triangular bit of matting. *Injuk sa kakab*, a piece of injuk.

Kakabuĕun, the lungs; the part in the chest on which the breath of respiration acts.

Kakait, a stick with a hook to it, much used when cutting brush wood, or grass, both for the facility which it gives in the work, and from saving the hand from being poked amongst the grass where often the deadly *Orai tanĕuh*, or ground snake, lurks. (Cf. *Kait.*)

Kakait bĕusi, name of a shrub, an Uncaria, the same as *Kuku hĕulang*. Also a separate variety.

Kakalén, a gutter, a drain for water, a ditch. Derived from *Kali* to dig, and thus is literally — „a dug out" — It is not derived from *Kali* a river, which word, in that sense, does not exist in Sunda. But *Kali* is the word for a river in both Javanese and Malay as spoken on the coasts of Java, and especially at Batavia. The Sunda people use for river, *Chi*, *chai*, *waluran*.

Kakang, elder brother, more frequently *Kaka*, which see.

Kakap, name of a fine large sea fish of excellent flavour.

Kakapa, a padded cloth used by natives by way of a saddle.

Kakara, now for the first time; never before; *Kakara nyaho di hadé na*, now for the first time we know of its being in order.

Kakarak, only now, just now, freshly; as yet; now for the first time. *Kakarak datang sa orang*, as yet only one man is come. *Kakarak lĕumpang*, he has just gone away. *Kakara* and *Kakarak* are two distinct words, but there is only a slight shade of difference in meaning between them

Kakasih, see Kasih, affection, love.

Kakat, to lift up and take away, to remove. *Kudu di kakat* it must be taken away.

Kakatuwa, a cockatoo; used as applied to parrots imported from countries beyond Java, as the parrots of the Moluccos.

Kakawén, singing, songs. Derived from *Kawih* which see. Ornaments of speech, something in addition to the plain truth. (The original word is Scr. *Kawi*, a poet, or rather

Kawya, a poem. The word is a contraction from the following. Fr.)

Kakawian, singing, in the act of vociferating a song. The subject of a song. *Eŭkĕur kakawian* in the act of singing.

Kakayon, timber, wood in general, all kinds of wood which grow. Wood taken as a class apart from shrubs or plants which do not grow wood or timber. (From Kayu.)

Kakĕduk and sometimes Kagĕduk, a bit of bambu set in a running stream, so that the water constantly jerks it, by which strings are pulled to frighten pigs or birds.

Kakĕmbĕn, a sort of scarf worn by women round the waist or breasts. The same as *Karémbong* which see. (On Bali *Kambĕn* means the common clothing of a women; the scarf alluded to is called *kambĕn chĕrik*, that is a small cloth or *kain*. Fr.)

Kakén, a foot rule. (From *Kaki*.)

Kakénchéng, an iron open cooking pan formed like a concave segment of a sphere. A large sugar pan. (At Batavia it is made of copper.)

Kakénda, elder brother or sister; used only among people of rank. Compounded of *kaka* vide, and *éndah*, good, proper. (See above *Baginda*.)

Kakényĕd, a small rope used as reins to a buffaloe yoked to plough or cart.

Kakĕplok, knocking stones together to make a noise, as is done with stones under water to frighten fish towards any nets or traps which may be set. A joint of bambu set in the sawahs, which fills and empties itself regularly, and the end which is split knocking against a stone, frightens the wild pigs away. (Jav. *Kĕplok*, to beat in the hands.)

Kakĕpuk, in a hurry and confusion. Overhaste at any work whereby it is badly done. The reverse of *Rinĕh* which see.

Kaki, a measure of a *foot*, which the word implies in Malay.

The usual foot employed on Java is the

Amsterdam foot equal to	11.146	English inches.
Rhineland foot equal to	12.357	„ „
The English foot is also in very general use .	12.000	„ „

Kakiping, a wheel for a Pedaty or native cart, or a wheel for a Rice-mill, cut out of one disk of wood. *Kĕping* in Malay Marsden Page 260 flat (not convex). It is applied idiomatically in the enumeration of things flat and thin, as *Kĕpingbatu* a slate.

Kakituan, doing so, acting in that manner. Etymology *kitu*, thus, in that way.

Kakompongan, the flank of any four footed animal, as a horse or buffaloe or the like that part of the belly which adjoins the hind legs.

Kaku, stiff in expression or manner of speaking. Offended, vexed about anything without giving expression to it. (Malay also *stupid*; Javanese, Batavian *stiff* generally, even said from a dead body. Fr.)

Kakuprak, to knock about, to turn topsy turvy. To beat forest or jungle to drive out game. To knock people about and ill use them.

Kakurangan, deficiency, what is wanting. Dearth. (From *Kurang* Jav. Mal.)

Kala, a small scorpion. In Jampé it means the *South*; see Sĕri. *Kala*, C. 111, a crab, the zodiacal sign scorpio.

Kala, time, period. *Baheŭla kala*, in former times, in days of old. *Kala*, C. 111. Time, a division of time. C. 120. Time, a name of Yama, the Regent of death, see Yama. Also a form of Siwa.

Kalabang, a centipede, a poisonous insect with many feet. Scolopendra. (Perhaps from *Kála* and *bang*, red, its colour being reddish. Fr.)

Kalābu, of a dirty or darkish colour, greyish. (At Batavia idem. In Malay it means the (greyish) hide or mark in a sick eye. Fr.)

Kalăbu, upset, as a boat in water. (*Labuh* in Malay to let fall; in Javanese and Balinese to throw into the water or fire as a death punishment. Fr.)

Kalachés, name of a bird, also called Panyĕusĕup.

Kalachi, a wooden shovellike spoon for stirring *dodol* when boiling.

Kala gamarang, a character in the Manek Maya, who was transformed into a hog. (In Javanese Kala Gumarang; see Gericke.)

Kalahang, a very stinking kind of Durian.

Kalahiran, birth, time of coming into the world. (From the Arabic ظَاهِر *thlâhir*, apparens, conspicuus, thus the time of coming to the daylight. Fr.)

Kalakai, leaves and refuse vegetable matter collecting on the surface of the ground, especially in forests or uncultivated ground.

Kalakuan, conduct, deportment, behaviour. For the reason that, seeing that: *Kalakuan handap*, for the reason that it is low. (From *Laku*, to go, to behave.)

Kalalén, forgotten, from *lali* to forget. Is used when addressing an equal. *Lali* is also Javanese for-to forget. (*Lali* is also Malay and Balinese. Fr.)

Kalam, Arabic, a pen, as used by Arabs and natives. It is made of the substance called *Harupat*, which see. (قَلَم, *qalam* calamus scriptorius.)

Kalam mĕta, or Lambeta, name of a variety of grass.

Kalamantan, Pulo Kalamantan, the native name for the vast island called by Europeans Borneo. Quere *Kala*, C. 120, a name of Yama, the regent of the dead, a form of Siwa. *Manthana*, C. 517. agitating, stirring, churning. Can this in any way refer to the Hindu legend of the world having been formed by a process of churning. With Borneo surrounded, as it is, by the other islands of the Archipelago, the idea might suggest itself, of its having been the churning staff of such an exploit. (60).

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(60) The original inhabitants of Borneo. d'ont know this name; only the Javanese, who conquered the southern parts, so far as the present Pontianak to the westward and the country of the king of Kuti to the eastward, could have given such a name to that part of the island they knew, and by the Malays, who were the successors in possession of the maritime parts of Borneo, the name might have been spread farther. I should prefer to consider the name *Kalamantan* (or *Kalamantĕn*), originally certainly *Kalamanta* as a lenghtened form of *Kâlamat* (in the stronger cases *Kalamant*) this means *possessing Kâla*, (the destroying deity). The *a* is added to save the stronger form, and the

Kalamari, yesterday. Kala, C. 111. Time. *Mari*, C. 538, killing; ruin; plague, epidemic; or *Marita*, C. 538. killed, slain, thus time which is dead.

Kalambu, curtains (of a bed).

Kalampah, used, in use, made use of. Usual expression in conversation. *Basa kitu tilok kalampah*, such a word is never made use of. (*Lampah* in Jav. the same as *Laku*, see Kalakon.)

Kalana, name of a great rebel in the 18 century on Java, called *Kalana Jaya*, strolling about and triumphant. See *ngalalana*.

Kalang, a sort of outcasts on Java, perhaps now not found anywhere in the Sunda districts. Can these be the outcasts of Hindu times? The word is probably the same as heard in the Sunda expression *Kalang-kabut*, scattered, dispersed. In Roorda van Eysinga's dictionary of the Javanese language we find „Kalang, name of a people on Java, who formerly wandered about, but who are now chiefly fixed at Kali Wungu, Demak and Kĕndal, and who have partly retained their peculiar customs." The word *Balang*, both in Javanese and Sunda, is to throw or fling, and *Ka-balang*, or by contraction perhaps *Kalang*, would mean flung out, and thus an outcast. In Sunda also the word *Alang-alangan* means to wander about at random, and from this we may have *Ka-alang*. The *Kalang* are olso known about the Straits of Malacca, and occupied the present site of party of the town of Singapore. See Singapore Journal 1847 vol. I p. 300—304.

Kalang, field of battle; a circle for ronggengs to dance in. (Jav. *kalang* a circle; *nga-lang*, to surround.)

Kalangan, circle, ring for fighting in &c.

Kalangan bulan, a circle of haze, or halo round the moon.

Kalang dada, a protector, a safeguard; any person or thing used as a main matter of protection.

Kalang kabut, disrupted, scattered, dispersed, driven in different directions.

Kalangkang, shadow, shade; the shadow of any object on which the sun shines.

Kalantaka, a small cannon on wheels, such as kept by native chiefs to fire salutes. (From *Kâla*, death, and *antaka*, finishing Fr.)

Kalanti, want of food, famine, famished. *Pa-ih kalanti*, died for want of food. *Loba nu kalanti*, many were famished.

Kalap, a disease suddenly turning a person half mad, as if possessed of the devil,

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n might have been put to the word in a time, when the meaning of the word was no longer understood, and the *ka* considered as the common Polynesian prefix, which seemed to demand also the suffix *an*. It is true, that Sanskrit words ending in *a* should form possessive adjectives by the Suffix *wat*, but the Javanese troubled themselves never about the exact rules of Sanscrit grammar. Lengthened forms as *vanta* and *manta* exist in the languages derived from the Sanscrit. As to the meaning, the Javanese certainly consideredt he inhabitants as possessing *Kâla* (Jama, death) for the reason of their unheard of barbarous manners, cutting heads from an ambush, eating human flesh (which some continue to do till now) and being devoid of all attributes of mankind. Fr.

Hair-brained. (Jav. Becoming distressed, miserable, by an accident, or any unknown reason. At Batavia it has the meaning given by the Sundas, a person not knowing where and what he is about. Fr.)

Kalapa, a cocoa nut, the cocoa nut tree-Cocos nucifera. Quere, may not this fruit have its name of *Kalapa* from having its fruits hidden within so much husk and shell, and thus secreted, see following word. A more decidedly Polynesian name for the Cocoa nut in many of the languages of the Archipelago is *Niyor*. (In Kawi exists also the form Kat'lapa. Fr.)

Kalapa, a secret place; an out of the way place in the forest, or among the mountains; out of sight, see Sunda. Perhaps from the etymon *lap* or *lĕp*, covered up, hidden.

Kalapa, a variety of mangga so called.

Kalapa-chiung, name of a tree wild in the jungle; Myristica glabra, a variety of wild nutmeg but without savour.

Kalarung, overlooked, passed over by mistake.

Kalayar, Trichosanthes Pubera, a liane with a bloodred fruit, which is of size of a hens egg but not eatable.

Kalayar-kaloyor, to go strolling about without appearing to do any business; wandering negligently about.

Kaldé, an ass. C. 114 *Kaludawā*, an ass. The ass is not indigenons in Java, but a few years ago the Dutch government caused a great many to be imported under the idea that they would make useful beasts of burden. The experiment failed and the animal is now again very scarce.

Kalĕbu, upset, turned upside down, especially as a boat in water. (See *Kalabu.*)

Kaléhkér, a small worm or grub, a sort of mite or acarus which eats timber in houses, especially near the surface, and after it is well dried.

Kaléng, Tin plate, such as used for lining cases, or white-smith's work. (Batav. idem.)

Kalĕng'ĕr, fainted away: lost consciousness. (Batav. id.)

Kalér, the north.(Jav. Balin. idem.)

Kāli, C. 121. One of the names of Durga, the wife of Siva; see Durga.

Kali, to dig, to grub up, to turn over the ground.

Kali, time, times, periods. *Datang tilu kali*, he came three times. This word is also most likely of sanscrit origin. *Kali* and *Kaliyuga*, the fourth age of the world according to the Hindus. C. 113. (61).

Kaliagé, Cudrania Pubescens, a tall shrub with long and very sharp thorns.

Kalian, to dig, to dig at, to dig out.

Kaligung, confused in accounts; fancying that a debt is another figure than what it really is.

Kaliki, the castor oil plant, otherwise called Jarak jitun.

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(61) It might be the same as *kalâ*, a division of time, about 8 seconds. *Kali* to *Kalâ* would stand as *arti* to Scr. *artha*. Fr.

Kalilipa, the milt, the spleen, the liver.

Kalilipan, an involuntary twinkling of the eye.

Kalima, the fifth.

Kalima, as *Kalima Sahadat*, the Mohammedan profession of faith. *La ilah illallah Mohammad rasul Allah*, There is no God but God and Mohammed is the Prophet of God. Kalimat, arabic, a word, the word (of God), vide Marsden, Page 264. (كَلِمَةٌ kalimat; شَهَادَةٌ, shahâdat, testimony, thus the word of testifying the faith. Fr.)

Kalimborot, Castanea Javanica; wild variety of Chesnut. The fruit is not eaten, or very rarely, as it purges severely; it is covered with sharp spines like needles.

Kalipa, arabic, a vicegerent, a deputy, a caliph. A common name for a man. The word is mostly used when referring to religious matters. (خَلِيفَةٌ, khalifat.)

Kaliru, wrongly understood, mistaken, got into confusion. One thing taken for another. (Jav. *liru* idem, and to exchange.)

Kaliwat, in excess, excessively, exceedingly. *Kaliwat rusak* excessively destroyed. (Jav. id.)

Kaliwon, the fifth day in the old Javanese Pasar or week of five days. Vide Manis.

Kaliwon, a petty officer of the village administration in some parts of the country. He is an inferior native official in Java, the origin of which is not clear. On Borneo, in *Ngadju* or *Pulo Pétak*, a village or collection of houses is called *Lewu* (see Indisch Archief 1849. Eerste jaargang, vijfde aflevering) and the compound *Kaléwon* would imply an official presiding over such a village. The official's name may have been preserved in Java, after the *Léwu*, from which it had been derived, had become obsolete, and replaced by the Indian word *Désa*. *Léwu* is probably a continuous pile of buildings in which the people of Borneo usually live together. Such a *Léwu* may at one time have been usual on Java, till superseded by the *Kampung* or fortified enclosure, which the necessity of self-protection may have forced upon te people. Some approach to a *Léwu* is still maintained by the inhabitants of the Tengger mountains in Pasuruan. (In Java it is the *second in rank*, following after the Toemenggoeng. Gericke.)

Kaloba-an, excess, abundance, more than required.

Kalong, a flying fox; a large animal of the bat kind. Pteropus Javanicus.

Kaloyor, strolling away, wandering about.

Kaluar, outside, without, excepting; go out! quitted an employment. *Kudu kaluar*, you must come out, you must leave your situation. *Gĕus kaluar*, he has gone out; he has left his situation. *Kaluar nu hadé*, with the exception of those which are good. (Mal. id.)

Kaluarkĕn, to dismiss, to turn out of an employment; to bring outside, to produce; to separate.

Kaluaran, literally „the outsiders;" among the Badui of South Bantem, those heathens who have been forced to leave the parent stock, in order that it may not exceed a fixed number are called *Kaluaran*.

Kaluhan, a bit of string or cord passed through the septum of the nose of a buffaloe, and the ends tied behind the horns. All working buffaloes have a *tali kaluhan* in their snouts, by which they are easily led or guided. (Jav. *Kĕluh* idem.)

Kalulah, the sap wood of a tree, the Alburnum.

Kalun, gone along with, included. To support in swimming; to float any object along water.

Kalung, a necklace, any thing worn round the neck by way of ornament. (Jav. Mal. id.)

Kalung-dada, a bulwork; something to serve as a defence; a breast-place. An ornament hanging on the breast of young girls, by a string round the neck. This ornament is generally semicircular as a segment of the moon.

Kaluron, to bring forth before time; premature delivery; abortion.

Kalutuk, a poor variety of Plantain, of which the fruit is hardly eatable, see Kulutuk.

Kama, C. 119. The Hindu Cupid, or deity of love.

Kamal, Java acid; the juice of fresh Tamarind, which is used for cleansing metals, especially brass-work. (According to Gericke Kawi for the *Tamarind-tree.*)

Kamala hiang, words heard in *Jampés. Kamalā* C. 106 a name of Lakshmi. *Hiang*, *Hyang*, divinity; the goddess Lakshmi; see Laksmi. Laksmi is little heard in Java and probably she was more generally known by the name of *Kamala-hiang.* (And *Srî.*)

Kamaloli, heart-sore, vexed.

Kamanjon, an hermaphrodite. (At Batavia *Banji.*)

Kamar, arabic, the moon; word used in the composition of proper names. (قَمَر).

Kamarang, a wasp; name of a fly or wasp which stings severely; it is less than the Tijuwan, and also stings less severely.

Kamarudin, a man's name — the moon of the faith — *Kamar*, moon, *uddin* of the faith.

Kamas-an, a goldsmith.

Kamayangan, so much the better, that will give so much the more pleasure. Probably derived from *Ka* preposition, and *hayang* to desire, to wish, with the peculiar m interposed; see kampung.

Kambang, to float, gnerally heard in the shape of *Ngambang*, which see. (Jav. id.)

Kambangan, generally called *Nusa Kambangan*, the floating island, from some old fable. It is situated on the south coast of Java, and adjoins Banyumas; see Ngambang.

Kamboja, name of a tree with white flower, much planted abont burial grounds. Plumeria acuminata. *Kamboja*, C. 119 the name of a plant, a sort of white Mimosa. Kamboja is the name by which the plant is every where known in Java, both in the Sunda and Javanese districts. At the Eastend of Java, however, it is most frequently seen planted about the graves. With its name it no doubt came from the continent of India. In Ceylon the flowers are much used for placing on the altars before Buddha, where, however, it is called in the colloquial dialect- *Ewĕriya.*

Kaméja, Port. Camisa, a shirt, a shift.

Kamél, ar. the Zodiacal sign Aries. (حَمَل *hhamal.*)

Kami, we, us, also I. A polite expression whereby the speaker does not put himself above the person addressed, which he would do by using the pronoun *aing*. *Imah kami*, my house. *Kami kabéh daik ka gunung*, we are all going to the mountains. (Mal. and Kawi, I, me; we, us.)

Kam-kam, a chinese weapen of defence, like the blade of a sword mounted with a spear handle.

Kampa, to express oil with a peculiar press used by the natives and called Kampahan. (Mal. id.)

Kampahan, a wooden press to extract oil. There are two uprights set in two horizontal pieces, and by forcing in wedges the two uprights are driven together and thus exercise a great pressure on any oil producing matter placed between them.

Kampak, an axe; an axe such as used by Europeans and Chinese in contradistinction to the native axe called *Baliyung*, which see. (*Kampak* Jav. a great axe without a wooden shaft. Fr.)

Kampil, a bag, a large bag for Rice, Coffee &c. (Jav. A bundle, pak, bag.)

Kampu, a large wooden bucket or tub, in which oil is kept or measured. *Ampuh*, in Malay to overflow.

Kampung, a village; is properly Malay, but is still from associating with Europeans and Chinese often used, especially to designate themselves as- *orang kampung*, village people, as distinct from foreigners. *Kampung* is probably derived from *Kapung* or *Kĕpung* to enclose, with the peculiar *m* interposed, giving it the sense of an enclosed place or village, as in rude states of society, every village was a fortified place. The usual word for village in Sunda is *Lumbur*. *Kampung* in Malay is not merely *a village*, but „*an inclosure*," a place surrounded with a paling; a fenced or fortified village; see Marsden in voce Page 267. The Etymon of *Kampung* signifying enclosure, is also heard in the Malay expression *Kain bĕkampo* which is another name for a *Sarong*. See Singapore Journal April 1849 Page 275.

Kampung, to mix, to associate.

Kampungkĕn, to join together, to unite, to collect into a common stock, especially a number of small things or trading articles.

Kamudi, a helm, a rudder, an oar to steer by. (Mal. كمودي Kumûdi; Jav. Kamudi, Kĕmudi, Kumudi.)

Kamuning, name of a tree common about towns and in cultivated places. It has a pretty white flower and yields a handsomely mottled wood. Murraya exotica of the family Aurantiaceae.

Kana, to become, for the purpose. *Kana hadé mohal*, It is not likely to do any good. *Jadi kana goréng*, It will turn out bad. This word is evidently compounded of the particle *Ka* which see, and *na*, his, her, its- possessive pronoun.

Kanang'a, name of a tree with its yellow flower, which is much sought after by the natives to stick in their hair, Unona Odorata.

Kanari, name of a tree, the fruit of which yields a fine esculent oil; Canarium Com-

mune. Its native country appears to be the Moluccos, but it is now plentifully planted about the European towns in Java, and used for shading the public roads.

Kanas, a Pine apple. Name derived from the European word *Ananas*. It grows now very abundantly every where, but has always been planted by man. Bromelia Ananas.

Kanchana, golden, gold. *Kāchana*, C. 118, turmeric; also the name of several plants and trees, which they bear in consequence of the yellow colour of their flowers, as the Champaka &c. (*Kânchana* Skr. means gold; it is a very common word in Kawi; the Javanese called formerly the southern part of Borneo Nusa Kanchana, the island of gold. Fr.)

Kanchara, name of the largest and best fish of the mountain rivers. Called in Malay *Tambra*. (Perhaps called *Tambra* from the copper-colour of one species Fr.)

Kanchĕuh, fallen ill again in sickness; having got a relapse.

Kanching, a button; a bolt, a peg of wood or iron driven in to hold some other object fast. (Jav. Mal. idem.)

Kanchingan, to fasten with a *Kanching;* to bolt, to bar, to button. To fasten by driving in a peg.

Kancholah, a Braggadocio, a swaggerer. Said of a man who wants to carry every thing with a high hand.

Kanchur, the metal of a cast iron pan worked up for an inferior kind of steel.

Kandang, a pen, a fold, inclosure, shed for cattle. (Mal. Jav. idem ꦏꦤ꧀ꦝꦁ).

Kandang Wĕsi, Iron cage. A place so called in ancient Javanese history, and most probably in Jampang of the Prianger Regencies.

Kandar, to drag, to pull along, to haul.

Kandas, aground, ashore, grounded. Cleaned out, all gone to the last article. Said of any article which was being distributed, but is now done.

Kandayan, part of the native weaving apparatus. The frame for holding the *Kĕrĕkans*, when the pattern is given to the cloth, and then wound round the *Pihanéan.*

Kandayang Tani, a female character. A sort of goddess presiding over agriculture. *Kānana*, C 118, a forest, a grove, and *Dayang*, vide voce. *Tani* in Sunda, industrious. Thus the „Forest-damsel who is industrious". Agriculture began by felling the forest and making humahs. (62).

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(62) The Sanscrit word *kânda* (with two cerebral letters) has besides other significations, for instance »a chapter of a book" also that of »opportunity, season"; *yang* will be nothing else than *hyang*, as explained in this dictionary sub voce, cf. *Guriang*, *sang hyang*, *Kamalâ hjang* etc. *Kânda (h)yang tani* appears thus to be the *goddess of season*, of *the just time (for working the field.) Tani* means in Javanese and Balinese »the agriculturists, the country people" in opposition to the lazy people of the towns (*nĕgara*, *nĕgrî*) who live with the princes and other great men. In the mouth of the country people means wong tani certainly a brave, honest, industrious man, but with the people of the towns it has rather the meaning of a brutal, not civilized fellow, who is only good

Kandé, a scrip, a wallet, a small bag slung over the shoulder and carried about by a man wherever he goes, containing Sĕurĕuh and many other small objects. *Ngaitkĕn kandé* to hang up the bag- means to take up your quarters with any one; make yourself at home and allowed to hang up your bag. Or in some sense to be admitted as a courtier or lover, and thus to familiarly divest yourself of the bag. (Jav. Kandi, a bag. ꦏꦤ꧀ꦝꦶ)

Kandĕl, thick- not as liquids but as solid substances- liquids when *thick* are called *Kimpĕl. Kayu nu kandĕl*, a piece of thick wood- *Kandĕl biwir na*, thick lipped- telling arrant lies. *Kuda éta kandĕl awak na*, that horse has a thick body, is stoutly built. (*Kĕntĕl* ꦏꦺꦤ꧀ꦠꦺꦭ꧀ in Javanese and Batav. means *thick*, *stiff*, just when speaking of liquids. *Kandĕl* ꦏꦤ꧀ꦝꦺꦭ꧀ Jav. has the same meaning as in Sundanese. Fr.)

Kandung, to carry anything on the back wrapped up in a cloth, or more generally in the folds of the Samping; to carry a child on the back so wrapped up. (Mal. idem.)

Kanduruan, a petty title of distinction, lower than a Rangga, in use about Buitenzorg and in the Prianger Regencies. The kanduruans have charge of the bridges and roads, and look after the watchmen. This word may perhaps be derived from *Duruwa*, Clough 278, a child, an infant with the Polynesian pre- and suffixes *Ka* and *an*, meaning thereby, young lads, the children of chiefs, employed to bring over the orders of such chiefs, by way of starting them in some useful employment. This however leaves the *n* between *ka* and *Duruwa* to be inserted Euphoniae gratiâ.

Kang, with, by, to; as *Kang aing*, with or by me, meaning I will take it. It is perhaps in this sense only the preposition *Ka* with *ng* suffixed before a vowel.

Kang, a familiar expression for *Kaka*, elder brother. A term of politeness addressed to a stranger, who is older than the speaker.

Kangjĕng, is a title applied to high personages, invested with power, and is used when speaking as well of native chiefs on Java and Bali, as of the high European authorities, as the Governor General, or even the Residents. The etymon of the word may probably be found in the word *Jĕng* which in a vocabulary of Kawi words in Raffles vol 2 appendix Page 169 is given as the *Foot*, in the same way as *Paduka* has the same meaning, and is also applied to people of high rank; as if the speaker was unworthy to look higher or mention a more honourable part of the chief whom he adresses. It may in general terms be translated- *illustrious*. The *Kang* prefixed to *Jĕng* is probably the Javanese *Kang*, who, which, that which, and placed before an active verb converts it into a substantive shape, as *Kang nguchap*, who speaks, the speaker. *Kang*

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to work for the prince and his innumerable attendants, who live all their days in idleness. *Tanni* in Scr. is not the same word, it means not a plant in general, but a peculiar kind of plant that can be of no particular use for the agriculturist. The comparison of this Scr. word with our *tani*, (written only by the present Javanese *tanni*), by Prof. T. Roorda falls thus to the ground Fr.

patut, what is proper-proper, fit. R. van Eysinga's Javanese Dictionary 1835. *Jangha* C. 203. The calf of the leg.

Kangjĕng Sinuhun, a title addressed to an Emperor or king, and may be translated. „Your royal feet which are besought". or in general terms. „Your illustrious Highness".

Kangkaréng, a variety of Buceros bird.

Kangkong, a kind of frog or toad which makes a great noise in wet weather. Rather smaller than the Bangkong.

Kangkowak, any seed or fruit which has sprouted, but only as yet got seedling leaves.

Kangkung, Ipomaea reptans, a variety of Boléd, only it is smaller in both leaf and potatoe. It has a similar root. It can be dug in 4 or 5 months, whereas Boléd riquires much longer time to come to perfection.

Kangkurahan, to rince, to clean with water, especially a bottle. (Jav. ꦏꦸꦫꦃ Kurah, to rince the mouth. Also Kĕkurah).

Kanigara, viz Kĕbo Kanigara, a chief of Pajang, second son of Andaya ning rat, by one of the daughters of Browijaya and the princess of Champa. *Khani*, 158 the sun. Agāra, C. 61, a house. The house or abode of the sun.

Kaniki or Chikaniki, a river flowing from the Gunung Kendang over the Jambu Estate into Chidani river. The word *Kaniki* is not Sunda, but may be Sanscrit and the feminine of *Kanika* Clough 103 very small. Mr. Friederich supplies me with the Sanscrit word *Kanika*, a small particle. In the feminine, an atom, small, minute. The Chikaniki is only small in comparison with the Chidani into which it flows. Or the name may have originally attached to some of the upland branches of the stream The Chikaniki flows in front of the Passir Koléangkak on which is still found a rock fast in the earth bearing a Sanscrit inscription. Clough Page 158 gives *Khanika* from *Khana*, to dig, a miner, and also a rat, a house breaker; perhaps made *Khaniki* in the feminine for a river, and may have indicated the propensity of the river to undermine its banks, as nothing in the shape of a mine is known here. It may allude to the river having cut a deep bed in a narrow valley, as is the case in the upper part of its course. See voce Chikaniki.

Kanta, signs, gestures, such as a dumb man makes.

Kantéh, thread spun from cotton, twist, thread for weaving. Probably derived from *Katinawa* C. 99 to spin as thread.

Kantong, a pouch, a small bag of cloth which rolls up and in which are carried the Sĕurĕuh apparatus, a few doits or other trifles. The *Kantong* is worn stuk in the belt or Bĕubĕur. (Bat. idem.)

Kantor, a government office. The Dutch word *kantoor* office; a place where public business is transacted.

Kanugrahan, in easy circumstances, in affluence, pleasant and easy. *Anugraha*, C. 29, favour, help, assistance, conferring benefits by promoting good and preventing ill.

Kanya, a virgin, occurs in the formation of some proper names in ancient history. *Kanya*, C. 104 a virgin, also one of the signs of the Zodiac-Virgo.

Kanyaho, knowledge, understanding. *Kula to bogah kanyaho* I have no knowledge (of the matter.)

Kanyahokĕn, to recognize, to acknowledge, to impart knowledge, to communicate.

Kanyaya- see kéniaya.

Kanyut, a bag, a sack, a purse.

Kapahili, taken by mistake; anything that is taken or done, under the impression of doing something else. *Kapahili imah na* mistaken in the house. (Jav. *Hili*, to give in exchange; *ngilenni*, to exchange, to indemnify. See *Liru*, which is the Ngoko-form.)

Kapahung, lost in the forest; cast away in the wilderness.

Kapaihan, swooned, fainted, lost consciousness. (Cf. *Pajah* Batav. Mal. exhausted, deadly sick, nearly gone. Fr.)

Kapal, a ship, a sea ship, a square rigged vessel. Marsden says that *Koppel* is the Malabar for ship. It is properly a Tulugu word. *Kappara*, C. 105, a ship, a sloop. *Kapal api*, a steamer or more literally a fire-ship. The words are Malay but always used to denote a steamer. *Kapal prang*, a ship of war. *Kapal sudagar*, a merchant ship.

Kapala, a chief, a headman; the best of anything, as of rice, tobacco, &c. the prime part. The word in Malay implies *the head*, but in Sunda has this meaning only figuratively, as *Hulu* is the word simply for head. *Kapāla*, C. 105, the head, the skull. This resembles the Greek *Kephale*. *Kā*, C. 117, the head, the body. *Pala*, C. 372 fruit, flesh. (Scr. *Kapâla* means only the skull, the cranium.)

Kapalang, not worth while, inopportune, any act undertaken which is suddenly impeded. *Kapalang amat daik di gawé dĕui, téréh burit*, It is not worth while beginning to work again, as it will soon be night. *Jadi kapalang*, It will not be worth while (as something will intervene and prevent it.) (Jav. ꦔꦭꦁꦔꦶ *Ngalangngi*, to impede; *palang*, impediment.)

Kapan, an idiomatic expression for confirming an assertion. *Kapan gĕus di béré*, now have not I given it you. Can be best translated by-*now*, as in the following example *Kapan daik kaluar*, now are not you going to leave your situation. (*Kapan*, Ml. Jav. at what time, relatif and interrogatif; derived not from *apa*, but from *puan*, pon, demonstrativ, the original form in Kawi being *kapuan* Fr.)

Kapanasan, heated, overcome with heat.

Kapang, the Teredo navalis; the sea worm which bores so easily into wood and even into soft stone.

Kapang'ĕrod, said when the feet get entangled in a rope, string, or jungle-rope, so as to impede walking.

Kapanggih, to meet; met, come in contact with. *Tilok kapanggih*, I never met him. (Jav. *Panggih*, to find, to encounter.)

Kaparĕk, near, in proximity. (*Parĕk* Javan. id. Kr. *Chakĕt* = Mal. *dĕkat*. This word undergoes a great variety of alterations, which it is to long to enumerate. From *parĕk-parăkkan*, followers. Fr.)

Kaparĕk, serviceable, as a person who is in great request.

Kapas, Cotton. Gossypium arboreum, and Gossypium Indicum, two varieties, the former perennial and growing in the villages about the houses; the latter an annual shrub planted in gardens made for the purpose. The name is probably of Indian origin and a modification of *Karpāsa*, C. 110. Cotton. Vide kapuk.

Kapas Chindé, a plant with a red flower, which yields a pod, with cottony filaments. Asclepias curassavica.

Kapas mori, a good variety planted for its cotton. Most probably *mori* is meant for *mouri*, moorish, or from Mauritius, and haś thus been introduced by Europeans.

Kapĕndak, met, encountered, stumbled on. (*Pĕndak* ꦥꦼꦤ꧀ꦢꦏ꧀ the revolving of a certain time; the coming back of the same time; after elapsing of (for instance eight days.) Jav.)

Kapĕng, sometimes, as the case may be. *Kapĕng na hadé*, it is sometimes good. (Cf. Jav. Balin. *Kaping*. (See beneath sub voce).

Kapérad, met, spoken with; caught, secured.

Kapidengklung, name of a tall tree in mountain forests bearing a small oblong-round fruit, consisting of a very hard stone covered with an acidulous pulp which is eaten. Often also wrongly called *Kopi Dĕngklung* even by natives, because the fruit resembles that of the Coffee, and the initial *Kapi* is very close to *Kopi*. The tree is also *Suraléh.*

Kapidĕrĕng, foolishly meddling with what does not regard us.

Kapikir, to have regret — on reflection to think otherwise. (Jav. Mal. *Pikir*. Arab. *Fikr*. فِكْرٌ cogitatio, attenta consideratio. Fr.)

Kapila, a designation applied to certain black buffaloes which by some mysterious process gradually lose the *black* colouring matter of the hide, and turn *white* in blotches, especially along the sides, on the neck and about the head.—(*Kapila*, Scr. means tawny.)

Kapilangan, having become unconscious from sudden illness or a fit, but come to life again. Fainted away. (From *Ilang*.)

Kapinang'o, name of a forest tree which yields the disks for Pedaty wheels. Epicharis Altissima.

Kapindis, the swallow which builds the „*Edible birds nest*"; also sometimes the house swallow, which builds its nest under the eaves of houses.

Kapinĕura, said of old and former seeds which sprout up after the land has been cleared of jungle; not intentionally planted,

Kaping, properly composed of *Ka* and *Ping*. *Ka* is the preposition to, unto- and *Ping* partakes of the nature of an expletive which admits of no translation. *Ulah kaping harĕup tĕuyn*, *ulah kaping buri tĕuyn*, Do not go too much in front, do not lag too far behind. (*Kaping* is principally used before numerals, and is related to *ing*, *ring*, in. Fr).

Kapinis, the same as *Kapindis*, a swallow.

Kapir, Arabic, an unbeliever, an infidel. One who denies the unity of the Godhead, and the divine mission of Mohammed. Marsden Page 248. (كَافِرٌ *Kafir*, infidelis.)

Kapiran, disappointment, anything done contrary to expectation or desire. *Ulah sia jadi kapiran*, D'ont you cause disappointment. (Known at Batavia).

Kapirang-pirang, how many, so very many. It is of the same etymology as the Javanese word *Piro*, how many, many- *Piro-piro*, multitude. *Kapirang-pirang imah ĕunyĕuh*, how many (or so very many) houses have fallen down.

Kapisĕr, having become unconscious, but coming to life again; apparent death- the same as *Kapilangan.*

Kapitan, Captain. Kapitein, Dutch for captain. *Kapitan-china*, the Captain Chinaman.

Kapiting, a Crab, a sea-crab. Cancer. (Mal. Batav. idem.)

Kapo-ékan, overtaken by night; darkness closed in. Mad with rage, furious; dizzy, giddiness. The state of mind which precedes *Amuk.* (From *Poë*, night.)

Kapoi, exposed to the sun. *To laku kapoi*, it must not be exposed to the sun.

Kapok, disgusted with anything so that you will have nothing more to do with it. Discontinuing some act or offence in consequence of the penalty inflicted therefore. *Maling kĕbo éta to daiken kapok*, they will not cease to steal buffaloes (notwithstanding the punishment inflictedf or the offence.) *Kapok ayĕunah ngahĕurĕuian aing* they now know better then to trouble me.—(*Kapok*, Batav. to become afraid, to get terrified from (doing anything) *Kapok*, Jav. to better, to amend himself. Gerick.)

Kapol, the soft husk of a young Cocoa nut which is eatable.

Kapol, Cardamums. Amomum Cardamomum.

Kaponakan, third cousins, children of mindo. (From *anak*, prefixed *kapua?* At Batavia and in the neighbourhood *Kaponakan* are the children of one's brother or sister; *kaponakan misan*, children of a cousin. Fr.)

Kaporod, stollen—a vulgar expression.

Kaprah, of the average rate or quality; something that every one does; universally admitted. *Paré na kaprah*, the paddy is an average crop- is fair. *Kaprah lalaki éwéan*, men as a rule take wives. *Nu sugih kaprah bogah kawasa*, Rich men are universally admitted to have power. (*Kaprah*, custom. usage. Jav. Batav.)

Kapuah, an excessive quantity, a glut.

Kapuah, used in Jampé and incantations, and seems to correspond with the Singhalese *Kapuwa*, a Demon priest, C. 105. (Might be the Kawi pronoun *Kapua.*)

Kapuk, the cotton used for stuffing pillows, mattresses &c. It is short in staple, and cannot be used for spinning. It is produced by the trees called *Randu*, and *Randu lĕuwĕung*, respectively Eriodendron Anfractuosum, and Bombax Malabaricum. See Randu. *Kapu*, C. 105, the silk cotton tree; cotton.

Kapur Baros, Baros lime or Baros Camphor the produce ot the Dryobalanops Camphora. Baros is a place on the west coast of Sumatra where it is procured. *Kapuru*, C. 105. Camphor. (Scr. *Karpûra*, Camphor. Fr.)

Kara, an idiomatic expression hard to translate. *Lain karagoréng éta* D'ont you very well know that that is bad. It calls the attention of the hearer forcibly to some matter.

Saha kara nu to datang, who, pray, is it who is not come. The word *kara* may be the crude part of the word *Karanawa*, C. 108, to do, to act, to make, to perform. See Perkara.

Karabu, an ear-ring with several stones or ornaments. Karabu-ros an earring with many ornaments. See *Anting*, which somewhat differs. (*Ros* is the Dutch word *roos*, a rose.)

Karak, pretty much of the same meaning as *Kakarak*, which see, and of which it appears to be an abbreviation. Only now, just now, freshly, as yet. *Karak datang*, just come. *Karak siji*, as yet there is only one.

Karaman, an idiomatic expression difficult to translate, but answers to- now that I think of it, now that I see it, &; it indicates surprise on the part of the speaker. *Karaman luhur* now that I see it, how high it is! *Karaman ganchang*, how quick it goes.

Karamat, Arabic, a place of offering, a holy place; an intercedence, a miracle. The graves of holy men are called *Kramat*, and here offerings and prayers are put up when the native is in difficulty. (كَرَامَةٌ, Karâmat, dignity, honour; plur. كَرَامَاتٌ, karâmât, wonders edited by holy man, by their natural power. Fr.)

Karang, a wart on the body.

Karang, Coral rock, limestone rock in general found inland far from the sea. The coral rocks have no doubt obtained this name from exhibiting the appearance of a garden growing under the waves, consisting of branching corals, madrepores &c.

Karang, a garden, ground laid out, or set in order like a garden. The natives call the Bantam hill *Gunung karang*, which thus properly means, Garden mountain, from its having, no doubt from an early period, been laid out in gardens, of which the Pepper gardens still existed when Europeans first visited Java, and hence called by the Dutch the *Peper berg*. It is a volcanic mountain, and *no limestone* is to be found near it. In the Sunda language there is also the word *Pakarangan* for the enclosure round the house of a great man, which see. The Malays use the word *terkarang*, set in order, arranged when speaking of a book; and *mĕngarang*, to compose, to arrange either a book or other matter.

Karang-sua, a sea urchin, called also *Sasalakan*. Cidaris.

Karap, waxed threads used at the weaving loom.

Karara-an, ill, in bad health. Sickness.

Kararanggé, a red ant common on fruit trees in gardens which bites very hard. They cement the leaves of trees together to form their nests.

Kararas, dry plantain leaves, used for tying up various articles, as we would use coarse paper.

Kararawéah, Couhage; a fine slender liane bearing pretty looking pods of fruit in bunches, but which are covered with a fine hair or pilae, which sting and cause great itching. Mucuna pruriens, also Dolichos pruriens. Crawfurd gives *Karawia* as Arabic for Caraway, Carum carui, and our word looks like a plural of this word, though one night suppose that the Sundas would have au indigenous name for so virulent a native plant.

Karasak, a scratching noise, like that of a rat. A moderate but sharp noise. Often used in the expression *Karasak karésék*, scratching and grating.

Karasan, to have a pleasure in; to be delighted with. (From *rasa*, Scr. flavour, taste; taste, sentiment.)

Karatan, only heard in the expression *lain karatan*, something which is so bad that it cannot be endured; too bad to be put up with.

Karaton, the abode of a *Ratu* or native prince. A native palace.

Karawachi, Pica; name of a pretty little bird like a magpie in miniature, not much larger than a sparrow. It is found all over Java, and appears to exist on Sumatra, as Marsden at Page 340 gives the word *Murei*, a species of bird resembling a small magpie, commonly called the Dial bird.

I saw it also in the garden of the factories at Canton. It is not known by this name at Jasinga, but by that of *Manuk Haur*, which see.

Karawang, lattice work. Name of a district and chief place to the Eastward of Batavia. It obtains its name from the mouth of the Chitarum being rent and torn in sunder, or divided into many embouchures, where it flows into the sea. *Rawang* expresses the state of being torn or split. See *Rawang*.

Karé-és, gravel, small stones-such as are laid down on a road or on a garden walk.

Karéhkél, gravel, small stones.

Karékéb, to eat, to munch, to gnaw.

Karémbong, a long piece of cloth worn by a woman round her chest and breasts; a sort of scarf. Called in Malay *Saléndang*.

Karĕmi, small worms in children. Intestinal worms. (Scr. *Krimi*. Jav. *Krimi* and *Kĕrmi* worms.)

Karĕndu, crumpled as a cloth; folded or gathered in plaits.

Karépék, a wattled fence of split bambus set in a river to intercept the passage of fish, whilst the water can flow on as usual.

Karĕpus, a cap, a night cap, a sailor's cap. The article and name are both Batavian.

Karésék, making a small noise, as of a mouse gnawing or the like. It is in a smaller degree, what *Karasak* is in a somewhat larger one. (Onomatopoetic word. Known at Batavia.)

Karĕsil, shrivelled, small, diminutive; the remainder from which the larger ones have been picked out.

Karét, name of a tree; Ficus elastica. India rubber or Gum Elastic, which is procured from the *Karét* tree by tapping, when the sap runs out readily and soon coagulates into the gum which is seen in trade. Called also *Kolélét*.

Karĕumbi, a tree, Omalanthus Lechenaultianus.

Kari, Curry. A common Indian dish made of fowl boiled up with several ingredients.

Kari, and only, no more than, it only remains to. *Kari siji dĕui* there is only one left. *Kari ngahatĕupan*, only remains to put the *ataps* on (said of a house which is building

and is otherwise complete) *Kari* in Ngoko — *Kantun* in Krama, T. Roorda Javanese Dictionary Page 172- to remain behind, to remain over; being left behind, remainder, remnant, residu.

Karia, a festival, a great meeting for eating and drinking. *Kariya*, C. 120, a matter, an affair. Is derived from *Karanawa* to make, to do; and would thus be- a piece of work, something done- as natives generally call festivals *Pakarjahan* a piece of work. (63).

Karinding, a musical instrument made of a tube of bambu about one foot long and one inch in bore, at the end of which is held a small instrument with a tongue to it. This instrument is struck by the finger and blown upon, when a sound like a jew's harp is produced.

Karintil, the designation of a certain quantity of cotton threads: Ten karintil make one *Tukĕl* or hank.

Karisik, a thin variety of bambu.

Karisut, wrinkles on face or skin. Said of a swelling which has gone down leaving the skin flabby.

Karok, a variety of wild plantain; the fruit is not eatable, only the leaves are used for tying up articles.

Karoya, a variety of the Ficus Benjamina. An ornamental tree resembling the Waringin.

Kartu, Dutch kaart. Cards to gamble with; a map, a chart.

Karuan, most assuredly, certainly; granted, conceded as in an argument; having a fixed idea or intention; decided. *Pagawéan nana karuan*, his work is decided, or has a useful tendency. *To karuan*, at random, without thought. *Lamun gĕus karuan*, if it is decided, if the matter has assumed shape. See *Rua*. *Karuan* is most likely derived from *Ruwa*, C. 597, an image, with the prefix *Ka* and suffix *an*, indicating an object, something visible, and thus affording certainty. (It might be derived from *rua* Kawi, *ro* Jav. = *dua*, two; *a thing which has a second, a consequence*, which is not left undone. Malay كروان, *karuwan*, thought, ideas, thinking; which might be conciliated with my derivation. Fr.)

Karuchuk, stakes of wood used in a fence, in a dam in the river &c.

Karuhun, forefathers; those who are further back than grandfather or grandmother. (*Karuhun* in Kawi means formerly, before; the foremost. In Jav. exist different forms derived from *ruhun* or *rihin*.)

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(63) *Kârya* is a participle of the future time in the Passivum, and means *what is to be done* (faciendum); it is at Bali mostly employed for religious festivals, and the feasting is rather considered as the secondary accessory thing. This word *kârya*, work, necessary business, (*makârya* to have such a business in hand), has been alterated in Malay into *kĕrja*, the *y* being replaced by the cognate palatal sound, as is sometimes the case in Malay, in opposition to Javanese and Balinese. *Kĕrja* means simply to work. Fr.

Karumpak, trodden down, as grass, straw or small bushes.

Karundang, a variety of the eggplant: Solanum Involucratum.

Karung, a bag, a sack.

Karunya, grace, favour, indulgence, compassion. *Karuna* or *Karunawa*. C. 109, mercy, tenderness, compassion. (Scr. *Kârunya* and *Karuna*, compassion, tenderness.)

Karunya-an, to have mercy or compassion upon any one.

Karusuk, to make a heavy dull sound, as of a man or animal walking in jungle. To grope your way through jungle.

Karusukan, to grope or push your way through thick reeds or jungle.

Karut, to twist and twine rope about anything; to make a net-work of rope round anything. *Tampayang di karut*, a large water jar set round with a matting of rope to prevent its breaking. *Batu karut*, a stone envelloped in matting, or rather as seen in the jungle envelloped in a tangled mass of lianes.

Kas, Dutch, a case, a chest.

Kas, Arabic, the extremity of the law; law of retaliation; very rarely used. (Arab. قِصَاصٌ, *Qiçâç* (also *qaçç*) talio, vindicta. Fr.)

Kasab, work, value, good. *Naun kasab*, what is the good of it.

Kasaksian, witnessed by, borne evidence by, attested by. *Kasaksian ku mandor*, witnessed by the mandor, or village chief. (From Scr. *Sâkshin*, Nom. *Sâkshî*, a witness; *sa*, with, *akshi*, eye.)

Kasaktian, supernatural power, enchantment. (From *Çakti*, id.)

Kasampak, met, fallen in with, come upon, encountered.

Kasandung, stumbled, tripped up, run unintentionally against some low object on the ground. (*Sandung*, ꦱꦤ꧀ꦢꦸꦁ to stumble against a stone, or any object on the ground Jav.)

Kasang, curtains, screens. *Panggo-ongan gĕus di kasangan* the shed where the gong is played has been hung round with curtains. *Kasang ratu*, curtains for a prince.

Kasangsang, caught, hooked, arrested; said of a rope, clothes or any object which is caught against something else. *Tali na kasangsang ka na ruyuk*, the rope has caught among the bushes.

Kasantap, to get an attack of illness as if caused by some evil genius. Suddenly struck ill, paralyzed.

Kasap, sharp and rough to the feel, harsh, biting like a file. (*Kasap* and *Kasab* Jav. id.; rough, not smooth.)

Kasar, rude, uncivil. (Batav. Malay كاسر Kâsar, rough, used also of cloth or other matters. Fr.)

Kasarang, as when a man or woman wants to get married and is refused; jilted. (*Sarang* Jav. to have a dislike, to be not inclined to.)

Kasarikat, see Sarikat.

Kasaru, to mistake, to take the wrong one from two or more objects which are very much alike; not recognize, as a person heard of but never seen.

Kasarung, probably the same as *Kasaru* with the nasal and final *ng* suffixed, and may then imply- *travestied*, *disguised*. The word occurs only in the history of Pajajaran as *Lutung kasarung*, see Raffles Vol. 2 Page 102. „Guru Putra then gave Chiung Wanara a black monkey skin jacket, which the latter forthwith put on and immediately became in appearance like that animal. He, at the same time, gave him the name of Guru minda sida tanda Prabu Lutung Kasarung".

Kasasar, gone astray, wandered till lost, lost the way, bewildered, embarrassed, perplexed. (Jav. Batav. id.)

Kasĕbét, a small bit cut off, just touched, grazing upon. (Jav. [illegible] *Sĕbit*, torn in pieces, a piece torn off.)

Kasĕdĕk, pinched for time, in a great hurry; jammed in difficulties. ([illegible] *S'dĕk* in Kawi is the same as [illegible] *s'dĕng*, which occurs also in Jav. and Malay, but means only *at the time that*, *when*. Fr.)

Kaséndal, work finished in proper time, got through early. (*Sĕndal* [illegible] Jav. to be prosperous in an undertaking.)

Kaséntor, to come and meet.

Kasép, handsome, good looking, said of a man, but not of a woman who is *gĕulis*, which see. Said also of some things but rather ironically. *Kasép amat perkara na*, his adventure (or his story) is very handsome. He has got a very pretty adventure!

Kasĕpuhan, the old gentleman; a respectful designation for an oldman. (*Sĕpuh*, Jav. old.)

Kasĕrahkĕn, delivered up, handed over. (*Sĕrah*, Mal. id.)

Kasiat, for the reason that, seeing that. *Kasiat sasari na to daikkĕn* for the reason that ordinarily he will not.

Kasibat, overcome by dizziness in the head, from exposure to the sun. Struck by the sun.

Kasih, affection, love, compassion. *Kasih na gĕdé nakĕr ka nu lĕutik*, he has great compassion on humble people.

Kasihan, compassion, mercy, consideration. *Ménta kasihan tuan bai*, I entreat your mercy.

Kasikĕp, to be able to manage, to be master of, to have within one's power. *Pagawéan éta to kasikĕp*, that work cannot be managed. *Kasikĕp ayĕunah kabéh*, we are now master of the whole.

Kasimah, terrified, afrighted, overcome by sudden and great terror, Paralyzed, frightened out of his wits. *Ari ngadeng'i soara maung tĕulĕui kasimah*, as soon as he heard the roar of the tiger he became terrified, or frightened out of his wits.

Kasingsal, overlooked, missed.

Kasintu, a variety of wild jungle fowl of which the cock is small and red with black tail. Different from the *Changgéhgar*.

Kasir, name of an orthopterous insect, a kind of large cricket or Gryllus. It is full $1\frac{1}{2}$ inch long and thus a good deal larger than the Jangkrik, which it otherwise resembles. The *kasir* burrows deep in the ground, whereas the Jangkrik is generally about the surface, or in shallow holes.

Kasmaran, a Jampé so called, the tendency of which is that no one will take offence at us. Also a Jampé by which one person is made to fall in love with another. This is derived from *Kama* the god of love who is also called Sang Hyang Smara. Bat. Trans: Vol. 22 Page 42. A philtre, a love charm.

Samāra, C. 710, having the passions unsubdued. See Asmara.

Samara, C. 709, a name of *Kama*, the deity of love; with the Polynesian prefix *ka*, and suffix *an* = Kasmaran.

Kaso, called in Malay, *Glaga*, Saccharum glaga; a reed which grows very luxuriantly, and to the height of ten or a dozen feet, forming almost impenetrable bushes. Though a variety of the sugarcane, the *Kaso* contains no saccharine matter, and is not thicker than a man's finger, *Kasa*, C. 122, a kind of reed or long grass (Saccharum Spontaneum).

Kasongkét, an arĕui or liane with a thick stem from which project a series of small pedicles $1\frac{1}{2}$ à 2 inches long, which are covered with small flowerlets.

Kasongkét, is also the name of a tall reedy grass, with long terminal hairy or feathery spike which is white and looks like a hairy cats tail.

Kasturi, musk, such as procured from animals — from the civetcat. *Kasturu* and *Kasturyya*, C. 116. musk, civet. (Skr. *Kastûrî*, *Kastûrikâ* and *Kasturikâ*, musk, the animal perfume so called. Wilson.)

Kasugihan, riches, wealth, opulence. (*Sugih*, Jav. Balin. Rich, opulent.)

Kasuhur, renowned, celebrated, famous. Arabic *Mashur*, Marsden P. 324. (مَشْهُور Mashhûr; our word is rather derived from the substantive شُهْرَة *Shuhrat*, divulgation, fame, with the Polynesian Prefix *ka*. Fr.)

Kasumba, and also kasumba-jawa, safflower. Carthamus tinctorius. *Kasumbha*, C. 134 Carthamus tinctorius (Scr. Kusumbha. Wilson.)

Kasungka, name of a liane in the jungle which gives an edible bean. Gnetum latifolium.

Kasur, a mattress, a bed made of cloth stuffed with cotton. (Jav. Mal. id.)

Kasura, to get a small spine or thorn stuck in the foot. Wounded in the foot by any small sharp thing.

Kasurupan, to become impregnated with to be possessed of; absorbed, sunk into; set as the sun. *Kasurupan dĕdéwan*, to be possessed of a supernatural spirit, of some evil genius. *Kasurupan mata poi di jalan*, the sun set while I was yet on the road. (*Surup* Jav. To get into, to get through; to go under, said of the sun.)

Kasusahan, in trouble, in difficulties, perplexed, down cast, afflicted. (From Susah.)

Kasut, embroidered slippers, such as worn by Chinese women of note.

Katagian, to have an involuntary longing for anything to which we are accustomed, and which we cannot resist, as the longing of a drunkard for liquor, of an opium smoker for opium, and the like. Derived from the word *Tagi* to dun, to bother for payment or performance of any duty. (Jav. ꦤꦒih *Nagih*, from *Tagih* with the same meaning as here Tagi. *Katagian* is used at Batavia, Fr.)

Katalang, replaced by, to have got a substitute. Derived from the word *Talang*, a spout, and the idea implies — as water is carried over a hollow by a spout, so we are carried over a difficulty by the aid of some one else. *Katalang ku minantu*, relieved from some public duty by a son in law. The son in law performing the the public duty relieves his father in law from the obligation. A custom common at Jasinga and many other parts of the Sunda districts. The son in law relieves the father of his wife, but not his own father from the performance of feudal service. (*Talang* in Jav. has the same meaning; *Nalang'ng'i*, to order somebody to relieve ones self in the performance of a duty; also to give orders to buy. In the last acceptation *tâlang* is found in Malay Fr.)

Katalimbĕng, lost in a forest so that the person cannot find his way home. The natives pretend that this is in consequence of stepping over a liane called *arĕui Bandĕng* which in a manner charms them. (From a root *Timbĕng*; *al* infixed.)

Katambahan, augmented, increased; something in addition. (From *Tambah*, to add.)

Katang'én, known, seen, evident. (*Tangi*, Jav., to become awake, to rise.)

Katapang, name of a tree bearing a fruit like an almond. Terminalia katapang.

Katara, visible, clearly seen, manifest, espied. (From Scr. *Târa*, radiant, shining; clean, clear. Jav. Balin. Batav. idem.)

Katé, dwarf, small in stature, diminutive. (Batav. id. Jav. A small cock or hen. Gericke.)

Katéla, of nearly the same import as *katara*. Visible from a distance, clearly seen.

Katĕlah, called after, named from. *Katĕlah ku anak*, called after a child. The Sundaese have a practice which is the reverse of what is usual among Europeans. The father and mother are called after the eldest child. Thus if that child is called *Hamat*, the father will be *Bapa Hamat*, add the mother *Ambu Hamat*, the father or the mother of Hamat. But the word father or mother is often dropped, causing much confusion as to identity. This is an affectionate way of always acknowledging a child, which however, at same time conveys the pride of parentage.

Katépa, infected with any disease; infected by contagion.

Katépéng, a shrub producing a largish bright yellow flower, called also *Daun kurap*, or ringworm leaf. Acacia alata.

Katétésan, to get a drop; to have a drop fall upon you. To be implicated in any matter. (Jav. ꦠꦶꦠꦶꦱ *Titis*, to drop.)

Kati, a catty, a weight so called; the 100th. part of a *Picul*, which see.

Katia, a bark used fordying black. Imported, not found in the Sunda Jungles.

Katib, Arabic. A clerk, a priest's assistant; a preacher. (خَاطِبٌ, *Khâtib*, the priest who reads the *Khutbat* or the sermon of the Friday. Fr.)

Katiga, the dry season, from June to September. It is a remnant of the old Javanese method of counting the seasons, of which the other terms are not retained in the Sunda language. *Katiga* means- „the third" (Season). (On Bali and Java the third month.)

Katimang, the oval ring of iron resembling an elongated O, which fixes into the splinter bar of a Chinese plough, by which the buffaloe drags it. The *Katimang* hooks the splinter bar upon the *Chantél*, which is a crooked bit of iron fixed to the end of the pole of the plough. (*Timang* Jav. A hook.)

Katimpahan, struck, knocked down, overwhelmed. (Batav. id.)

Katimun, more usually *Hantimun*, a Cucumber, which see.

Katindihan, covered up by, buried under, placed under. *Katindihan ku kayu ĕunyĕuh*, knocked down by a tree falling. (Malay Batav. id. Jav. ꦤꦶꦤ꧀ꦢꦶꦃ *Nindih* to lay over.)

Katinĕung, to feel a delight at seeing or meeting any one; also at the mere remembrance of any one to whom we are attached; bearing affection. In the language of Poggi, on the west coast of Sumatra, *Ténung* is the heart, and our Sunda word looks as if it were this same word with the constructive *ka* before it, and would thus imply, *heart-felt* or having relation to the heart, the seat of the emotions.

Kating'ali, beheld, seen, observed. A refined expression. (*Ting'al*, Jav., as a verb *ning'al*, to see; Balin. *ting'hal* id. Fr.)

Katinggalan, left behind, lagging behind on the road. Deserted. *Jauh kénĕh katinggalan nana*, he was left a long way behind. *Katinggalan nana*, its remainder, what is left over. (From *Tinggal.*)

Katinggang, see *Ninggang;* under the influence of; fallen to the share of.

Katir, outriggers of a boat; arms distended on each side of a small canoe to prevent its upsetting.

Katiwasan, overtaken by some serious injury. (*Tiwas*, Jav. unlucky, unfortunate. Balin. poor, wretched. Fr.)

Katog, strong, of great strength. (Jav. Full grown.)

Katon, visible, within sight, seen. (From *Ton*, *Non*, to see. Jav.)

Katomas, name of a handsome variety of Justicia. The leaves are mottled yellow and green, or gold and green; it is an ornamental shrub,

Katrajang, overtaken by, suffering under, attacked by. *Katrajang Cha-ah*, overtaken by a flood. *Katrajang nyĕri bĕutung*, suffering a belly ache. *Katrajang ku nu ngabégal*, attacked by banditti. (Jav. *Trajang*, attack in battle; *Nrajang*, to attack.)

Katukang, *Ka* to, with *Tukang*, see behind.

Katumbila, a stinking louse found about old bambu flooring, in native houses. Cimex.

Katumbiri, the rainbow. Apparently compounded of *Kata*, C. 101 a woman; lustre, effulgence, a ray of the sun; and *Biri*, C. 473 a woman, a wife. The two words being connected by the peculiar Sunda *um* which see, and is thus- the effulgence of woman. The natives have an idea that the rainbow is caused or happens whenever the *Badiyadari* or celestial nymphs are bathing.

Katumpuhan, being answerable for, liable for; anything lost or destroyed which has to be replaced by the person destroying it. (Jav. Tĕmpah, Tatĕmpuh, Tatĕmpah, replacing, indemnification.)

Katunchar, Coriander seed. Coriandrum sativum. (64).

Katung, a joint of bambu tied up to the Pager or wall of a native house, in which small valuables are kept.

Katunggu, watched, guarded, to be kept in order, properly superintended.

Katungku, said of a buffaloe which appears to be ailing, and which it is thought prudent to kill for fear of its dying, whereby the flesh would be lost, if the animal was not killed according to Mohammedan rites.

Katut, going in at the bargaiu; sold along with something else. *Béas di juwal katut jĕung karung na*, the rice was sold along with the bag.

Katuwon, inward sorrow, regret.

Ka-ubĕr, roused up, stirred up, put to rout.

Kaul, arabic. Marsden. A written agreement, contract, engagement. (قَوْل, *Qaul*, a saying, word.)

Kaula, I, I myself. A humble designation of self, whereby the speaker places himself below the person whom he adresses. It is still more humble than *Kula*, of which it seems to be a modification.

Kaulkĕn, to make a promise or engagement.

Kaum, arabic, an assembly of priests or men met for the purpose of prayer. (قَوْم *Qaum*, people.)

Kaur, having time, having leisure. *To kaur*, I have no time. (*Kahur* Jav. time, leisure.)

Kaus, a stocking, such as worn by Europeans. It is the Dutch word *kous*, stocking.

Kawa, the Crater of a Volcano. *Kawa*, C. 115, a circle. Perhaps the name was applied to the craters of Volcanoes from their being generally *circular* openings on the tops of the mountains. (Perhaps a derivation from the Scr. root *ku*, to sound. Fr.)

Kawa Domas, name of one of the craters on the Tangkuban Prahu.

Kawah, a large cooking pan, a sugarpan. This and the precending word appear to be distinct, though so nearly allied in both sound an sense. The latter word, however, is always aspirated at the end which the other is not.

Kawai, the Baju or jacket of a native nobleman.

Kawalahan, overdone with work; having more trouble and work than can be got through; overtasked.

Kawalu, and Kawalu tutug, are great festivals of the Badui heathens in South Bantam. This *Kawalu* sounds like a Sunda form of the Javanese *Wolu*, Eight, and thus *kawa-*

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(64) Jav. Malay *Katumbar*. There is a very remarkable exchange between *b* en *ch* in Malay and Sundanese. See *Changkudu* to Mal. *Bangkudu; Changkwang - Bangkwang*. The letters *B* en *Ch* seeming to be very distant from each other, must have been considered or rather *felt* by the natives to be cognate. I know no Analogon of their exchange in other languages, who are cognate to each other, they are the one a Media the other a Tenuis of another class, Fr.

lu, would be *the Eighth.* Perhaps originally these festivals were kept in an eighth month. (65).

Kawan, five *nyéré* of thread; and expression among the weaving women.

Kawan, a companion, an associate. Rarely used, being considered Malay, nevertheless the word occurs in *Pandakawan* which is a good Sunda expression, which see.

Kawas, as, like, resembling, as if, to bear the appearance of. *Kawas na to daik mayar*, he looks as if he did not intend to pay. (Perhaps from *Awas* Jav. clear, manifest.)

Kawasa, having power, or authority; able, capable; might, ability. Probably derived from *wasa*, C. 630, authority, mastership; with the constructive *ka* placed before it to give it an adjective form. (Jav. Mal. *Kawasa* and *Kuwasa.*)

Kawat, wire, fine drawn thread of any metal, but without a qualifying noun, generally means *Iron wire. Kawat tambaga*, brass wire.

Kawatir, to have any anxiety about, doubt, distrust. To be troubled with uncertainty how a matter will turn out *Ulah kawatir*, you need not be in trouble about it. (Jav. *Kuwatir*, afraid, fearing danger.)

Kaw-auw-oh, a liane, the bark of the root of which is used to prevent Kawung toddy from turning sour.

Kawawa, to bear, to endure. *To kawawa*, I c'ant endure it. It is more than I can carry. (Jav. *Kuwawa*, to be able to do, to be in state of doing anything.)

Kawawĕuhan, acquaintance, any person with whom we are acquainted. (Jav. *Wawuh*, to have acquaintance, to be friend of.)

Kawayah, intermittent. *Muriang kawayah*, the intermittent fever.

Kawĕl, to tie or fasten by twisting and turning round with string. (Jav. *Kuwĕl.*)

Kawih, to sing, to warble. *Kawi*, C. 115. Poetry, songs &c. a learned or wise person. *Kawiyama*, C. 122, a poem, poetry. *Kawya*, C. 122, a poetical composition, a poem. *Kawi*, without the final aspirate is no doubt the same word and implies the old language of Java, in which the Hindu literature is preserved, and which was in use as connected with the Hindu religion. (*Kawi* Scr. a poet.)

Kawin, Persian, to marry, to wed, to espouse. The usual term for *to marry* in both Sunda, Javanese and the Malay of Java. *Ngawin* in Sunda and Javanese is to *carry spears* in procession, and *Pangawinan* are the people who so carry the spears. May not this have arisen from carrying spears in procession when the men (the intended father and son- in law) go to confirm the marriage. See Tijdschrift voor Nederlandsch

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(65) *Walu* is the Kawi-form of *wolu*; it is written also *uwalu. Kawalu* might be also the eighth day of a month, the Hindu festivals being more commonly called after the day (of the white or black half) of the moon, on which they happen. This custom we find back on stone inscriptions of Java and Sumatra. The eighth day is indeed a holy-day, being the commencement of a new phase of the moon. Fr.

Indië Oct. 1852 Page 275 where mention is made of „4 *aween pieken*", four awin spears, and of „2 *awinans*" or attendants as occurrying at Grissée. In the Sunda districts you still see the intended father in law, *with a spear in his hand*, go to the priest, followed by his intended Son in law, when the legal form of the marriage takes place. See Nikah.

Kawinkĕn, to cause to marry, to marry out.

Kawini, a variety of mangga, mangifera. A true Terebintacea being very *turpentiny*.

Kawista, name of a large tree which yields a gummy matter used in making native ink.

Kawul, a sort of tinder procured from scraping the root part of the leaf branch, or frond, of a Kawung Palm. A spark. of light struck from a steel is caught upon it, when fresh fire is made.

Kawung, name of a Palm tree so called, which yields sugar. Saguerus Sacharifera or Borassus Gomuti. Called *Arén* or *Anau* in Malay. The Sugar is boiled down from the toddy which exudes from the stems of fructification, on being beaten and sliced off every day.

Kawung Parasi, a poor ill grown kawungpalm which yields little or no Sugar.

Kayang, some of the wild varieties of Quercus trees are so called.

Kayangan, the abode or temple of a *Hyang* or divinity.

Kayu, wood, timber; sometimes used for a tree in general. *Kha* appears to be wood in Burmese. See Singapore Journal Vol 4 Page 59 where *Theet-Kha* is given, a bitter wood. *Theet* is evidently the Singhalese *Titta*, C. 231, bitter, pungent. *Au nunu*, the name of the Waringin tree at Letta and Kissa of the Serwatti group, east of Timor. *Au* signifies tree- Singahore Journal Vol 4 Page 181. Now the word *kayu* appears to be a compound of these two words, *Kha* and *au y* inserted euphoniae gratia. Or it may be simply *au* with the idiomatic *ka* prefixed.

Kayu is an idiomatic term for counting certain substances which fold up flat like a board, especially piece goods. *Chita sa kayu*, a piece of Chintz.

Kayu-putih, literally- white wood. The tree grows in the Moluccos; and on Java the words *kayu-putih*, as in Europe, mean the essential oil derived from the tree. It is the *Cajeput* of Europe. Melaleuca Cajeputi.

Kéak, to chirp like a bird; to make a small chirping or squeaking sound.

Kĕbat, straight on without divergence; in a due straight line. *Kĕbat bai ngidul* went South in a due straight line.

Kĕbĕl, a long time, a good while. *Undur na geus kĕbĕl*, it is a good while since he went away. *Sa kĕbĕl*, as long as.

Kĕbo, a buffaloe, in Malay *Karbau*. This animal is also called *munding* in Sunda. Bos Bubalus. *Karabha*, C. 108, a Camel, an Elephant, probably derived from *Karanawa*, C. 108. to do, to act, to make, to perform-, and thus a working animal. (66).

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(66) *Karabha* Scr. A young Camel, or any young animal; a young Elephant. Also *Kalabha*. I

Kĕbo, a title given anciently to Javanese chiefs, and is the same as *Maisa*, meaning Buffaloe. *Munding* another word for Buffaloe was also formerly used to designate the chiefs. *Lĕmbu* a bull or cow, also occurse in a similar way in the composition of the names of ancient chiefs. *Kĕbo* has had also extensive application in this sense on *Bali*. See Bat. Trans. Vol 23 Page 24. It occurs in the history of Java, see Raffles Vol 2 Page 105 in the name of *Kĕbo Mundarang*, the minister of the king o Kĕdiri, and again Page 135 in the person of *Kĕbo Kanigara*, the chief of Pajang. The word *Kabu* given in Raffles is no doubt meaut for *Kĕbo*.

Kĕbo-grang, name of a fish at Jasinga; the same as Sanggaringan.

Kĕbon, a garden, a plantation, a cultivated bit of ground. The same word is also Malay. It might have been expected that the islanders would have had a pure Polynesian word for such a thing as a garden, or bit of planted land, but nevertheless *Kĕbon* seems to have borrowed its *root* from the Sanscrit *Bu* the Earth, the world, Clough 477, and with the constructive *Ka* before and *an* after, would make *Kabuan*, the *u* and *a*, by a very common rule coalesce, and form O, making thus *Kabon* or *Kĕbon*, a bit of earth, a bit of land- a garden.

Kĕbut, to be blown about by the wind. To fan, to blow up a fire.

Kĕbutan, to fan, to cause a current of wind to pass over anything by waving some instrument by way of a fan. To dust, to blow away the dust.

Kéchap, Catchup, a dark coloured sauce prepared by the Chinese.

Kĕchap, to speak, to utter a word. *Sa kĕchap*, a word. (Mal. Jav. Kawi *Uchap*, word, tale; *Kochap*, spoken. *Kĕchap*, Jav. the act of opening and clossing the mouth when pronouncing a word. The following article is certainly the same, the time for pronouncing a word being no more than the twinkling of the eye. Fr.)

Kĕchap, a twinkling of the eye; any short space of time; immediately.

Kĕchĕrik, a small variety of hand fishing net.

Kĕdĕngan, to lie down upon. *Mĕja di kĕdĕngan*, he laid himself down upon the table.

Kĕdĕngkĕn, to lay down, to place in a recumbent position. *Kĕdĕngkĕn di na mĕja*, lay it down flat upon the table!

Kĕdér, fearful, uneasy in mind, startled.

Kĕdih, firm in character, not to be talked over.

Kĕdiri, name of a residency at the east end of Java, and the supposed site of the ancient kingdom of *Daha*. It was here that a remarkable woman, called *Kili-Suchi*, lived,

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would neither pretend, that *karabha* is our *karbau*, notwithstanding that in a similar way the Western nations called the Elephant »Indian ox" (Aleph Hindi, Pott.) the Romans even »bos Lucanus" because they had seen the animal first in Lucania in the war with Pyrrhus: nor that the word *karabha* or *karbau* is derived from the root *kri*, to do, to work. The buffaloe is known in India and his principal name is *mahisha*, which is well known on Java and Bali. We might leave the *karbau* (*kĕbo*) to the Polynesians, even as the word *Munding*. Fr.

vide voce: and with reference to her failing, the natives of the country say that the country obtained its name, as *Kĕdih* in their language means- the stoppage, or rather non-appearance of the menstrual flux. *Hiri* or *iri* is envy, and thus that *Kĕdiri* implies the stoppage above alluded and envy of others at the same time. *Hiri*, C. 794 is also shame, confusion, and *Kedih-hiri* would express-shame at not having the flux. Clough Page 158 gives *Khadiri*, a sensative plant, mimosa pudica, which would not be a bad emblem of Kili Suchi in her distressing position. Kili Suchi was not allowed to sacrifice herself on the funeral pile of her parents, in consequence of which, she is said to have borne great ill will, and thus may account for the *iri* or *hiri* in Kĕdih-iri. (*Khadirî*, mimosa pudica. Wilson. Jav. ꦏꦼꦢꦶꦫꦶ Kĕdiri, wherein the ꦢꦺ (dh) seems to indicate, that the Scr. word contained an aspirated letter. Fr.)

Kĕdokan, a muddy hole that a buffaloe wallows in any ground or road kept muddy and cut up by the constant passage of buffaloes or other animals.

Kĕduk, to pull towards you, either with your hands, or with some instrument, as with a *pachul*, to scrape aside. *Lĕutak na kudu di kĕdukan*, you must scrape the mud on one side.

Kéh, an interjection. Do you see! look now!

Kéhéd, glans penis.

Kéhkél, name of a small fish in rivers.

Kĕjĕp, a twinkling, a wink of the eye; usually *Sa kĕjĕp*, any very short space of time. Jav. *Kĕjĕp* and *Kĕjép* id. Vide *Kĕchap*.)

Kéjo, boiled rice, rice boiled fit for eating; called in Malay *Nasi*.

Kĕk, the idiomatic expression of laying hold of- seize hold! lay hold! *Kĕk bai di chĕkĕl*, and laying hands on him he seized him.

Kékéb, a variety of Sĕurĕuh found growing wild in the forests. It is used when the true leaf is scarce or not to be had. Chavica Blumei.

Kékéd, having the fingers cramped or drawn together by disease. *Daik kékéd*, may I have my fingers cramped—a serious but common expression when a man wishes to insist upon the truth of what he says. (Jav. *Kékét*, to stick to each other.)

Kĕkéjoan, the white frothy juice which first flows from the fruit stem of the Kawung palm, when cut for gathering the toddy to make sugar. This will not boil down to sugar and is thrown away. It is soon succeeded by more pure juice from which the sugar is made.

Kĕkĕng, the bit of a bridle.

Kĕkĕng rang'ah, a bit set with iron points, called in Malay *Tom duri*, used much by the natives. (*Tom* is the Dutch woord *toom*, bridle. Fr.)

Kĕkĕng chaching, literally- a worm bit, and thus smooth. A smooth bit such as used by Europeans.

Kékés, a variety of small squirrel, Sciurus; found in the jungle. It resembles the *Bu-ut* but is smaller.

Kĕkĕtĕg, the pulse, the beating of the blood. (Jav. *Kĕtĕg* id.)

Kĕkompongan, the flank of either man or beast. The side of lower part of belly. (Jav. *Kĕmpong*, the milt, the bladder; *Kĕkĕmpongan*, would be the side, the place about the milt or bladder. Fr.)

Kĕlalén, forgotten, Compounded of Ka-lali-an. The word *lali* however, is of rare occurrence in Sunda for- *to forget*, which it more especially implies in Javanese. The common Sunda word being *Poho.*

Kĕlang, dry, desiccated.

Kĕlar, to have an affection for. *Kĕlar ka Pajajaran* to feel affection for Pajajaran. (Jav. To have sufficient power, to be able.)

Kĕlat, to connect with a bit of string; to tie lightly with a bit of string to fix to anything by tying down. A string used as a brace. (Jav. A ring, a string etc.)

Kélé, a bit of bambu, as much as is contained between two joints, used for holding water. *Kélé's* are always seen about the doors of native houses, to hold water to wash the feet with. *Kalé* C. 114- a water pot.

Kélék, the armpit. *Di kélék*, to carry under the arm.

Kĕlĕm, sunk under water, covered by water, inundated. (Jav. id., also to sink under the sand. Batavian *Tangk'lém.*)

Kĕlĕngar, swooned away, fainted; in a fit and not recognizing people. (Jav. Mal. id.).

Kĕlĕtik, to extract oil from Cocoanuts by rasping the pulp and then boiling it down, as contradistinguished from *di kampa*, to procure the oil by squeezing in a press.

Kĕlĕwĕk, Pichung nuts prepared for cooking by drying over fire and then burying in the earth for a couple of months, or else they are poisonous.

Kĕlid, toward off, to parry.

Kĕlinchi, a hare, a rabbit; derived from the Dutch word *Kleintje*, a little one.

Kélong, Satan, the devil, evil spirits or genii.

Kĕlor, name of a tree Moringa Pterygosperma. The bark of the root of this tree rasped in shreds looks like and tastes like horse- radish, and is sometimes eaten with roast beef in same manner.

Kĕmang, an inferior variety of mangga, Mangifera foetida.

Kĕmat, to influence, to be will disposed towards others. An incantation to induce others to marry you.

Kĕmbang, a flower, blossom, the choice of anything. *Gunung kĕmbang* flowery mountain. Kĕmbang or *kambang* may be derived from *ka*, the preposition, and *Bang* or *abang*, red.

Kĕmbang ang'in, literally- the flower of the wind, means private information, secret notice.

Kĕmbang pala, mace; literally — the flower of the nutmeg.

Kĕmbang Sapatu, the shoe flower, Hibiscus, Rosa- Sinensis. The red flower rubbed on leather serves as blacking, hence the name. It is properly Malay and called more usually in Sunda, *Wéra.*

Kĕmbar, twins, two children at one birth.

Kĕmbu, a large standing pannier used in boats to collect and retain fish, as it is caught with the casting net. Derived in all probability from *Buwu* with the preposition *ka.*

Kĕmbung, swollen up, inflated, blown up, distended.

Kĕmbung, a small sea fish so called.

Kĕméja, a shirt, as worm by Europeans. *Camisa*, Port: a shirt. (See *Kaméja.*).

Kĕmĕndur, a commodore, a title given to some petty native chiefs about Batavia. Is the Dutch word *Commandeur.*

Kĕmit, a watchman about a dwelling house or store. A watchman in general, and especially at night. (Jav. *Kĕmit*, to watch at wigth.).

Kĕmpés, small in volume, in a small compass. Said of a swelling which has gone down; reduced as a swelling.

Kĕmpis a small pannier to collect fish in as caught. It has a wide bottom and narrow neck, like a bottle.

Kémpolkĕn, to bend aside; to turn away or aside.

Kĕmudi, a helm, a rudder; a paddle or sweep to steer with. (See *Kamudi.*)

Kĕn, a particle placed after a word, which then becomes a transitive verb; as *goréng*, bad, *gorénglkĕn*, to make bad. *Suka*, pleasure, *sukakĕn*, to grant, to have pleasure in

Kéncha, left, the reverse of right. *Lĕungan ti kéncha*, the hand on the left, the left hand. *Ka kéncha*, to the left.

Kéncha-an, to stretch out a rope in order to mark out work, where to cut the ground. To line out ground for a garden bed or the like.

Kénchang, fixed, fast, firmly set in, tight. Quick, expiditions, smart. Severe, strictly adhering to regulations.

Kénchangan, to set fast, to tighten. To hurry.

Kénchéng, money down; for ready money, for cash.

Kénchérkĕn, to turn out cattle from the Kandang, stable or place of confinement. To turn out to graze.

Kĕndak, a paramour.

Kĕndal, name of a district in the residency of Samarang. In a country where so many remains of Hindu antiquity are found, it is not unreasonable to suspect a Hindu origin in all names of places which are not evidently Polynesian. Crawfurd gives *Kĕndalisada*, name of the country of Hanuman in the Ramayana; name of a mountain in the province of Samarang in Java and from this probably our *Kĕndal* is derived.

Kĕndang, a roll or large package of anything. A roll of merchandise.

Kĕndang, a long narrow native drum only covered at one end, and often carried suspended under the arm.

Kĕndang, viz. Gunung Kĕndang, the name of a *ridge* of mountains which extends the whole lenght of Java, and is found of various elevations, from a few hundred to several thousand feet. It is, as it were, the backbone of the Island of Java. It forms

the boundary ridge between Jasinga and the Prianger Regencies, and is there about 5000 feet high. In the residency of Sourabaya, there are also *Gunung kĕndang* which are a few hundred feet above the sea. It is probably derived from *Kanda*, C. 104, a hill, with the Polynesian *ng* added to it; in the same way that it is supposed the Malay word *Padang*, a plain, is derived from *Pada*, C. 357 meaning a place, a scite. *Khandha*, C. 158, a multitude, the trunk of a tree- and hence the multitude of mountains, or the mountains in ridges like the trunks of trees. Mr. Friederich writes me— „Khanda (masculine and neuter Khandam) means, a piece, a part, a fragment, a portion, a chapter, a section (Kĕndang?). The root is *Khad*, to devide, to tear, to break off; a part, a piece. *Khanda*, Clough Page 157 has precisely the same meaning, word for word.

Kĕndi, a water goglet, an earthenware jar with a long narrow neck for holding drinking water. *Kéndiya*, C. 136, a water goglet. *Kundhi* is the water pot carried by Siwa, as represented in images of this god, at the old Hindu temples in Java. Marsden gives this word as *Kundi*, *Gundi* and *Gindi* (Kondu in Greek, Poculum barbaricum, Persicum, certe asiaticum) a water-pot, Earthenware bottle, ewer. (Scr. *kundî*.)

Kĕndit, a piece of string which is worn round the hips by way of a charm. Most native women wear a *Kĕndit* under their clothes.

Kĕndor, slack, wanting in tightness; remiss, negligent, slow.

Kĕndoran, to ease off, to slacken, to be less severe.

Kénéh, still, in continuance. *Hadé kénéh*, it is still good. *Tahan kénéh*, it will still hold out.

Kéngkérang, the shoulder blade, the bone which joins the shoulder to the neck.

Kéniaya or Kanyaya, to oppress, to ill use, to tyrannise over; to persecute. *Aniya*, C. 29 a common word for violence or power, to which is thus prefixed the Polynesian *Ka*, and an ertra *ya* put at the end.

Kĕning, as di kĕning, to cut and trim the eyebrows, as young coquette native girls do. See *di dahi*.

Kĕnjĕng, a title for high personages invested with power, and is applied as well to native chiefs on Java and Bali, as also to the European authorities, such as the Residents. *Jĕng* in the Kawi of Java means foot, and thus the great man is designated by a part of his body not higher than the foot, as inferiors are considered unworthy to look higher.

Kĕnong, a small round and convex metal musical instrument, belonging to a *gamĕlan*.

Kĕntang, Potatoes, any tuberous root of the Solanum kind.

Kĕntang, Chinese Cash, being a mixed metal, of which copper is the chief ingredient, with a square hole in the middle to string them by. Probably in common use in Java before the arrival of Europeans, as it is still to this day on Bali and Lombok. Called also *Pichis* and *kupang*.

Kénténg, a tile, a roofing tile.

Kĕntrung, the dull hollow sound of the stampers in the rice block. Any dull sound.

Kényang, to pull at, to lug, to tug.

Kényéré, name of a tree with tough elastic wood.

Kêong, a small shell fish found in swamps; a variety of Ampullaria. A snail; any small land molusk in a shell.

Képang, a peculiar kind of bambu platted work (Bilik, which see), which is the best and most substantial sort which is made.

Kĕpék, a sort of bambu basket with cover, the sides and top of which are covered with the cuticle of the branches of the *Sarai* palm, and which are impenetrable to water. The natives use *Kĕpéks*, as we use portmanteaus for carrying about their clothes and other personal effects.

Képéng, any small copper coin, which is not a Dutch doit; any trifling value. *Hayang nyiar pikulihĕun sa képéng*, I want to seek work as a cooly, if it be but for a trifle.

Képél, a young foal, with long shaggy hair.

Kĕpĕr, generally called *Ki-kĕpĕr*, a large forest tree. Or properly the bark of the tree which is stringy, and taken off in large pieces to be used as a kind of boarding in the rough houses of the natives.

Képés, to knock a side, to ward off by a gentle blow- to give a slap.

Képét, to eat one's own ordure under a foolish idea that we shall soon grow rich.

Kĕplék, toss-penny or toss-duit: any wager whether heads or tails will fall uppermost.

Kĕpluk, indicative of anything falling heavily to the ground, a heavy plump in a fall.

Kĕpluk-kĕpluk, to make a clashing noise, as in clapping the hands. To clap the hands.

Kĕprak-Kĕprik, to knock about, to toss about to move frequently and injure; to ill use.

Képrét, to sprinkle with water or any liquor, to throw water in drops on anything. Water shook from the hands on any object.

Kĕprik, to set after, to rouse up, to bustle at.

Kĕpuk-kĕpuk, to pat or strike gently.

Kĕpung, to encircle, to circumvent, to surround.

Kĕrai, name of a fish, found especially in caverns where there is water.

Kĕrak, in boiling rice, that part which is next the pot, which adheres to it and gets done brown. The brown crust of boiled rice.

Kérak, name of a bird much seen about buffaloes, perched on their backs, and pecking about their hide. Called also *Jalak*. The bird is black with a little white in the wings.

Kĕrĕbĕk, the noise made by water entering a bottle or bambu kélé, when immersed therein, caused bij the escape of the air. The bubbling noise of air in water so escaping.

Kérék, to snore, to make a snoring noise, to breathe heavily. *Ngorok*, is to snore from the bottom of the throat, and expresses a more strenuous action than *kérék*.

Kérékan, small reeds round which threads are wound, and afterwards placed in the *tropong* or shuttle, when in the act of being wove into the web. The instrument is

probably called *Kérékan*, the snorer, from the sound made when winding the threads upon the reeds, in the native spining whedl.

Kĕrĕng, severe, rigorous.

Kĕrĕp, set close together, crowded, thickset; frequently occurring.

Kĕrĕpan, to set close together- to bring nearer to each other.

Kĕrépék, split bambu fastened together so as to make a temporary fence, and set in rivers to enclose and catch fish.

Kĕrĕti, the constellation of the Pleiades, called also *Guru Désa* or the village monitor, as the Paddy cultivation is regulated by its rising. *Karttika*, C. 120 the month Asala (Oct. and Novr.) when the moon is full near the Pleiades. *Karttikéya*, C. 120, the Indian god of war, ansevering to the Grecian Mars. (*Krittikâ*, the Pleiades, who were considered as the nurses of *Karttikeya*, who is named after them. Fr.)

Kĕrĕwĕk, to lay hold of a man and bind him; to pounce upon.

Kĕri, growing slowly, stunted.

Kĕrid, to turn out a population to work corvées; a general turn out of the population for public work. *Kĕrid batok*, a general turn out for work; all available hands turned out to work.

Kĕridan, people turned out to work corvées. *Di gawé kĕridan*, to work by corvées.

Kĕrik, to scrape with the edge of knife. To scrape gently in general. To scratch, to scratch out or efface.

Kĕrna, for the reason that, because. (Scr. *Karana*, cause, motive. *Kárana* id.)

Kĕrok, to curry-comb, to scrape roughly. To strike off grain even in any measure — as in a gantang.

Kérong, to twist a rope round any object, so as to bind it securely; entangled. See *Pangérong*. *Sung'ut anjing di kérong*, the mouth of the dog is bound (by a rope twisted round and round its mouth, so that it cannot open it to bite.)

Kĕrta, peace, peaceable, in a state of repose, tranquil. Appears to be a participle of Karanawa, C. 108, to do, to act, to perform. *Kĕrta* or *karta* is often met with in the composition of proper names, both of persons and places, and means then- auspicious, fortunate. (*Karta*, means on Java in the words *Surakarta*, *Ngayogyakarta*, rather *town*. How *krĕta*, made, can mean peace, I have not yet been able to understand. Fr.)

Kĕrtas, Arabic, paper- *Wang kĕrtas*, paper money. *Sa kĕrtas* one guilder in paper money. The more usual word for *paper* in general is *Daluang*. (كَرْطَاسْ كِرْطَاسْ كَرْطَاسْ Arab. but a *vox peregrina*, Freytag. Latin *Charta*.)

Kérta-Sura, name of the Residency and Capital of Java, near the present Sura-kĕrta or Solo. The name of the Capital was inverted when removed. *Kurta*, accomplished, perfect in all that is done.

Kérud, a tiger, but not the Tiger royal, which is called *Maung*. There is a great variety, in the Sunda districts, of which the Black Tiger, Felis niger, is one.

Kĕruk, to play as children by putting earth in half cocoa nutshells, and turning it out as from a mould.

Kĕrung, hollow, concave, bending inwards.

Késang, perspiration, sweat. *Késangan* or *Bijil késang*, to perspire. (*Bijil* will be Jav. *midjil*, to come outside.)

Kĕsat, a dryness in the throat impeding articulation. Rough, not smooth.

Kĕsĕd, astringent in taste, tart like unripe fruit. Said of any fruit which has a harsh rough taste.

Késér and Késérkĕn, to hand round, to shove rouud, to distribute. To move sideways as people standing or sitting in a row.

Kĕsur, a large and thick rattan, always used to stretch across rivers in order to haul ferry-boats or rafts across.

Kĕtan, a variety of Paddy, Oryza glutinosa. It is of a clammy nature and used for sweet meats and *Kuéh*.

Kĕtan-nadin, such grains as look like common rice, but are said to grow on the same ear with kĕtan.

Kétél, Dutch ketel- a kettle.

Kéténg, in retail; anything sold in retail, or in small quantities.

Kĕti, one hundred thousand. 100.000. *Koti*, C. 145, a number, 100 lacks or ten millions- so that in Sunda, and the same is the case in Javanese and Malay- a wrong interpretation has been given to this word.

Kĕting, a kind of fish in the sea.

Kĕtok, to strike gently, to tap.

Kĕton, name of a piece of money; an old *Dukaton* of the value of about three guilders.

Kĕtrok, to knock, to tap, to strike, To strike somewhat harder than *Kĕtok*.

Kĕtruk, to knock, to bray, to strike, but in a somewhat harder way than when *Kĕtrok* is used.

Kĕtug, a noise heard occasionally among the mountains, of which the people tell many marvellous stories. The sound is like that of cannon, where no cannon are known to be. A superstitious idea regarding any sound, heard among the hills, of which the cause is not known.

Kĕtug, a small round brass musical instrument belonging to the Gamĕlan. It is smaller than the *Kĕnong*.

Kĕu-ĕum, to soak in water, to put under water to Soak. To run water on Sawahs or other ground which is to be inundated for purposes of cultivation.

Kĕu-ĕung, afraid, timid, timorous.

Kĕu-ĕus, the fruit of *Kolé* or wild plantain.

Kĕuhĕul, impatient with waiting; vexed by delay. Tired out.

Kĕukĕupan, to cuddle, to embrace.

Kĕuna, hit, struck, as anything which is shot at, or aimed at in any way. To incur, to be subjected to, as *Kĕuna di béwat*, he incured a fine. *Di bĕdil to kĕuna*, it was shot at but not hit. (*Kĕna* Batavian, Malay, Jav., Kawi id. In Kawi it has also the

same meaning as the Malay *âkan* to, in the dative case. *Akan* after all seems to be of the same origin, cf. *aku*, I, with Jav. Kawi *kua*, Batavian *gua*. Fr.)

Kĕunĕung, the heel; the knuckles.

Kĕupat, airs, pretensions. *To kawawa ku kĕupat na*, there is no enduring his airs. *Hayang kararĕupat*, they want to give themselves airs. *Kararĕupat*, is plural.

Kĕupĕul, the clenched fist when holding anything; the clenched fist. *Sa kĕupĕul*, as much as can be clenched in the fist. (Jav. Batavian, *Kĕpĕl* id.)

Kĕurĕung, a small packet of any stringy matter tied together. *Tuwa sa kĕurĕun*, a small packet of *Tuwa* or *Tuba*, a root with which fish are stupifyed.

Kĕurĕut, to pare off, to slice off with a knife, to slash; to cut by drawing the knife steadily through any mass, not by hacking at it.

Kĕusik, sand.

Kĕuyang, oppressively warm; close and warm without any air moving.

Kĕuyĕup, a small land crab, it burrows in earth on the edge of water, and is very troublesome in all earthen embankments made for the purpose of conducting water over hollows.

Kĕwĕuk, a monovalve sea-shell. Cypraea.

Khali, a high priest of Mahomedanism. (قَاضِ, *Qâdhi* the judge. On Java and Celebes it is also pronounced *Kali*; at Batavia (and in Malay) *Kadhi*. Fr)

Kharap, inclination, pleasure. *Kumaha kharap sia* do just as you like; follow your own inclination.

Khĕmis, Arabic, Thursday. (خَامِسٌ *Khâmis*, the fifth, خَمْسٌ *Khams*, five.)

Ki, a sort of honorific designation placed before men's names or titles; also placed before the names of many plants or trees. In the first instance it is probably a contraction of *Aki*, grandfather, and in the latter of *Ka-i*, which is sometimes though rarely heard for wood. Before titles as- *Ki Tumunggung*, *Ki Dĕmang*- before proper names as- *Ki Jaman*, *Ki Saman*- before names of trees- *Ki Cha-ang*, *Ki Julang*, and more others, for which see below. (*Ki* corresponds with *Si*, *Ni* and *Hi*, used as a kind of article, but with different application; from all of them Pronouns are derived, as *kita*, I, *si-ya*, *si-ra* he (and you), *ni-a*, possessive, *hi-da*, Bal. he (you). It is here not the place to explain this further. Fr.)

Ki-ai, a term of respect for an old man; a term of respect to designate a father in law. Compounded of *Ki*, a honorific designation, and *Aya* father. (Ki-ai (or-ahi) is another derivation from *Ki*, with *ahi* added, *Ki-ahi*, *Ni-ahi* (*Nyai*, a respectable female), *Priy-ahi*, I think, derived from *priya*, Scr. friend, a term of endearment; the name of *Priyahi* is given to certain inferior officers, who are for instance to superintend the koolies of Government, supplied by the native chiefs; who accompany strangers etc. Fr.)

Ki-ajag, name of a tree growing among the mountains, from which a *Gĕutah* or viscous

gum is obtained, used to rub on scabs or on persons troubled with the cutaneous diseases called *Ragét* and *Rodék*.

Kiamat, Arabic, the resurrection, the final dissolution of things at the end of the world. An expression indicative of matters having gone sadly wrong. *Kiamat bĕrod*, things are in a miserable plight. *Poi kiamat*, the day of judgment. (قِيَامَةٌ Qiâmat.)

Kiara, Ficus Procera, a large and spreading variety of the fig tribe. There are several varieties of *Kiara*, which is used a generic name. *Kiara Payung*, Umbrella kiara. Ficus terminalis. The Ficus Procera is more definitely called *Kiara lawang*, the door way kiara, from the stem, near the root dividing and forming a kind of porticoes.

Ki-asahan, Tetracera Dichotoma, a liane much used for tying fences &c.

Kiblat, arabic, the quarter towards which Mohammedans, of all countries, turn the face in prayer, which must be towards Mecca. (قِبْلَةٌ Qiblat.)

Kiboma, name of a tree, otherwise called *Pĕutag*, *Pingko*, *Kadĕpér*. Helittophyllum Javanicum.

Kicha-ang, name of a tree called *Cha-ang*, clear, clean, from the leaves being beaten up in water, when they form a white lather which is used for cleaning the head.

Kichĕp, a twinkle of the eye. *Sa kichĕp*, a moment, a twinkling. (See Kĕchap.)

Kidang, name of a constellation of three very bright stars; the Belt of Orion. The word in *Malay* means a small variety of deer. *Cervus muntjak*, which is called in Sunda *minchĕk*, so that the Sunda people have very likely borrowed the designation of the constellation from the Malays. The position in the heavens of this *Kidang* constellation regulates the time for cutting forest for yearly paddy clearings.

Kidul, South; *Laut kidul*, the South sea.

Kidung, a prayer to ward off evil; such prayer brings misfortune upon the thief or the person evil disposed. The prayer is one of Mohammedan tendency, and not Bhuddistical. (67).

Ki-ĕndog, name of a large tree. Xanthophyllum excelsum.

Ki-haji, name of a forest tree, with good timber. Dysoxylum Macrocarpum.

Ki-hiang, name of a jungle tree, Adenanthera falcata, or Inga *Kihiang*; it is called Kihiang from *Ngahiang*, to disappear, to vanish, as now and then all the leaves drop off,

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(67) On Bali the popular poetry is called *Kidung*, in contradistinction to the more honoured *Kawi* (*kakawin*); this shows that it is not originally Mohammedan, but existed already in Hindu times. The poor Javanese of the present day want to show themselves good Mohammedans, by referring their old property to the wholesome (!) introduction of the Islam. Bali alone and the inscriptions of Java give the measure of what originally belongs to the Archipel, and what has been introduced by the apostles of the Islam. The influence of the last has not gone till to the groundwork of religion, institutions and customs of Java. Fr.

and leave the tree bare, as trees in winter in Europe. See *Hyang*: thus to this tree has been ascribed supernatural power, from the fact of its becoming bare, as if dead, and then coming to life again.

Ki-hiyĕur, a variety of wild chesnut or Castánea. Fruit not eaten. See Sanintĕn and Kalimborot.

Kihkir, a file, a rasp. Miserly, avaricious. (Malay, Batavian id. Jav. only a file, a rasp.)

Ki-hura, a variety of diminutive palm tree.

Ki-ih, to piddle, to make water.

Kijing, a bivalve shell fish, found in fresh water ponds, and muddy ditches. It is a muscle of about three inches long, and one and a half inch across.

Kiju, Cheese. Queijo, Cheese in Portuguese.

Ki-julang, a red wood used for gobang sheaths, brought from the south coast of Bantam.

Ki-kĕndung, a plant producing a pod like a bean.

Kikis, a fence made of split bambu wattled together, set round gardens &c, and especially used in native towns or large villages to set on each side of the road, so as to shut out the view of dirty homesteads.

Ki-konéng, a wild turmeric, grows wild in grass lands, and small jungles. Vide *Konéng*.

Kilang, viz. Siréum kilang, name of a small brown ant found on the ground.

Kilap, to shine, to glitter. (Jav. Kawi. *Kĕlap*. Malay, Batavian *Kîlap* which means also *lightning*. Fr.)

Ki-lého, litterally, the snot plant. A genus of plants with several species. They have all white flowers growing immediately out of the *stem* of the tree, and which may have suggested the not very elegant name which it bears. They are called by Blume *Saurauja*, which ought to have been *Sauravia*. The bark of the *Kilého* tree is used for tying round the ends of the Kawung fruit branches, when cut off for the purpose of getting the toddy, as it is thought that they draw out the frothy juice or snot which first comes out, and which will not boil to sugar.

Kili Suchi, daughter of Déwa Kusuma, a sovereign of Eastern Java in the commencement of the 10th. century. She was the oldest of the family and remaining unmarried, performed a conspicuous part in the transactions of those days. To her is also ascribed the construction of the temples of Singa Sari. She was aunt to the celebrated *Panji*. The reason of her never marrying was that she was not after the habit of other women; which her name expresses. *Kili*, C. 125 the menstrual flux. *Suchi*, C. 745, white, clean, cleansed, purified. Thus clean of the flux, or free from it. The scene of her adventures is connected with *Kĕdiri*. Raffles Vol. 2. Page 88. Kili Suchi wished to sacrifice herself on the funeral pile of her parents, but it was not permitted her so to do. Raffles Vol. 2 Page 77.

Kilungan, to pretend ignorance, to pretend not to know.

Kima, the large sea shell Chama gigas, abundant on the South coast of Bantam, however, in comparatively small varieties.

Ki-mĕrak, name of a tree with box like leaf. Leucoxylon Buxifolium.

Kimpĕl, thick or ropy as liquids. Hard or set, as anything which has been melted. melted, such as fat, wax or the like. Congealed, coagulated.

Kimpul, a small kind of *Talĕus*, or Arum esculentum.

Kimput, name of a vegetable planted in the humahs.

Kinchang, name of bambu outriggers for a boat, to prevent its upsetting.

Kinchir, the native spinning wheel.

King, a form of *ing*, of—which in composition, when coming after a vowel, assumes an initial *k* or *n*, and becomes *king* or *ing*. *Jaba sa king lafal*, without, or not found in the text. *Hadé ning paré*, good for paddy (when growing). (*Saking*, means *from*, *by*. I suppose *king* is no word by it self, but *Saka-ing* which becomes *sakeng*, *sangkeng* and *saking*. Fr.)

Kingkilapan, Musaenda glabra, a shrub with white floral leaf; the flower is red. Also called *Wurungan* which see- the *kilap* in this word denotes the glitter of the white floral leaf among the others which are green.

Kingkip, a variety of orange tree with very small fruit like a berry; much used as a preserve by the Chinese. Triphasia Trifoliata.

Kipas, a fan for fanning the person. A fanner for winnowing. To fan, to winnow.

Ki-pĕuhĕur, name of a jungle tree, otherwise called *Kihiang*, see *Pĕuhĕur*. From the astringent and harsh nature of the bark, it becomes one of the chief ingredients in making a certain preparation with wood ashes to intoxicate fish, or render them senseless. See Nua and Tuba.

Kipsau, Chinese, a pipkin, a small earthenware pot for boiling water.

Kira, to think, consider, take thought; suppose, conjecture, guess. (Jav. Mal. id.)

Kira-kira, computation, estimate; with moderation, discreetly; to be guided by circumstances. Perhaps, about.

Kirabkĕn, to shake and pull out the short and dirty pieces from straw or long grass, so as to get the long stems clean and fit for thatch &c. &c. (*Kirab* Jav. to shake out Malay, to shake off.)

Kirai, a Palm tree which in the Moluccos and straits of Malacca gives the Sago of commerce. In Java its leaves aae extensively used for Ataps or thatch, for which purpose it is often much planted in swamps. One variety is Lagus, another Metroxylon.

Kirim, to send, to dispatch. To entrust, to recommend to any one's care. (Jav. Mal. id.

Kiruh, dirty and muddy as water, turbid. *Chai na kiruh*, the water is turbid.

Kisa, a small basket made of Palm leaves matted together, generally to hold fruit, cucumbers or the like.

Ki-salira, name of a tree, Acronychia Arborea.

Kisas, clear, on which no claim can be made.

Kisi, the small spindles or spools on which thread is wound.

Kismis, raisins, dried grapes. Persian *Kishmish* (Marsden Page 155).

Kitab, Arabic, a book. *Alkitab*, the book, viz. the koran. (كِتَابٌ.)

Ki-tahi, name of a tree, the wood of which has a very fetid odour. Saprosma arborea Name of a creeper with stinking leaf.

Ki-téjé, the wild jungle cinnamon tree. Cinnamomum Javanicum.

Ki-tinggi, a kind of Centipede with black body, but red belly and feet.

Kitri, an ancient right, an inherited right.

Kitu, in that way, *kitu éta*, so is it, so it must be. *Kitu kahayang aing* such is my desire; *Kitu bai hadé*, in that way is also good.

Ki-tuwa, name of a shrub, Leea Sambucina, vide *Tuwa*.

Ki-urat-urat, Pantago Asiatica, name of a ribbed grass resembling similar ones in Europe, grows in mountainous cool situations. *Urat* means sinew. Called in Malay *Kuping manjangan*, deer's ears.

Ki-wari, now, at the present moment. Also *Ti kiwari*.

Kiyas, a separation of man and wife for a short time, with a view to recover *rĕpok*.

Kiyo, in this way, such. *Déngékĕn kiyo parentah na*, Listen such are his orders.

Kling, a country on the coast of Coromandel; the coast of Coromandel generally called *Kalinga*, C. 113 extending from Cuttack to Madras. The people of Kling had great intercourse with the Archipelago before the arrival of Europeans, and by their means formerly, no doubt the produce of these countries reached Europe.

Klir, name of a range of mountains on the western boundary of the territory of Jugjokarta, west of the river Progo. It is thus called after a frontage of limestone rock, in the neighbourhood of the Coffee stores at Sumpĕl, which as seen from the Capital of Jugjo, has the appearance of the *Screen*, behind which the *Wayang* is exhibited, called by the Javanese *Klir or Kĕlir*. Tijdschrift voor Taalkunde, Jaargang 1- afl: 2. The *Klir* hills were no less a screen in days of old behind which the Brahmins in Bagalen had enshrined themselves.

Klontong, a Chinese hawker or pedlar.

Koas, a runner which yields a pod containing beans.

Koas Kujang, a large variety of the above.

Kobak, pitch penny, or pitch doit, throwing coin into holes in the ground for a wager.

Kobar, in small squares, a pattern, looking as if disposed in squares.

Kobét, to tear or scratch with the paw, as a cat or tiger does.

Kobokan, a basin or bowl to wash the fingers in at meals; a finger glass.

Kochak, arrogant, self-conceited, boastful, overbearing.

Kochok, to shake a vessel containing a liquid, to shake up in a vessel, as a liquid in a bottle. (Jav. *Kochak* and *Kochok* idem.)

Kocholok, to shake up in a vessel, as liquid in a bottle. (Derived from *Kochok*.)

Kochorkĕn, to let water flow, to cause to flow, as by opening a sluice. *Chai geus di kochorkĕn ka sawah*, the water has been run upon the Sawahs.

Kodali, a bridle for a horse. (Jav. Batav. *Kĕndali*.)

Kodék, to scrape or scratch with the finger nail.

Kodi, a corge, anything counted or sold by 20 pieces.

Kodok, to grope with the hand; to feel for with the hand without being able to see.

Kodokan, earth trampled down and made miry by any animals, especially by buffaloes. A Buffaloe slough.

Kohkol, a joint of bambu with a longitudinal opening or slit, hung up in the wind, with a short piece of stick so arranged, that when it moves, it strikes the hollow and slit bambu, and makes a report which serves to frighten pigs or monkeys away from growing paddy or other cultivated plants.

Kohok, a peacock, so called from its cry when it gets up into trees; vide Měrak.

Koirkĕn, to rake or pull away along the ground with any instrument, especially with a pachul.

Koja, a bag of net work carried by the Sunda people slung over the shoulder, in which all kinds of small matters are stuffed.

Koja, a Mohammedan of continental India, not an Arab. (خواجه *Khawâja*, Persian, sapiens; senior; herus.)

Kojor, a bundle of palm sugar consisting of five Bungkus or packets. These five are tied up with split bambu and string, and form a long narrow roll.

Kojor, dead. A vulgar expression, and implies contempt for the person of whom it is said.

Koki, a cook, derived from the Dutch Kok = a Cook.

Kokod, the paw, the hand, the fist. The handle of anything. When used to designate a hand, it implies an indignity put upon the person who owns the hand.

Kokodén, Chintz and prints which are sold by the *Kodi* or corge. Printed cottons generally.

Kokodok, to take fish with the hand, by turning the stones, or groping about into holes where the fish are concealed. (See *Kodok*.)

Kokolotĕn, freckles on the face.

Kokopan, the manger of a stable. A trough or contrivance for animals, especially horses, to eat from. See *Kop* below.

Kokoprok, a bit of bambu, generally a couple of joints so connected with a bit of wood suspended over a stream of running water, that it gets constantly jerked up and down, and so makes a noise, by knocking upon a stone placed for the purpose, to drive away wild animals from growing paddy.

Kokoro, poor, needy, indigent. (Jav. *Kuru*, Mal. *Kurus*, thin, meager.)

Kokoro, name of a Scitameneous plant, something like Laja-goa.

Kokos, to gnaw, to munch at, to corrode.

Kokosan, a fruit tree with very hard wood. A variety of Lansium.

Kol, the Dutch word *kool*, cabbage.

Koldi, supposed to be the forbidden fruit of Paradise. Some fruit which is not indigenous to Java, but not ascertained what it really is.

Kolé, the wild plantain, Musa Trogloditarum.

Koléar, to fall from a height, to descend from on high.

Koléchér, a fiz-gig or wind-mill set near humahs or Sawahs. The natives take a great deal of interest in this play thing and are fond of having it near their growing paddy, which growing during the north-west monsoon, there is always plenty of wind to drive it.

Kolék, a small sailing prow or boat used at sea near the shore.

Kolék, to boil *Walu*, or any fruit with sugar and so make an agreeable dish.

Kolélét, another name for *Karét*, the Ficus Elastica who produces the Gum Elastic.

Kolombéran, a pool of water under the steps of a native house.

Kolomod, covered with mud and dirt. Dirty about the mouth from eating anything.

Kolong, the space below any object, especially when open. *Imah kolong*, a house built upon posts, with an open space under it. (Known at Batavia. Means commonly *corner*, *place beneath.*)

Kolong imah, the open space below a native's house which stands on posts.

Kolong méja, the open space under a table.

Kolong pědati, the open space under a cart.

Kolosod, slipped or glided down. Descenling with impetus.

Kolot, old; ripe, mature, strong in substance, not diluted; become consistent, used up, expended. *Baris kolot*, of the number or quality of old men; the elders. *Buwah na gěus kolot*, the fruit is ripe, of full age, mature. *Tahěuran gula gěus kolot* the boiling of sugar has got consistence. *Paré na duwit na kolot* his paddy and money are expended.

Kolotkěn, to shove in up to the hilt; to insert anything still further into its place; to shove an implement still deeper in. To expend, to use up.

Kolotok, a wooden bell hung to the neck of a buffaloe, by the sound of which it can easily be traced in the jungle.

Komboi, hairy, having long shaggy hair, as an animal. Hanging in a fringe.

Kombong, a bed chamber, a place of retirement.

Kombongan, an enclosure made with nets &c in a river; an opening is left, and a man on watch shuts this opening, by pulling up a bit of net, which has hitherto laid upon the ground, as soon as he perceives any fish stray into the enclosure.

Koměd, I d'ont know, without my knowledge.

Komo, the more, more especially; said of anything which is beyond one's reach or controul. *Aing to bisa, sia komo*, I am not able, what chance have you. *Komo těuyn měunang*, It is quite out of the question my getting it.

Kompa, a water wheel for turning a mill. Probably a corruption of the Dutch word Pomp, pump.

Kompés, to examine in order to elicit evidence or the truth, to cross question, to take to task. To inveigle in conversation.

Komprang, said of trousers. *Chělana komprang*, long and wide trousers reaching to the ankles, such as worn by Europeans. (Used at Batavia, also by natives.)

Kondang, a variety of fig-tree. Ficus Subracemosa.

Kondé, the hair of women tied up in a neat round bunch on the top of the head. *Kondé*, C. 143 the bunch or knot in which the Singhalese tie up their hair. (*Kánda*, a stalk, a stem; a cluster, a shrub. Scr. The *kondé* of the women is perhaps so called, because it resembles a cluster. Fr.)

Kondor, having a swollen scrotum.

Konéas, yellowish. A contraction of the words *konéng*, yellow, and *péas*, pale.

Konéng, yellow. (Jav. Mal. *Kuning*.)

Konéng, Turmeric, Curcuma. *Konéng* is the specific name for a great variety of plants, which may be called Turmerics. They are called *Těmu* in Malay, which word is also occasionally heard in Sunda, vide voce. The konéngs are known for some peculiarity inflavour, and are used extensively either economically or medicinally. The following are the most common.

Konéng Gědé or Kikonéng, big turmeric, grows wild in open grass land.

„ Hiděung, black turmeric.

„ Lalab, the Greens turmeric; from being used as a vegetable.

„ Puti, the white turmeric.

„ Santěn, used in dying.

„ Těměn, or the true turmeric of commerce, and called also *Kunyir*.

„ Tinggang, a variety with unpleasant smell, used in dying.

„ Warangan, Arsenic turmeric, from deep yellow colour, used in dying.

Konéng tungtung, yellowended, said of paddy which begins to turn ripe.

Kong'ang, of force in law.

Kongkoh, separately, distinctly, as well as some one else. *Kongkoh bai ničun kěbon*, separately making a garden.

Kongkol, to plot with another. To take council with another to do something wrong. (Bat. Is perhaps the Dutch *konkelen*, of the same meaning. Fr.)

Kongkolakan, the orifice or opening in the skull where the eye is placed.

Kongkolong'ok, to crow as a cock.

Kongkon, to give an order to do something; to issue orders. (Jav. *Kongkon* and *kéngkén*.)

Kongkong'ok, to crow as a cock. *Kongkong'ok kotok*, cock crow - an early hour in the morning before it is light.

Kongkorak, a wooden bell hung round a buffaloe's neck, called also *Kolotok*.

Kongkorong, a kind of bracelet worn by children.

Kongkorong'ok, to crow as a cock.

Kongsi, Chinese, a commercial association. The uniting of several persons for some mutual object. The house where such meetings are held. The dwelling and office of a government farmer or of a Chinaman conducting any business, which, however, generally refers to conducting government *pachts* er farms.

Konjara, a cage, a place of confinement, a prison. Perhaps a corruption of *Panjaraya*, C. 350, a cage, an aviary, a dove cot. Marsden gives *Panjara*, Page 231 as Persian which is *Pěnjrah* a cage, a place of confinement, a prison.

Kontan, the Dutch word *Kontant*: ready money, money down, for cash.

Kontol, the testicles.

Kontol anjing, name of a plant.

Kontol munding, a variety of fig tree. Ficus Macrocarpa.

Konyal, a creeper which climbs up old trees in old forests and has numerous blood red fruits of size of eggs, dispersed along the stem.

Kop, the idiomatic expression for eating, of putting into the mouth. *Ari kop kana kéjo*, and when I took a mouthful of rice. *Kop di hakan*, and putting it in his mouth, eat it.

Kopak, a wooden sheath for an Arit. It is worn at the back and is a bit of wood about 7 or 8 inches square, and a couple of inches thick, cut out so as to admit the arit being stuck in and worn at the back fast with a string round the loins.

Kopi, coffee, evidently derived from the Dutch *Koffij*. Coffea arabica. (Arab. قَهْوَة, *Kahwâ.*)

Kopi alas, Coffee gardens planted in a forest where the original large trees are left standing.

Kopi dĕngklung, name of a tree properly called *Kapidĕngklung*, which see.

Kopia, a skull cap, such as worn by Moormen.

Kopo, name of a tree. Myrtus speciosa.

Kopo lalai, name of a fruit tree. Jambosa Hypericifolia.

Koran, Arabic, the Sacred book of Islam or of the Mohammedans. (قُرْآن, *Qurânon.*)

Korban, Arabic, offering, sacrifice. A goat or buffaloe killed with religious ceremony and eaten in commemoration of some deceased person. (قُرْبَان, Qurbân, what is offered to god; a sacrifice. Fr.)

Koréd, to clean or scrape away weeds with an iron instrument. The iron instrument so called, being a small blade with a shaft hole set at an angle to the blade.

Koréhan, to scratch and examine, to tease out; to elicit. To scratch.

Koréjat, to jump up suddenly, starting on your feet.

Korék, to scratch, to poke with any instrument and draw out. To scrape. To devise all manner of means to inculpate a person.

Korék Kachang, to dig the ground nut, which is done first by ploughing it up, and by people then scratching out the nuts from the loose earth.

Koréng, a scab or ichorous wound or eruption on the skin.

Korét, unwilling to give anything; close fisted.

Korma, Persian, the Date palm, Phoenix dactylifera. Dates, the fruit of a Palm tree imported from Persia- *Khurma*, Persian.

Korod, a small variety of rattan, grows bushy and low, and sometimes almost impedes progress through old forests, as it is very full of prickles.

Korohok, split and pecked by birds, said of fruit or vegetables such as cucumbers &c.

Koromod, covered with dirt, splashed with mud, as the hands and body after work. Same as *Kolomod.*

Koromong, a variety of round metal instrument belonging to the *gamělan.*

Koronchong, hollow armlets. Bracelets, armlets or little brass bells tied about the ankles of children, which give a small tinkling sound.

Korosokan, said of paddy not evenly ripening, especially in new made Sawahs which are of inferior value. Korosokan is where some ears are ripe whilst others are only partly so, even only just forming.

Kosara, a rope made of Buffaloe hide.

Kosěn, valliant, daring. (Used at Batavia.)

Kosok, to rub, to scrub, to polish. (Mal. Batav. *Gosok* idem.)

Kosong, empty, void, vacant, unoccupied. *Omong kosong*, empty talk, talk which has no real meaning- nonsensical talk. (Malay, Batavian, idem.)

Kosta, properly the coast of Coromandel. The word is the Portuguese *Costa. Kain kosta*, or often simply *kosta*, a variety of printed cloth. *Chaw kosta*, a variety of plantain.

Kota, a fort, a strong hold. *Kuta*, C. 127- a fort, a stronghold. *Kota* is the name by which the chief towns in Java are designated in their neighbourhood. *Daik ka kota*, I want to go to (the fort) Batavia. (Scr. *Kuta* and *Kutî.*)

Kotak and Kotakan, a square or division of a Sawah, on which the water can be evenly distributed; a compartment; a garden bed.

Kotak, a pyramidical medicine chest, consisting of a sort of small chest of drawers.

Kotba, arabic Khutbat, an oration pronounced in the mosque on Fridays, or at the Laharan on the conclusion of the Fasting month. (Arab. خُطْبَةٌ, *Khutbat.*)

Kotok, a fowl; the common domestic cock or hen.

Kotor, dirty, both physically and morally, impure. (Batavian idem.)

Koyan, a weight of 27 Piculs at Batavia, 28 at Samarang, and 30 at Sourabaya.

Krama, a word frequent in the composition of proper names. The high or polite dialect of the Javanese language is called Krama, in contradistinction to Ngoko which is rough or vulgar. *Krama*, C. 151 order, method, a degree, power, strength; an overcoming, subduing, surpassing; a sacred pecept, a religious practice.

Krang, small shell fish, as cockles, muscles &c. These shells are often found imbedded in limestone rock or tufaceous strata.

Kranjang, a basket, a hamper. (Jav. Mal. idem.)

Kranji, name of a tree, Dialium Indum-gives a small black shelled fruit which is eaten. Good tough substantial timber.

Kras, severe, rigorous, impetuous. (Jav. Batav. Malay *Kěras* and *Kras*, strong, heavy, severe, impetuous.)

Kras-tulang, name of a plant, of which the natives amongst the mountains drink a decoction by way of a tea. Chloranthus Inconspicuus.

Kréhkél, gravel, pebbles, such as is laid upon roads.

Krésa, pleasure, will, delight. *Krésa nu gědé*, the pleasure of great men. *Krésa ning Allah*, the will of God. (Cannot be anything else than *Karasa.* See *Karasan.*)

Kréta, a carriage, a coach, a cart on European wheels. *Karatté*, C. 108. any kind of wheeled carriage. (Prof. T. Roorda derives the word from the Portuguese *Carreto*. Fr.)

Kris, the well known Malay weapon or dagger of this name.

Krisna, a Hindu god. Clough gives at Page 153 the following account. *Krisna* or more properly *Krishna*. In Hindu mythology Krishna is considered the most celebrated form of Vishnu, or rather Vishnu himself; in that form he is, however, distinct from the 10 avatars or incarnations of Vishnu, being always indentified with the deity himself. One of the names of Arjuna the charioteer of the Sun.

Kromong, a metal instrument to be beat, belonging to the gamĕlan. (See *Koromong*.)

Krosi, arabic, a chair, a stool. (كُرْسِي Kursî.)

Ku, with, by- *Béak ku bĕdul*, destroyed by the pigs. *Ku aing*, I will take it. *Ku batur*, taken by my companions.

Kuah, gravey, juice, sauce, broth.

Kuat or Kuwat, arabic, strong, able, vigorous. *To mĕunang kuwat* I cannot put strength to it. I cannot use my strength. *Kuwat nakĕr*, he is very strong. (قُوَّة Quwwat, strength.)

Kubĕr, to stir up a water or liquid, into which some substance has been thrown, so as to mix the whole thoroughly. (Jav. Kĕbur idem.)

Kuchai, shalots, a variety of small onion planted in humahs.

Kuchĕl, faded and soiled. Anything which from much use has lost its freshness.

Kuchubung, the barrel of a gun, the bore of a gun.

Kuchubung, name of a plant. Datura metel and ferox; the thorn apple. *Dhuttura*, C. 302, the thorn apple, stramonium. It is a shrubby plant with deeply indented leaves; bears a round pod or seed cell, one inch in diameter, covered with blunt thorns, and contains a lot of small brown seeds which are given to *Perkutut* doves to clear their voices and make them sing; also given to *Jangkriks*, a kind of grasshopper to make them fight to death. For man it is considered a deadly poison, but in small quantities is mixed with adulterated opium to give it an unnatural stimulus.

Kuda, a horse. *Kudra* in Tamil, a horse.

Kuda, a denomination for some of the chiefs in old Javanese history. It is most probably *Kuda*, C. 128, small, little, diminutive, and thus indicating *the younger*, as it is still used in this sense in Ceylon. So *Kuda Laléan*, is the grandson of the celebrated Panji. (It means, I think, also in this title *a horse*, being a strong animal; cf. Kĕbo, or *Munding* and *Mahisha*, a buffalo, further *Punggawa*, a bull, *Lĕmbu* id. and also *Gaja*, elephant, as titles of chiefs in Javanese and Balinese History. Fr.)

Kuda awéwé, a mare, a female horse.

Kuda bapa, a stallion, a father horse; a stallion kept for covering mares.

Kuda baralak, a cock-tailed horse; a horse with a stiff and rigid tail.

Kuda-kuda, two stout pieces of wood joined like an X, with a pole projecting from the middle. Such kuda-kuda are universally used by carpenters to lay their wood on which

has to be squared, or worked up in any way. The tie beams or triangular supports of a house roof.

Kuda Sambrani, a Pegasus; a wonderful horse which can fly.

Kuda Si-dudul, the war steed of Ali, the son in law of Mohammed.

Kudĕrang, to prepare *green* die for cloth.

Kudĕrat, arabic, power, omnipotence; nature, disposition. *Kudĕratna* the nature of its inherent disposition. (قُدْرَة Qudrat, potentia, opulentia.)

Kudu, must, a matter of necessity. *Kudu di béré*, it must be given. *Kudu bai di datangkĕn* it is obsolutely necessary that he should be made to come. (*Kudu*, Ngoko *Kĕdah*, Jav. it is absolutely necessary; to desire absolutely.)

Kudup, a flower-bud.

Kudus, arabic Al khuds- Holy, hallowed. *Roh al kudus*, the Holy Ghost. *Al khudus*, is the name for Jerusalem among the Arabs. (قُدْس Quds, puritas, sanctitas; Hierosolyma.)

Kudus, name of a small native town Eastward from Samarang, where the Mohammedan power was established after the overthrow of Majapahit, and hence it got the name of- *the Holy*.

Kuéh, a cake, any pastry or mess made of rice-flour. (Used at Batavia.)

Kujang, a variety of iron chopper with crooked blade.

Kujurkĕn, to direct, to point, to give a direction. *Kujurkĕn ngalér ngidul*, lay it in the direction of North and South.

Kuk-kuk, the native expression used for calling a dog.

Kuku, nail, claw, hoof. (Jav. Mal. idem.)

Kukubluk, also sometimes called *Kutuk-bluk*, the owl, especially applied to the bird when heard in the night time. (Also K*ukuk-bluk* at Batavia.)

Kukuh, stanch, firm, stiff, holding well together; said of an animal, as a horse or a buffaloe, which is strong and compact. (Jav. idem.)

Kuku-hĕulang, literally Hawk's claws, name of a shrub, a variety of wild mountain gambir: also called Kakait bĕusi; Uncaria.

Kukular, thread made from the fibres of the pine-apple leaf, waxed and fit for sewing.

Kukulu, a variety of mangga so called.

Kukumur, the slime on a fishe's body; the slippery matter on the body of a fish; the greasiness of a fresh caught fish.

Kukunchung, the feathers which stick up on the top of the head of a peacock or any bird; a topping. (Jav. *Kunchung*. Batav. *Kunchung* and K*ĕkunchung*, a bush of hair on the top of the head, worn by young female children.)

Kukuprak, to rouse amongst, to chase away, to knock about- to look strictly after; to beat the jungle for game.

Kukur, to rub down on a kukuran.

Kukuran, an instrument for rasping cocoanuts. A bit of iron with notches or teeth fixed

to the end of a horse of wood, over which the cocoanuts, when split in two, are rasped

Kukuruyuk, to crow as a cock, to coo as a dove; hence a dove is called *Tikukur*. Seems to have a common origin with *Kukula*, C. 127, a cock.

Kukus, to burn incense to heathen or imaginary divinities. To distil.

Kukut, to bring up the infant of another person; to act as parents to a helpless child. To take care of the young of any animal which has died or disappeared leaving its offspring helpless. To foster, to nurse, to cherish.

Kula, I, the personal pronoun of the first person. It is neither the highest nor the lowest designation of self, and is thus the most general in use among equals, and conveys an idea of deference to the person addressed. The use of *Aing* places the speaker *above* the person addressed, and *kuring* below him. *Kula*, C. 132 a family, race, tribe or caste. May this word have been adopted by the Sundas as a personal pronoun, thereby designating one of the same caste or family, see *Aing*, and hence the idea, which it still conveys of some degree of equality, although of deference to the party addressed.

Kulak, a measure in which the priest receives the Pitrah or Labaran dues. See Pitrah. This measure ia exclusively confined to this operation; about three *Kulak's* are one *Gantang*.

Kulat, semen virile, et etiam lubricatio feminis.

Kulĕm, to sleep, asleep; a very elegant and refined expression.

Kuli, a paid labourer, as contradistinguished from one who gets nothing, but has to work feudal service; generally called throughout India- a cooly. *Kuli*, C. 133. hire, wages.

Kulikĕn, to do any work with paid labourers.

Kulia, entire, every where. *Sa kuliah dunya*, the entire world. *Sa kuliah jagat*, throughout the whole land.

Kululing, around, turning round and round, around and about without having any apparent occupation.

Kululingan, to surround, to encompass, to work round.

Kulinchir, circular marks, or disposition of the hair either in man or animals. From the *kulinchir* natives pretend to draw omens, or form an opinion of the merits of a horse or of a buffaloe.

Kulisik, to turn the body, to get up, to arise from sleeping.

Kulisik-kulisik, moving gently or making a small noise, as of a person or animal moving stealthily.

Kulit, skin, hide, leather; bark, rind, husk, shell. *Kulit jĕlĕma*, a man's skin. *Kulit kĕbo*, a buffalce hide. *Kulit asak*, cooked hide-leather. *Kulit kayu*, bark of a tree. *Kulit buwah*, rind or husk of fruit. *Kulit pinyu*, tortoise shell.

Kulon, the west. It appears to be compounded of the word *Hulu* head, as *Ka-hulu-an*, by a familiar process is contracted into *Kulon*. From this we must infer that the word had its origin in Java; and it is not a little odd that the *West-end* of Java should

have received from European navigators the name of *Java Head.* See Barat. (It is also Malay, Javan. and Balinese.)

Kulop, the foreskin, the prepuce derived from the Arabic *Ghulf*, of same import. (Arab. قُلْفَةٌ and غُلْفَةٌ Qulfat, Ghulfat, praeputium.)

Kulub, to boil, to cook in hot water.

Kulumud, the soft eatable pulp of a fruit, which surrounds a stone or kernel, such as the Rambutan.

Kulur, name of a tree, Artocarpus Incisa, called in Malay Kluwi and Timbul.

Kulutuk, one of the names of a variety of plantain of which the fruit is not eatable, but the leaves sought for and used as wrappers. Vide Chaw.

Kumaha, how? in what way? what is the matter; what do you want. *Kumaha daik hadé*, how can it be good, or right? *Sa kumaha harga na*, what is the price of it? *Kumaha pihadéan nana*, how shall we act in order to have matters right. *Sia manan lumpat kadiyo kumaha*, what is the matter that you come running here.

Kuman, a small fine animalcule, adhering to the skin and causing itching; an atom, a minute particle.

Kumat, a relapse of disease; confirmed illness. (Jav. *Kumat*, to be sick and well by rotation.)

Kumbah, to wash, to cleanse with water. The etymon of this word is *Bah*, which does not occur alone, in Sunda, but in Malay, Marsden P. 57 is- „a flood, an inundation". The *Bah* has the usual preposition *Ka* before it, elided with *um* implying a frequent repetition of the act. (Jav. idem.)

Kumĕli, name of a lowly plant with crenulated leaves, which is planted and produces a small potatoe. Plectranthus Tuberosus of the family of Labiatae, also called Coleus Tuberosus.

Kumis, mustachios. The hair growing on the upper lip. (Mal. idem.)

Kumisi, said of paddy when it is about to shoot the ear of grain. Literally- like a *kisi* or spinning wheel spindle. (Cf. Jav. Mal. *Isi*, the contents; to fill.)

Kumpai, the fine straggling, dangling, long offsets of the roots of such trees as grow on the moist banks of water.

Kumpani, The European government; the Dutch government. Derived from the East India *Company. Paréntah kumpani*, a Government order. *Kapal kumpani*, a Government ship, a man of war. *Gawé kumpani*, to work for the Company or Government, to do feudal service. This is the name by which the feudal service on private Estates is known. The services of a man for one day in seven being at the disposal of the land owner. *Orang kumpani*, a person who is performing feudal service.

Kumpul, to collect, to gather, to assemble, to accumulate. (Mal. Jav. idem.)

Kumpul, a small sized gong for collecting guests, or giving notice that an entertainment is preparing. (Certainly the same word as the preceding Fr.)

Kumusut, entangled, in confusion. A kind of plural of *kusut*, and means *kusut*, only in a superlative degree.

Kun, said of anything which belongs to a question of religion which is not clearly u nderstood.

Kunaun, why, for what reason, why not? composed of *Ku* with, and *naun*, what. *Kunaun aing to di béjakĕn*, why did you not let me know?

Kunchi, a key, a lock, a bolt. *Kunchika*, C. 126- a key. *Lawang kudu di kunchian*, the door must be locked, or bolted. (Jav. Mal. idem.)

Kunchianak, a fabulous spectre said to haunt women in child-birth, or with small infants at the breast. This spectre is thought to often mysteriously destroy both mother and child. It is sometimes heard pronounced as *Kunti beranak*, the *ber* before *anak* betraying it, in that form, to be a Malay expression. The Malays may have made of *Kunti hana*, *Kunchianak*, by misunderstanding the meaning of the words, and adopting expressions of their own of nearly the same sound. *Kunti*, C. 129 is the wife of Pandu, and mother of the five Pandawa princes by as many gods, and from her and her children this Javanese spectre appears to have its origin. *Hana*, C. 785, to hurt, to injure, to kill, and hence *Hanaka* or *Hanaki* would be a male or female destroyer, elided into *Kunti-hana*, or *Kunti the destroyer*. The Malays have evidently seized upon the resemblance of *Hanak*, to their own *Beranak*, to bring forth young, and so the expression has got currency in the Indian Archipelago. The Pandawa Princes were killed in the wars, as related in the Mahabarat. (They killed rather their enemies, and retired afterwards into the solitude. Fr.)

Kundur, a gourd, a variety of large Calabash.

Kungkang, name of an insect called in malay *Balang Sang'it*, the stinking fly. When touched it voids a very nauseous liquid. It is a great enemy of young paddy when just forming from the flower, and when still in a soft liquid milky state, as the insect then inserts its proboscis into each grain and sucks out the contents, thus often destroying whole corps. (The Sundanese eat these animals! Fr.)

Kungkung, to make a dam of earthwork filled in between two wooden fences. The *Kungkungs* of such a dam are more properly the cross bars which hold the opposite sides of the fence from flying asunder. A bit of bambu or wood set in an arch.

Kungkung, to tie as a dog, with a bit of bambu over the rope, by which it is led, to prevent its getting at the man who leads it, to bite. To bend bambus round a stake to retain it in its place and prevent its giving way.

Kungkung, the sound of a gong struck at distinct intervals.

Kungkuwung, the Rainbow, probably refering to its arched shape.

Kungsi, going to the extent of, going as far as. *Kungsi kabikĕun*, did you go as far as giving it. *Kungsi datang*, did he go to the extent of coming. *Mohal kungsi*, it will not require to go to that extent. *To kungsi kahakan*, I did not get as far as to eat it. (Jav. *Kongsi*, *Kangsi*, *Kasi*, till to, as far as.)

Kuning, yellow, more usually *Konéng*. Much used in composition, *Kĕmbang kuning*, yellow flower, the name of a village so called on the Jasinga Estate.

Kuningan, brass; properly the yellow metal, or something which is yellow.

Kunti, C. 129 wife of Pandu and mother of the five Pandawa princes by as many gods.

Kuntul, a white bird of the heron kind, Ardea Egretta, common in new ploughed Sawahs; disappears during the dry monsoon.

Kunyir, turmeric, Curcuma; also called *Konéng Tĕmĕn*, the real turmeric.

Kunyu, a monkey, a name of endearment.

Kupa, name of a tree and fruit; Jambosa cauliflora.

Kupa landak, name of a tree; Flacourtia sapida.

Kupang, name of the old chinese coins formerly in use in Java, with a square hole in the middle. Also called *Pichis*. The word is most frequently heard in Bantam, where the Chinese traded before the arrival of Europeans. *Limang kupang*, 500 such coins or about the value of two guilders. (Called *Pichis*, *Pitis*, *Pipis* at Bali. Five hundred would be *limang atus Pitis*. Fr.)

Kupat, rice boiled to a sort of paste and put up in young Cocoa nut leaves, matted into a fourcornered case; used much to carry on journeys. (Jav. idem. Batav. *Katupat.*)

Kuplok-képlok, the splash of water less than waves; the chop of the sea.

Kuprak, the act of rousing amongst, of knocking about, of looking narrowly after.

Kupu-kupu, a butterfly, a moth.

Kupu-kupu, name of a bush with handsome flowers: Pterisanthes Cissoides.

Kura, a tortoise. Occurs as a designation in Pantuns, *Sangkura*, the mystic tortoise of which sometimes wonderful stories are told. The large land tortoise sometimes imported from countries beyond Java, is called *Kura*. (Scr. *Kûrma*, a tortoise, a turtle?)

Kura-an, Arabic, the Koran; the sacred book of the Mahomedans. (See *Koran*).

Kura-an, to rince, to wash out as a bottle. (Jav. *Kurah*, to rince the mouth.)

Kurabu, ear-rings. (See *Karabu.*)

Kurai, Celtis orientalis, name of a tree. It is said that the Chinese burn this wood for charcoal to make gunpowder.

Kuramas, to wash the hair of the head with burnt paddy straw by way of a lie. To wash the hair with any ingredients which yield a lather, as with *Ki-cha-ang* which see. The natives all *kuramas* or cleanse the hair of the head in this way, at the end of the *Puasa* or fasting month and just before the Labaran. (Jav. *Kramas* idem.)

Kurang, to want, be short, deficient, wanting. *Kurang chai*, wanting water. *Kurang luhur*, wanting in height. *Kurang perchaya*, wanting in confidence. (Jav. Mal. idem.)

Kurang'an, to reduce, to take from, to diminish.

Kurap, a scorbutic humour, a tetter, a ringworm. *Daun kurap*, name of a plant, Acacia Alata. In Malay, Marsden 22 *Urap* is to anoint, to daub over. Perhaps our *kurap* is so named from spreading over the surface of the skin; and in that case the Sunda has the derived word, without having retained the root. (Mal. idem. Jav. Korep.)

Kurĕn, a family; man, wife and children.

Kurĕnan, married, having wife and children. Or when said of a woman — having a husband.

Kuriang, name of a personage in ancient native lore, called mostly *Sang kuriang*. Perhaps Kuru *hyang*, from *kuru*, C. 131, a bud, a bow, a tortoise; thus the supernatural Tortoise god. Or K*ura*, C. 131, a dwarf, a pigmy; any male animal stinted in its growth. *Sang kura hyang*, the supernatural dwarfgod.

Kuring, I the personal pronoun; used by an inferior to a superior, and is a very humble designation of self. (Perhaps from *Ku*= *Aku*, I, with addition of *ring*, in. Fr.)

Kuripan, name of a private Estate, South from Batavia. The ancient name of the present Grobogan, in the residency of Samarang; derived from *hurip*, living, thriving, prosperous. *Ka-hurip-an* the place of thriving or prosperity.

Kuris, the small pox, variola. *Tukang kuris*, the man who vaccinates.

Kurog, a pretty brown coloured bird, size of a dove.

Kuru, lean, thin, meager. (See above *Kokoro*.)

Kuruchuk, a pole or straight thin piece of wood; a stake for a fence.

Kurung, to confine, to shut up, imprison; to enclose, to include. (Jav. Mal. id.)

Kurungan, a cage, a coop, a place of confinement. *Kuda kurungan*, a stall horse kept in a *Kadogan*, as distinguished from one which always runs loose.

Kurunyung, sneaking out into view; coming leisurely along. *Kurunyung bai bijil*, and he came out leisurely into view.

Kurupuk, the thick hide of the neck of some animals, especially of deer or buffaloes, which is scraped clean, and then roasted or burnt for eating; much relished by the natives.

Kurusuk, to sneak or creep about any tangled thicket, as the jungle, in the way a tiger does, or as a man who is hiding himself.

Kurusukan, to walk into or through the jungle; to struggle or make your way through any tangled jungle.

Kusar, the zodiacal sign Sagittarius. (اَلْقَوْس *al-Kaus*, the bow, used in the Indian way as a zodiacal sign en lieu of Sagittarius; the Greek sign *Sagittarius* is also known to the Arabs under the name of *Al-Rámî* اَلرَّامِي, the bowman. Fr.)

Kusial, jumping out into view, coming suddenly in sight.

Kusuma, a warrior, a brave man, a hero; a rebel, a man in arms against established government. *Kusuma*, C. 134, a flower in general, and hence has been applied in Java to represent valliant men. *Déwa kusuma*, the flower of the gods; the name of a prominent hero of old Javanese romance; he flourished in the early part of the 10th. century A. D. and sent his children to continental India to be educated. Raffles Vol. 2 Page 88. He was the grandfather of the celebrated Panji.

Kusut, entangled, perplexed, confused, intricate. (Mal. Batav. idem.)

Kuta, a fort, a fortified place, a stronghold; a walled town. *Kuta*, C. 127, a waterpot; a house; a mountain; a fort, a stronghold; a hammer. *Ngadangdangan kuta*, building a fort.

Kutang, a short jacket without sleeves, but buttoning down the front like a European's waistcoat. (Also a waistcoat of women, worn under the Kabaja, buttoned and covering the breast. Mal. id. Jav. Kotang. Fr.)

Kutél, foolish, daft

Kutil, a wart, an excrescence on the skin. (Jav. idem.)

Kutu, a louse; a flea; *Kutu jélĕma*, a louse on a human being, Pediculus. *Kutu anjing*, a flea on a dog. *Kutu hayam*, a flea on a fowl. In these two last senses, the *Kutu* is a Pulex. (Mal. idem. Jav. every kind of small animals. Gericke.)

Kutuk, a curse, damnation; *Si kutuk*, the accursed one, the damned fellow. *Kutuk Allah*, the curse of God.

Kutuk-bluk, the owl, more frequently called *Kukubluk*.

Kutum, a bud, a flower bud.

Kutung, a short jacket with what are called short sleeves, which only reach to the wrists; whereas a native's idea of full sleeves is that they will pull well over the hands. (See *Kutang*.)

Kutung, maimed so that the stump of leg, arm or finger remains. (Bat. idem.)

Ku-ud, Arabic, sitting, remaining in one place on ocassion of praying. (كعود, *Kuûd*, the act of sitting.)

Ku-uk, a big full-grown Onggrét. Also the beetle which is often found among old horse or buffaloe dung: in this latter sense it is a Geotrupes.

Kuwali, name of a place in the Regency of Galu in Cheribon, where some ancient inscriptions have been found. The word will admit of the following solution. *Ku* C. 126 an indeclinable particle of deprecation, implying sin, guilt; reproach; contempt, meanness. *Wali*, C. 628, wild, living in a forest. *Ku-wali*, a vile person living in the woods, say perhaps some unorthodox sage, who had retired to the solitude of the forest, and hence called sometimes *Sanghyang Kuwali*, as reported by Raden Saléh. Tijdschrift voor land- taal- en volkenkunde 1854 Jaargang 2 aflev. 2. Page 155, in the same way as *Kuwéra* which see. It may somewhat tend to confirm our acceptation of *wali*, living in the forest, that no temple or ruins of any buildings have been found near the inscribed stones. (But there has been a *Kuta!* Fr.)

Kuwĕng, a name given to the *Oah* monkey, being an imitation of its cry.

Kuwéra, C. 133 from *Ku*, bad, vile, and *wéra*, body. The Indian Plutus, the god of wealth. The name of the deity alludes to his deformity, he being represented as having three legs and only eight teeth. See Soma.

Kuwuk, a sea shell in some varieties. Cypraea and Oliva.

Kuwung-Kuwungan, the rainbow. Called also *Kungkuwung*. In Malay called *Kung*, Marsden Page 274.

Kuya, a fresh water turtle or tortoise, found in the inland rivers.

Kuya-batu, a smaller variety of the above, in swampy places or on dry land.

Kuyuk, Iwung or young sprouts of Bambu, put in the water to soak before boiling for eating. The young bambu sprouts so soaked.

Kwali, a large pan for boiling in. A cauldron.

La-as, said of the leaves of forest trees, which have been cut down, and which rot and drop off from long continued rain, before the whole can be burnt.

Laban, a tree with white, hard, good wood, also called *Kayu arak*, Vitex leucoxylon.

Labaran, the great Mohammedan festival held at the new moon, on the expiration of the *Puasa* or fasting month. (Batav. *Lĕbaran*. Jav. *Lĕbar*, to be at the end; vanished. Thus *Lĕbaran* the end of the fasting month; *puasa* = Scr. *upavâsa*, fast, fasting. Fr.)

Labaran Haji, a Mohammedan festival held on the 10th. of the month of Haji, after two days fasting, which fasting is, however, observed only by the very strict part of the population, and not by the masses. This is the time when the pilgrims at Mecca collect to perform certain ceremonies, and obtain the right of becoming a *Haji*, and thus to wear a white turban.

Labar-lébér, said of any vessel which is so full of water or other liquid, that with the least motion it runs over. *Susukan kurang jĕro, labar-lébér sapanjang na*, the canal wants deepening, the water runs over along the whole length of it.

Labĕt, the spot where the *Luluhur* (which see) is to be conciliated, which is generally on some mountain top, as if he had left his mark there, which is frequently imagined to be the case, from finding there some vestiges of ancient times. Impression, mark; ancient vestige.

Labrang, the shrouds of a ship, the ropes which support the mast.

Labu, a gourd, a Calabash; Cucurbita lagenaria. Labu, C. 604 a gourd, a pumpkin. (Jav, *Lawu* Scr. *Lâwu* idem.)

Labuh, to slip and fall on the ground, as a man in walking. To bring to, as a ship; to anchor. (Mal. idem. Jav. Mal. to let fall, to anchor.)

Labuhan-bulan, holes which are found sunk in the ground naturally, especially where limestone formations prevail with natural cavities. The words Labuhan-bulan mean, anchorage place of the moon, thereby indicating that the native fancies that these holes have been caused by the moon going to rest there. Similar holes occur in limestone districts in England where they are called *Shake-holes.*

Labur, to pour out, to start, as grain, rice or similar matter emptied out of a bag upon the ground or floor of a store.

Lachak, mark, trace, track of a man or of any animal on the ground. (Jav. idem.)

Lachur, disappointed in getting anything. Anything tried for in vain.

Lada, peppery, pungent. *Lada*, C. 606, the beetle creeper. *Lada* in Malay is pepper, which in Sunda is called *Pĕdĕs. Sirĕum lada*, a black variety of ant found on trees whose bite is pungent.

Ladaĕun, having a peppery pungent taste- being warm and pungent.

Ladang, the money or other goods got in exchange for anything sold. *Ladang paré*, the money got by selling paddy. *Ladang kuda di paké mĕuli kĕbo*, the sale money of the horse was used to buy a buffaloe.

Ladén, to oppose, to fight, to encounter in battle. To be ready to receive an attack. (Jav. ꦤ꧀ꦒꦭꦢꦺꦤ꧀ *ngladénni*, Bat. *ladénin*, to deliver; to serve; to bring on the table.)

Ladog, and Ladogan, to stroll about the country- to become a vagabond.

Ladog, a Rhinoceros; also called Badak and Gandol.

Lafal, an arabic word used to imply, text of the Koran, or authentic reading. *Lefetl*, arabic, Marsden Page 303, pronunciation, a word pronounced, a vocable. *Jaba saking lafal*, not in the text. Said playfully of anything done for which there is no express permission. (لَفْظٌ, Laftz, or Laftl, vox, vocabulum.)

Laga, antics, tricks, deceitful pretence; resistence, see lalaga. In composition of proper names, it means, war, battle. (In the first acceptation it resembles Jav. Balin. Kawi *Lĕga*, to be at ease, to live according to one's inclination, a way, in which monkeys children and natives are always prone to do mischief. Batav. *Laga*, *Melaga*.—*Laga* Kawi. Jav. war. Fr.)

Lagé, a kind of native game danced or gone through by a number of men to the sound of the gamelan or angklung.

Lagu, tune, tone of music; an air. Used often to express the tone or tune of how matters stand. *Lagu na kudu di akutan kuorang* his tune is that we must carry it away. This word is said to be Sanscrit. *Lagu* and *Laghu*, C. 603, light, soft, easy, swift, speedy.

Lah, an exclamation of impatience, or indignity.

Laha, a séro or platted and wattled frame of bambu for taking fish; a wattling of sticks and lianes to carry earth with, called also Sampéong. A screen for a house made of split bambu and hung at doorways or in open verandahs.

Lahan, a plot or space of ground. *Lahan Sawah*, a plot of Sawah land.

Lahang, toddy, the palm wine or juice which exudes from the fruit stem when beat and cut for that purpose. Called in Malay Tuwak.

Lahir, arabic, come into the world, born; to become manifest, visible, manifest. What is seen and understood. (ظَاهِرٌ *Tzâhir* or *Thlâhir*, apparens, conspicuus.)

Lahun, to take in the arms and fondle as a child. to swing backwards and forwards in the arms.

Lai, an idiomatic expression applied to the bending of soft iron especially.

Lain, other, different. It is not so. (Mal. idem. Kawi also *Lian*, Bat. *Len*.)

Lainkĕn, to make different, to alter, to change; to separate, to part.

Lair or Layĕr, pendulons, hanging down at length, dangling. The reverse of *Purĕk*, which see. Long as a rope.

Lairan, to ease off, give length of cord.

Laja, a scitameneous plant, Alpinia Galanga. *Lāja*, C. 606 the root of the Andropogon muricatum. Called in Malay Langkwas.

Laja-goah, a scitameneous plant, Alpinia Malaccensis.

Lajéran, to tie up a plant or bush to a stake in order to support it. (Jav. *Lajĕr*, the principal root cf. a tree; support, chief.)

Laju, quick, rapid; straight on; immediately. *Laju nakĕr lumpat na* he ran very fast. *Laju bai di gĕbugan*, and forthwith he thrashed him. *Laju balik ka imah*, and he immediately went home. *Lagu*, or *Laghu*, C. 603, swift, speedy. (Mal. Speedy. Jav. Kawi. To continue; continually.)

Lajur, straight on, continuous, unbroken. (Kawi. To go right through; a straight line. Mal. A furrow. A page with lines drawn on it.)

Lak, to guttle, to eat vulgarly.

Lak, sealing wax. This word is Dutch, but has been by them adopted from some Indian language. C. 606 has *Lākada* and *Laksha*, sealing wax. (*Ldxd*, Scr. the lac-insect; the nests of it are used as sealing wax. It is also a red dye. Wilson.)

Lak, does not often occursingly, but appears to be the etymon of *Ngĕlak* to yelp, to keep bellowing out a song; *Salak*, a prickly thorny bush; and may be also of *Galak*, fierce, furious, savage, like a dog which growls and barks on every occassion; *Salak* in Malay is to bark.

Laka, a large forest tree, a variety of wild nutmeg. Myristica Iners.

Lakĕn, woollen cloth. The word is Dutch, of same import.

Lakĕtai, wiggle-waggle, said of any construction which does not hold firmly together, but works loose and shakes, as for instance a cart, a water-wheel or the like.

Lakian, to get a husband; said of a woman who marries. *Ewéan, lakian pardnti alam dunya*, To take a wife or get a husband is the custom of the world. (Jav. *Lakén*, to live with a man.)

Laklakan, the uvula, the bit of flesh at the entrance of the wind-pipe.

Lakop, any covering board along the ends of planking. The plank running the length of a natives house, along the *upper* ledge, and holding fast the *Bilik*. It corresponds to the *Linchar* which performs the same service *below*.

Laksa, a lac. 10.000 in the Malayan Archipelago, though on the continent of India, the same word expresses 100.000. *Laksha*, C. 602, a lack, 100.000.

Laksa, vermicelli, rice paste made into long stringy slips; see Sangku. Probably the same word as *Laksa*, a lack, from the multiplicity of small round pipes of paste, and by giving it this name, the native perhaps thought that he persuaded his gods, to whom it was offered, that he was very generous towards them.

Laksamana, the name of the brother of Rama in the poem Ramayana. (Scr. Lakshmana.)

Laksamana, the title of the commander of the fleet in some Malay states. The High-Admiral. *Lakshamana*, C. 602, chief, principal.

Laksmi, *Lakshmi*, C. 602 one of the three principal female deities of the Hindus; the wife of Vishnu, and goddess of wealth and prosperity. See Kamala-hiang.

Laku, easy terms, endurable, possibility to do anything, acceptable. *Laku di paksa*, it is possible to enforce it. *Jalan éta to laku di sorang*, that road cannot be travelled over. *To laku*, it cannot be done, it must not be attempted. (Jav. Mal. Going, course, voyage; manner; behaviour, action. Custom.)

Lakukĕn, to accept or admit as possible; to put up with; to make use of for want of better.

Lalab, all kinds of green vegetable matter, as leaves or tender shoots, used as food or eaten. Greens in general. Vide Sayur. (*Lalab* Jav. according to Gericke-unripe fruit and leaves, eaten by the Javanese. At Batavia the meaning is the same with that given in this article. Fr.)

Lalaga, to play antics; to play tricks with, to make a pretence of resisting, to show fight. (See *Laga*).

Lalai, a bat, Rhinolophus vulgaris, called also Vespertilio. (Bal. *lalawa*).

Lalaki, a male, a man. *Owoh lalakian di imah*, is there no man in the house. When *Lalaki* is used alone, it means a man; but it is also often applied to distinguish the male from the female of animals. *Kuda na dua, lalaki na siji, awewe na siji.* There were two horses, one male, and one female.

Lalakon, as the thing turns out, in this posture of affairs, under these circumstances, seeing that. (See *laku.*)

Lalamakan, the paunch of a ruminant animal, the tripe.

Lalang'itan, the palate of the mouth; an awning, a canopy. From *Lang'it*, the sky.

Lalangsé, Bed-curtains. (Jav. Balin. *langsé*, *lalangsé* idem.)

Lalar, a fly, the common house fly. Musca. (Jav. *lalĕr*. Mal. *lâlat*).

Lalaunan, slowly, gently, carefully. (See *laun*).

Lalawak, a variety of fresh water river fish, so called at Buitenzorg. It is also called *Raranchak* at Jasinga and in other places.

Lalawora, talk in fun, not in earnest; a joke; carelessly, without attention, with indifference. *Ulah sok lalawora di gawé*, d'ont be working so carelessly. *Omong téa sok lalawora bai*, his talk is often in a joke (not really meant).

Lalayatan, the rail of a bridge; any object fixed so as to be used, or to hold on by, in crossing a difficult pass, as over a river, ditches or the like.

Laléan, also called *Maisa* or *Kuda Laléan*, a grandson of the celebrated Panji. One of the early princes of Pajajaran, and a great promoter of agriculture in the Sunda districts, having tamed the buffaloe to the joke. Raffles Vol. 2 Page 94/96.

Lalĕmahan, in spots, only in places; only to be found in certain spots. (*Lĕmah* Jav. Balin. ground, spot, earth.)

Lalĕmpĕr, boiled kĕtan rice put up in leaves, as retailed in small quantities.

Laléngkahan, a stick or bit of wood laid over a ditch by which to pass.

Lalĕr, to pass along, to be in the neighbourhood of. *Lalĕr liwat*, to frequently pass by; to be in the neighbourhood but to pass by without stopping. *Hanto ngalalĕr kadinyo*, I did not go into that neighbourhood.

Lalĕumpangan, to go away together. *Gĕus lalĕumpangan*, they have all gone away together.

Laléwa, playing, trifling, making fun, nonsense, monkey tricks.

Lali, to forget, used when speaking to nobles- less frequently used than *Poho*, but its compound *Kalalén* forgotten, is frequently in use. (Jav. Ngoko. Mal. idem.)

Lalimasan, a house built with a *limas* roof, which see. *Imah lalimasan*, a house built with a four sided roof.

Lalongkrang, a ravine, a gully down which water pours, especially on the face of a mountain.

Lalumbutan, part of a native loom, on which the threads are first wound and afterwards rolled upon the *Totogan*.

Laluwasa, able to follow the bent of one's own mind, unrestricted. Enough for use and some over; superabundance of anything; having abundance of materials, or means for doing anything; having the means to obtain our object.

Lamak, a rag, a bit of torn cloth.

Lamar, the tokens of asking a woman in marriage. The quids of *sĕurĕuh* carried for that purpose: see *Ngalamar*.

Lamat, a spider's web; more frequently called *Ramat*.

Lamat, expert in climbing.

Lambar, the leaf of a tree when used in enumeration or particular designation- *daun sĕurĕuh dua lambar*, two leaves of the Sĕurĕuh. *To sa lambar achan*, I have not got a single leaf (of sĕurĕuh). A leaf of paper, or of any thin expended object- *Daluang tilu lambar* three leaves of paper. A distinct and separate hair, *Bu-uk sa lambar*, a single hair of the head. (Jav. *Lĕmbar*, single; a single leaf.)

Lambaran, the tie beam in building a house. The beam running lengthways along the tops of the posts, by which they are held together and in their places.

Lambĕta, name of a variety of grass, also called *Kalam mĕta*.

Lambing, as *Chĕuli lambing*, the loops on a native spinning wheel in which the *Kisis* or spindles revolve.

Lambit, a small hand net— fixed to a circle of wood. The same as *Sambĕt*. Word in use about Buitenzorg.

Lambungan, the wand to which the *hidi* or fish-spear is attached.

Lambusir, the flesh on an animal's back which extends along each side of the spinal bone.

Lambut, long in the ear as paddy; lengthy and pendulous— long.

Laméh, a tree so called, Alstonia Scholaris. The wood is white and softish, much used by the native turners for making bowls and platters.

Lamo, said of work which is done unwillingly. *Lamo bai di gawé* you work as if you were very unwilling; to work unwillingly. It also means— as long as, if only that. *Lamo mĕunang bai*, as long as it can be got.

Lamot, to lick, to take up with the tongue.

Lampah, to take in hand, to undertake, to receive in charge, to take possession of. *Pagawéan éta kudu di lampahan*, That work must be taken in hand. (Jav. Krâmâ = Laku.)

Lampang, a disease or defect in the skin, by which the black colouring matter becomes

discharged from the epidermis, leaving the skin fair and white as in Europeans. It occurs in blotches on the bodies of some natives, but chiefly on the hands and feet. It is the incipient stage, which if sufficiently extended would make the native an Albino.

Lampat, to line a dam in the rivers with leaves, clay &c so as to close the apertures, and by raising the surface of the water cause it to flow into the canals of irrigation.

Lampĕs, a plant growing wild, with leaves which, when bruised, smell like those of *Surawung*, which see. *Lampĕs* is a small shrubby plant with fructification terminal to the branches; is of the family of Labitae, and most probably an Ocymum. See *Selasi.*

Lamping, the slope or inclination of a hill: a hill side.

Lampit, a rattan mat; a neat mat made of split rattans strung together.

Lampor, said of the water which rises over the top of a dam in the rivers.

Lampu, a lamp. Dutch and European generally.

Lampung, the South end of Sumatra, bounding the straits of Sunda on the north.

Lampuyang, a scitameneous plant. Zingiber Zerumbet.

Lamun, if, in the case that, supposing. (Jav. idem. Balin. *Lamun* and *Amun.*)

Lamur, dim- sighted, not seeing clearly- purblind. (Jav. idem.)

Lanang, properly Javanese, but still occassionally used: male, masculine; a man.

Lanat, Arabic, a curse. *Iblis lanat*, the curse of the devil; an offhand expression telling a man he is lying. (لعنة)

Lancha, a spider. *Ramat lancha*, a cob-web.

Lancha-maung, literally the Tiger spider, a tarantula, the bite of which is venomous.

Lanchar, divided, split as in numbers.

Lanchĕuk, the oldest child of a family; the oldest brother or sister of a lot of children.

Lanchongan, having an itching desire to move about; always in motion and prying every where.

Landak, a porcupine. Hystrix longicauda, Hystrix fasciculata.

Landéan, the head of a kris; the handle of a kris. (Jav. ꦭꦤ꧀ꦢꦺꦪꦤ꧀ *Landéyan*, handle of a spear or of a kris.)

Lando, below, lower ground, a lower relative position. The converse of *Tonggo* which see. *Di lando*, down the hill, below where we stand.

Landung, long, lengthy, particularly said of anything which looks long when hung up. *Paré na landung*, the paddy is long in the ear (when held up in bundels). *Ulah lair, ulah landung*, D'ont let it be pendulous or dangling long. These two expressions convey nearly the same idea. (Jav. ꦭꦤ꧀ꦢꦸꦁ *Landung*, extended, lengthy.)

Lang, a shallow basket for carrying Sĕurĕuh leaves to market, or other articles of merchandise.

Langganan, a constant customer, or a person who constanly supplies any article at a fixed rate or on fixed terms. *Langganan béas*, a person who is in the habit of supplying us with rice or to whom we regularly sell rice.

Langgar, to attack, to assail; to encroach upon, to interfere with; to break a law or regulation. (Jav. Mal. idem.)

Langgar, a small house set apart for reading the Koran or for saying prayers, where there is no regular mosque; may be thus translated- a Mohammedan private chapel. See *Sanggar*.

Langgari, the spatha or case of the flowers of the Kawung palm, whilst yet close together and unexpanded.

Langgé, a large fishing net, like a bag, kept open by a circular hoop, and fastened to a long handle, with which to sweep in deep water for fish.

Langgir, a scorpion. *Manuk langgir*, the scorpion bird, a very pretty bird which burrows in soft banks, and is green and brown.

Lang'it, the sky, the heavens. (Jav. Mal. idem.)

Langka, C. 602 Lanka, the ancient name of Ceylon, much celebrated in Hindu history, as being the place where the famous Rawana had his capital.

Langka, no, not at all, decidedly not, none at all. *Langka boga béas*, I have got no rice at all. *Langka daik lĕumpang*, he would not budge.

Langkah, a step, the distance which a man covers at every stride. (Jav. Mal. idem.)

Langkahan, to step over, to stride across.

Langkap, a variety of Palm tree, stem like Pinang, leaves like those of Kawung; wood is used for *Baréra* or the staff for striking the threads together in weaving.

Langlang, to visit and inspect, to patrol, to look after; to frequent and go along. *Ari pagawéan tilok di langlang*, if you never look after your work.

Lanjam, a plough-share, especially such as are used on the Chinese plough drawn by one buffaloe. The small rim of iron fixed on the share of a sawah-plough.

Lanjang, growing up to puberty. *Budak lanjang*, a young man or woman who has attained the age of puberty. (Jav. *Lĕnjang*, a woman of a tall and beautiful figure. At Batavia it means careless young people.)

Lanjung, having a headache; pain in the head.

Lantaran, having connection with, relating to, being concerned in or with. *Lantaran mimiti unjal paré*, relating to the time when we began to carry away the paddy. *Lantaran harita* about, or connected with that former period. (Jav. *Lantaran*, way, means, instrument.)

Lantayan, bambus tied horizontally to upright stakes, on which fresh cut paddy is hung to dry. The straw ends of the upper tier of bundles of paddy are covered by a slip of atap or thatch to keep the rain from penetrating downwards.

Lantaykĕn, to hang paddy on a *lantayan*.

Lantis, said when water touches the whole body, head and all; immersed.

Lantor, long and broad; said of an implement, as of a pachul or hoe.

Lantung, Petroleum; earth oil, a sort of natural tar found welling out of the ground in many parts of Java. (Jav. idem.)

Lanus, said of an infant growing ill and sickly, when the Dukun, or native doctor, not being able to assign any other cause, blames one or both the parents with indulging too much in carnal lusts.

Laos, the tender inner middle shoot of the Laja, or Alpinia galanga, which is eaten.

Lapak, mark, trace. (Jav. A saddle. Mal. *Lâpik*, ground, footing, where something rests upon.)

Lapang, as *Tanĕuh lapang*, a clear, open bit of ground, not encumbered with either trees or buildings. Lapang is properly Malay, but is still current in Sunda in this sense.

Lapang, lost past finding; goods stollen which cannot be traced.

Lapis, a fold, a thickness, a lining, a layer. *Kapal di lapis tambaga*, a ship which is coppered, or covered with copper. *Paré tilu lapis*, three layers or thicknesses of paddy (in bundles). *Jamang buludru di lapis kain putih*, a velvet jacket lined with white cloth. (Jav. Mal. idem.)

Lapok, plated; anything fixed on to something else.

Lapor, a report, a public notice; the Dutch rapport.

Laporan, to make a report, to give notice.

Laporan, an inclosure into which the paddy rents are collected to dry, as they are cut.

Lapur, lost past finding, goods stolen which cannot be traced.

Laput, covered over, hidden from view.

Laput-liput, just covered over; not deeply covered; covered over carelessly.

Larang, to forbid, to interdict, to prohibit; scarce, dear, rare. (Bat. *Rarang*. Jav. *Arang*, *Larang*.)

Larangan, anything which is forbidden or prohibited. A prohibition. Unlawful things. *Larangan kumpani*, it is forbid by the government.

Larap, wandering away, strolling off. *Ka mana larap na*, wither has he wandered.

Lasĕm, Europe spun cotton twist. The name of a place on the north coast of Java, celebrated for its ship building. Perhaps formerly it may have produced the cotton twist, which now bears its name, as when Europeans first visited Java, such native twist was a very common article, and used to form part of the tribute of the native princes.

Las-lĕs, the idiomatic expression of skulking out of the way; sneaking off one by one. *Las-lĕs bai jélma téa*, the people keep sneaking off.

Lasun, a brown four-footed animal of the civet cat tribe. Mangusta Javanica.

Lata, a person who is half mad, often a woman who labours under aberration of mind and has extraordinary fancies. (Known at Batavia and Bali. Gericke gives—to laugh without interruption, which is the sign of people who are *Latah*.)

Lau, a conical sugar pot, from which the molasses drain out.

Lauk, fish, flesh, meat. *Lauk hanchang*, fish that swim near the surface and cast their eggs by *mija*. *Lauk Munding*, Buffaloe flesh. *Lauk chai*, river meat = fish. *Ngalalauk*, to catch fish.

Laun, slowly, deliberately, gently. (See *lalaunan*.)

Laur, the idiomatic expression of walking or running away. *Laur bai pulang ka imah*, and he walked himself off home.

Laut, the sea, the ocean. This word is apparently of Sanscrit origin and means *Salt-water*. *Lawanoda*, C. 605. *Lawana*, salt and *Uda*, water, the sea of salt water; and ought thus properly to be written *Lawud*, according to this etymology. The word *Laut* for sea, prevails most in Sumatra and Java, but does not appear to have penetrated into the Great Pacific. On the Western side of the Archipelago it is found in conjunction with *Sagara*, which is another Sanscrit term for sea. The furthest east where a word resembling *Laut* for sea is found, is on the *Talaut* islands, a group between Gilolo and Mindanao, where the word *Lauri* occurs for sea, which may be derived from *La* = *Lawana* C. 602 Salt, and *Wari*, C. 638 water. It is not a little strange that two Sanscrit words should be found in the Archipelago to represent the sea, both analyzable into *salt water*; yet that the word to express the idea of water is, in one case, *Uda*, and in the other *Wari*, two Sanscrit words, which point to a very early and extensive influence of the natives of continental India on this part of the world. The spice trade must have brought the navigators of the continent, and their name for the sea, to such remote regions.

Laut-kidul, the South sea, the sea to the South of Java, to which many mysterious influences are ascribed, as the Javanese know of no other land in that direction.

Lautan, the high seas, the open seas- *Nyabrang lautan*, to cross the seas.

Lawai, appearance, quality. *Paré diga kiyo lawai na*, paddy of this appearance.

Lawan, to oppose, to resist, to stand in opposition to, to compete with, to rival; an enemy, a foe, a rival, an antagonist; a match, a mate, a fellow.

Lawang, a door, a gate.

Lawangan, to set up a door; to put a door or gate in house or fence.

Lawas, old, ancient; a long time ago. *Lumbur lawas*, the old village. *Gĕus lawas*, it is a long time ago. (Jav. Balin. idem.)

Lawayan, a bambu frame made like X, to wind thread upon, in order to be able to put it up in hanks.

Lawayan, as Tunjang lawayan, a diagonal prop or shore.

Lawé, thread for weaving, more usually called Kantéh.

Lawu, a mountain in Java, to the East of Solo, 10.414 feet high. It stands as an immense circular mass by itself, and hence probably its name of- the *Gourd*, as it is the same as *Labu*, C. 604, a gourd. *Lawu*, Wilsons Sanscrit Dictionary Page 754, a pumpkin, gourd; Cucurbita lagenaria. On the Lawu are found the old Hindu remains of Suku. The group of the Lawu seems more especially to bear Polynesian names, which have reference to vegetables or cooking. Thus a little to the South of the chief mass of the Lawu is the *Gunung Baligo*. The Baligo is a variety of gourd, the Cucurbita Villosa of Blume, and *Léor* of the Sunda language. *Gunung kukusan*, is a neighbouring mountain and means the conical basket in which rice and greens are steamed. *Gunung kĕndil*, is another and means, a pan, a pot, a kettle.

Layang, to soar, to float in the air.

Layangan, a kite, a plaything made of paper and sent up in the air.

Layar, a sail for a ship or boat; a screen hung up about a house to keep away the sun or rain. To set sail, to sail; navigation.

Layaran, to set sail, to sail away. Navigation, sailing.

Layĕs, rafters of a roof which support the ataps, or on which the laths and tiles are put.

Layip, very poor, very destitute, most miserable. Arabic *Llaif*, weak, feeble. (ضَعِيف).

Layur, a long narrow sea fish. Trichiurus haumela.

Léah, a variety of bambu, striped like Awi Gĕdé, but is smaller and of less use.

Léat, name of a common but very good fish in the mountain streams.

Léb, the idiomatic expression for water which overflows its banks or brim. *Léb bai lébér*, full up and overflowing the brim.

Lĕbak, a valley, a vale, the low, flat land between two hills. Often enters into the composition of proper names of places.

Lĕbak, is also a word used in the formation of certain numerals, and appears to mean a deduction, something less- It is used in the following expressions, which probably applied originally to counting chinese cash or pichis- *Lĕbak Satus*, is 75, something less than 100- *Lĕbak Satak* is 175 and Lĕbak *Samas* is 375. (The word *Lĕbak* is used on Bali. *Lĕbak sĕpah* means 1600 cash, or 8 rupies kopper. Here is a deduction made of 10 rupies. *Lĕbak* alone is used in the meaning of 75. Fr.)

Lĕbar, done, dished, disappointed, not getting what we expected. (Jav. *Lĕbar* finished; disappeared, not at hand.)

Lĕbar, a sort of open account kept with a *bujang* or paid monthly labourer.

Lĕbé, a man learned in Mohammedan lore.

Lébér, brimfull, full with a liquid to overflowing. Overflowing the edge. Sometimes you hear *lébér-labar*, or *labar-lébér*, as indicating running over in all directions.

Lĕbok, a vulgar expression for eating greedily or voraciously. To glut, to fill the guts. *Di lĕbok maung*, he was voraciously eaten by a tiger. *Sia maĕn kana ngalĕbok bai*, all you can do is to guttle- or fill your guts.

Lĕbu, dust, fine ashes, soot. The word in Malay is *abu*, and in Javanese *awu*. (*Lĕbu* Jav. Mal. idem.)

Lĕbur, spoiled, destroyed, injured so as to be of no further use. To melt down as metals, to smelt, to dissolve. *Imah na lĕbur* his house is tumbling to pieces. *Wang pérak di lĕburkĕn*, the silver money was melted down.

Léchét, chafed as the skin. The skin worn in sores by friction.

Lédat, slipped down or off, slipped from its right position.

Lédat'kĕn, to slope off, to cut off with a slope.

Lĕdis, dished, done for.

Lédog, said of fire which has burnt up clean; a clean burn. *Rarahan di huru lédog*, the fallen jungle was burnt clean off.

Lĕdok, muddy, miry; *Jalan gĕdé lĕdok nakĕr*, the great road is very muddy.

Lĕdug. muddy, when said of water; turbid. Thick dust flying about.

Lé-éh, melted, softened with heat; to become liquid.

Lĕg, the idiomatic expression of swallowing, of bolting down the throat. *Lĕg bai di tĕurĕui* and he gulped it down his throat.

Lĕgah, broad, roomy, extensive, wide. *Sawah lĕgah*, an extensive sawah; *Enggon na lĕgah*, its hole is wide.

Légé, a cockchafer, melolontha vulgaris. The beetle, shape of the *onggrét* grub, which see.

Lĕgĕdu, dirty, muddy.

Légér, a leager. The Dutch word *legger*; a water cask.

Lĕgĕt, a property of well boiled rice. Adhering together when squeezed in the hand and still not clammy: nearly the same as *Pulĕn*. which see.

Lĕgĕudĕut, to move in mass, to slip down in a heap, as the side of a hill when saturated with rain. To move as a crowd of men or an army.

Lĕglĕgan, to swallow, to gulp up.

Lĕgok, hollow, having a cavity. A hole in the ground. A depression on the surface. A deep narrow valley.

Lĕgon, a small bay or inlet of the sea. Quere? is the English word *lagoon* this word adopted?

Lĕguk, a draught of anything to drink, a gulp of water.

Lého, snot, mucous matter coming from the nose.

Léjét, a variety of gourd. The outer skin or shell is thick, hard and firm, and when the soft contents are extracted, the shell is in very general use for a drinking vessel or for holding drinking water. Cucurbita idolatrica.

Léko-léko, the bends and recesses of a winding river.

Lĕkoh, strong of ingredients, as tea or coffee made too strong. Said of a flood or inundation which comes down in the shape of very muddy water.

Léla, a long and thin native brass cannon, generally turning on a pivot.

Léla, pleased, content, satisfied, as the natives say, but it is apparently arabic to correspond with *Lahir* and *Batin*, and may thus mean- events or times which are gone by. Occurs in the expression *Léla*, *lahir*, *batin*, an expression which conveys the idea of full and unreserved consent and approval. *Léla*, approved of; or what has occurred in former times; *Lahir*, what is seen, or the present; *Batin*, what is yet in futurity, and thus not known. As if a man gave his consent regarding all that which had gone before, what now exists, or may exist hereafter. Past- present and future. (Scr. *Lîlâ*, play, sport, pastime. Much used in Kawi.)

Lĕlah, weary, faint, tired from exertion, exhausted.

Lélang, an auction, a public outcry. *Leylam* or *Leilao*, Portugeese, a public sale. *Surat lélang*, a newspaper, literally a written paper about auctions.

Lélé, a fish found in swamps or stagnant pools, and also in rivers. It is provided with sharp spikes at the end of the fins, near the head, which give painful wounds. Clarias punctatus.

Lĕlĕp, to thrust down under water, to plunge into mud or slough. (Jav. id. To sink under water; *nglĕlĕppakĕn*, to plunge under water.)

Lélér, to give, to bestow, to confer upon. A refined expression as applied to the act of a great man or a superior. *Di lélérkĕn ka kula ku nu bogah*, it was bestowed upon me by the owner.

Lĕlĕs, the same as Kondang. Ficus subracemosa.

Lĕmah, spot, place. *Lĕmah pi-imahan*, a spot to build a house on. *Lĕmah gorĕng*, a bad spot (often being considered as haunted.) (Jav. Bali. Ground, place, earth; land.)

Lémbang, to wash ore; to wash the earth to seek for ore of metals.

Lĕmbang, a small insect so called, of about size of the thumb nail, which often attacks and injures growing paddy, creeping up out of the mud and water in the Sawahs.

Lĕmbing-batu, a variety of the foregoing insect.

Lémbong, cleared away, freed from encumbrances, put in order as a piece of ground or a garden. *Lémbong ayĕunah buruan*, the plot of ground in front of the house is now cleared up. *Lémbong humah na*, his paddy plantation has been weeded all over.

Lĕmbu, cattle of the cow kind-properly Javanese. *Sa kuru ning lĕmbu*, such as the leanness of a cow (still lots of meat on so large an animal). A proverb.

Lĕmbu, is sometimes an appellation for a chief, especially in ancient history, and originally means- the Bull- in the same way as *Maisa*, *Kĕbo*, *Panggawa*, and *Rangga* are used. See Raffles Vol. 2. Page 80. Lĕmbu Ami Jaya; Lembu Ami Luhur.

Lĕmbuhan, part of a native loom. The stick which separates the alternate threads.

Lĕmbuhkĕn, a variety of wild pigeon.

Lĕmbut, small, diminutive.

Lémék, to speak, to articulate. *To bisa lémék*, he could not speak. *Lémék gunung*, to speak the mountain (language). To speak Sunda.

Lĕmpag, to throw a spear or sharpened bambu.

Lémpénéng, yellow.

Lĕmpĕng, straight not crooked. *Kayu lĕmpĕng*, straight wood. *Lĕmpĕng bai moro ka imah*, and straight on he went home.

Lémpéng, flat and thin like a slab of stone.

Lémpéngan, anything which is put up in small flat parcels like shred tobacco. Flat like a slab of stone.

Lĕmpĕr, kĕtan rice made up in leaves and roasted on hot embers.

Lémpér, crippled in the arms or legs, said only of mankind.

Lĕmpog, a preparation of Kadu or Durian fruit and sugar.

Lĕmpong, the slope of a hill. *Lémpong na gunung ti wétan*, on the Eastern slope of the mountain.

Léndéh, laid flat; trampled down; as a standing crop of paddy or the like.

Léndéhkĕn, to lay flat, as any growing vegetable matter, either by trampling upon it, or by beating it down with a stick.

Lĕndi, name of a fish inhabiting pools in caverns in the ground.

Lénéng, beardless as paddy; without awns.

Lĕng, the idiomatic expression of telling to walk off, or of walking off. *Lĕng, gĕrrah kaditu dĕui*, be off! and bear a hand and go there again. *Lng balik ka imah*, and off I went on my return home.

Lĕng'ĕr, naughty as a child.

Lénggang, the swinging about of the arms, either in walking or in dancing. A pole tax called *Pajĕg lénggang*, exacted from those who do not plant and therefore do not pay a regular Paddy tax. The synic idea conveyed is that such persons are taxed for swinging their arms about.

Léngkéh, a small waist; a mark of beauty in a native's idea.

Léngkéng, The celebrated Chinese nut and tree of this name. The dried nuts are much imported from China. Euphoria Litschi.

Léngkéng, afflicted with the venereal disease.

Lĕngkĕp, complete, perfect, prepared beforehand.

Léngkét, clammy, viscous. Said of Kawung toddy which will not boil to sugar and set, but remains like molasses or treacle.

Lĕnglĕngan, daft, imbecile; not in a right state of mind.

Léng'o, unloaded, not carrying anything with one, unincumbered; unmarried. *Nuntun kuda léng'o*, led an unloaded horse.

Léngsar, smooth and even on the surface; free from asperities.

Léngsér, a petty official. A subordinate used by men of rank.

Lĕnjĕng, straight, not crooked.

Léntah, a leech, a bloodsucker. Hirudo.

Lényap, to disappear, to vanish. *To kĕbĕl dĕui lényap bai*, not long afterwards he disappeared.

Léob, to boil, to cook in water.

Léor, a variety of long gourd- Cucurbita villosa. Called in Malay Baligo.

Léos, to act contrary to orders, to be perverse.

Lĕp, the idiomatic expression of folding down, or laying down in layers. This is the etymon of the *lap* in Salapan, Dalapan, the numbers nine en eight, which mean literally - one fold down - two folds down, from the ten fingers held up.

Lĕpan, a fold down, a layer. *Lĕpan paré*, a layer of bundles of paddy as piled in store.

Lĕpéhkĕn, to spit out the superfluons saliva from the mouth, which accumulates in chewing beetle.

Lépot, let go, let slip, slipped out.

Lépotkĕn, to let go, to release, to set free.

Lĕpus, every where examined, and carefully investigated, especially as a country, a district, a forest, or a plantation.

Lĕs, the idiomatic expression of getting out of the way, of sneaking off. *Lĕs bai ngilĕs*, and he suddenly sneaked off. *Lĕs owoh*, and in a jiffey he was gone.

Lésang, smooth and slippery, as the hair on a cat's back; without any asperities. Slippery, as the surface of anything. Slippery and smooth but *not oily* or *greasy* which is expressed by *Lĕu-ĕur.*

Lĕslĕsan, running away and disappearing, sneaking off; creeping out of the way.

Lésot, let go, parted hold, relinquished.

Lésotkĕn, to let go, to loose your hold, to relinquish.

Lĕsu, languid, a feeling of aversion to exert one self. (Jav. Mal. Batav. idem.)

Létah, the tongue. *Goreng létah na*, his tongue is bad; as we would say- foul- mouthed, fond of talking evil. (Jav. Mal. *Lidah*, which T. Roorda wants to derive from Scr. Lîḍha licked.)

Létah badak, Rhinoceros tongue, Opuntia, Cactus for feeding Cochenille worms.

Létak, to lick with the tongue.

Létakan, to lick. *Uching ngalétakan manéh*, a cat licking itself.

Lĕubĕut, having abundance of fruit; fruit hanging in abundance on a tree. *Mangga na lĕubĕut tahun iyo*, the mangoes have an abundant crop this year.

Leuchir, smooth and fair, pretty; free from asperities. *Budak bikang lĕuchir*, a fair young woman. *Lĕuchir bĕunang aing ngabresihan*, it is smooth now that I have made it clean.

Lĕu-ĕur, slippery, without friction, possessing oliagenous properties, greasy. *Jalan na lĕu-ĕur*, the road is slippery. *Kulit na lĕu-ĕur bĕunang ngaminyakan*, his skin was slippery from having had oil rubbed on it.

Lĕugĕut, gum, bird-lime, any clammy exudation from a tree. *Manuk bĕunang ngalĕugĕutan*, a bird caught with bird lime.

Lĕuhang, hot water containing astringents or some medicinal herb for a bath, prescribed in some diseases.

Lĕukĕunan, to stare at, to look with a vacant stare. To look on with indifference. *To hadé di lĕukēunan*, It w'ont do to look on with indifference.

Lĕukrah, scattered about; loose and disconnected. *Tulang bĕdul gĕus léukrah*, the bones of the hog are separated, scattered about.

Lĕuksa, a creeper in the jungle, with pretty pinkish campanulate flower.

Lĕulĕu-ĕur, any application made to make a thing slippery. Any oily or greasy matter rubbed on to anything to make it work easy, to destroy friction. (See Lĕu-ĕur.)

Lĕulĕus, soft and pliant, flexible, not stiff; the reverse of *Jĕgĕr* which see. *Hoih lĕulĕus*, the flexible rattan, a variety in great request for splitting and using in numberless ways. Called also *Hoih lilin*, the waxy rattan. Is of the thickness of a man's little finger.

Lĕulĕuyi, slack as water, without current; slowly moving, sluggish.

Lĕumĕung, common rice, not Kĕtan, cooked in a joint of bambu stuck in the fire. The same as *lului*, only that in the latter instance the rice is Kĕtan.

Lĕumpang, to walk, to go away, to proceed on a journey. *To bisa lĕumpang*, he cannot walk. *Gĕus lĕumpang*, he has gone away. *Gĕus lĕumpang munggah haji*, he has proceeded on the journey to become a Haji.

Lĕuncha, a shrubby plant. Solanum nigrum.

Lĕunchang, and lĕunchangĕun, said of the skin rubbed sore or chafed.

Lĕung'an, the hand. The fore leg of a beast, especially when killed for food. The fruit stem of the Kawung Palm tree, from which is tapped the toddy, which is boiled down into Java Sugar. *Panjang lĕungan*, long handed, means a thief. (Cf. Mal. *Tangan*. Jav. and also Mal. ꦭꦼꦁꦤꦼꦤ *lĕngĕn*, لاڠن lângan, the fore arm).

Lĕung'it, to lose, lost. The same etymon is heard in the Malay word *Ilang*, to lose.

Leung'itan, lost, disappeared, gone without our knowledge. Uneasy at missing.

Lĕungsir, name of a tree. Irena glabra.

Lĕunyai, a glow-worm. Lampyris noctiluca.

Lĕupas, let go, discharged, set at liberty. Flown or run away. Remote, going quickly or far. *Lĕupas nakĕr*, he went off very rapidly. *Lĕupas manuk éta lamun liar*, that bird goes far away when it goes abroad. (Jav. *Lĕpas*. Mal. *Lapas*).

Lĕupaskĕn, to let go, to liberate, to discharge.

Lĕupĕut, either kĕtan or common rice put up in small packages, made of young cocoa nut leaves, either already boiled or preparatory to cooking, used to take on journeys.

Lĕusĕuhan, to use for the first time, to make a first trial with. *Ngalĕusĕuhan samping anyar*, to wear for the first time a new cloth. *Ngalĕusĕuhan panggilingan anyar*, taking a first trial with a new mill.

Lĕut, the idiomatic expression of coming into sight, of making appearance, as growing up as a crop of anything on the ground. *Lĕut bai datang manuk na*, and the birds made their appearance in a flock. *Lĕut bai jélĕma moro*, and the people made their appearance in a crowd. *Lĕut bai paré na gĕdé*, and the paddy had grown up and looked thriving.

Lĕut, and lĕut-lĕutan, an interruption, a space between, at intervals. See *Hĕulĕut*, and *Sĕlat*.

Lĕutak, mud, mire, wet clay.

Lĕutik, small, diminutive. The final syllable is evidently *Tika*, C. 216 little, small in quantity, few. *Nu lĕutik*, those of humble degree, the common people. *Lĕutik ang'ĕn*, faint hearted, wanting courage.

Lĕuwĕk-liyĕuk, staring about, looking in all directions, prying about.

Lĕuwĕung, a forest, a wilderness. *Lĕuwĕung manwangan*, an ancient untouched forest. *Lĕuwĕung ganggong*, old forest.

Lĕuwi, a deep spot in a river with little current, called in Malay *Kĕdung*. This word often inters into the composition of proper names of places, as *Lĕuwi Liang*, name of an estate under Buitenzorg.

Lĕuwih, more, in excess. *Lĕuwih hadé*, better, more good. *Leuwih jangkong*, taller, more tall. *Lĕuwih jĕro*, deeper. *Lĕuwih tĕuyn*, vastly in excess. (Mal. *Lebeh*. Jav. *Luwih*.)

Lĕuyir, late in the season, long in coming to perfection or ripening. *Paré léuyir*, late paddy, long in ripening. *Di pĕlak na gĕus lĕuyir*, it was late in the season when it was planted.

Lĕuyit, the native granary where the paddy is stored. It is a small building of wood and bambu placed on the confines of the village, out of the way of accident from fire.

Lian, other, different. *Lian ti dinyo to aya*, other than this, there is none. *Bĕré nu lian*, give another, or give one which is different. (Kawi idem. Jav. *Liya*. Mal. *Láin*.)

Liang, a hole, an aperture, orifice, opening.

Liang chĕuli, the ear hole.

Liang irung, the nostrils, the nose holes.

Liang panggalak, the touch hole of a gun. Called also *Pasumbon*.

Liang tahi, the anus.

Liar, to go abroad, to stroll out. To stroll carelessly about. To come out to feed as a wild animal.

Liat, tough, tenacious. *Daging kĕbo liat*, tough buffaloe flesh. *Kayu liat*, tough wood. *Liat* is not always so much tough, that is hard, as resisting any attempt to cut or tear it asunder; a cutting instrument only makes small effect upon it.

Lichik, skulking from work, evading obligations.

Lidig, well beaten down by people passing over; trampled down.

Ligar, roomy, having space.

Ligar kawung, the spatha or flower case of the Kawung palm expanded.

Ligarkĕn, to make roomy; to set aside or clear away.

Ligur, lying about in confusion; in numbers but without order.

Likĕt, stiff and adhesive. Clammy.

Likur, a word for forming numerals from and with 21 to and with 29. *Salikur*, 21. *Gĕnap likur*, 26. *Salapan likur* 29. *Likur* has an analogous force between 20 and 30, to *Wĕlas* between 10 and 20, but this system of notation ceases with 29. 31 is tilupuluh siji; 41 opat puluh siji, and so on. *Likur* is probably a modification of *Ligur*, to lie about in numbers, but in confusion. As when the fingers of the hands had been used for counting the *Wĕlas*, probably stones or other small objects were put down to keep count, and in continuing the process beyond 20, these numerous objects were found to accumulate to an inconvenient extent, and thus *Ngaligur* to lie about in numbers and confusion.

Likuran, the numbers between 20 and 30. *Bulan gĕus likuran*. The month or the moon is in the stage between 20 and 30 days old.

Lilah, slow, slowly, taking much time to do anything. A good time ago, long since. *Gĕus lilah*, it is long since. *Lilah jasah*, extremely slow.

Lilin, wax, bee's wax. *Damar lilin*, a wax candle. *Hoih lilin*, the same as *Hoih lĕulĕus*, one of the most serviceable rattans growing.

Lilir, to begin to recover health or strength after sickness, to revive; to rouse up from sleep. *Paré na gĕus lilir*, the paddy has revived (after being transplanted).

Liliran, an interval of sleep till one awakes again.

Lilit, to twine round; to fold round as a string round a stick, a pea-stem round a rod. (Jav. Mal. idem.)

Liliuran, to take turn and turn about; to work alternate turns. To help a neighbour with any work in order to have the same assistance in return.

Lima, the number five. In the languages of the Pacific, *Lima* is the word for the *hand*, and no doubt indicates the origin of Lima as the numeral 5 from the fingers of the hand. Though the word no longer exists in this sense on Sumatra or Java, still *Lima* is *hand* on Bali, *Imê* on Lombok, *Lima* in Bugis, *Limei*, in the Aroo Isles, and *Liman* on Kissa, one of the Serwatty group to the eastward of Timor.

Lima blas, fifteen.

Lima puluh, fity.

Liman, an elephant. In South Bantam there is a *Chiliman*, which probrbly originally meant „Elephant River", though no elephants are now found wild on Java. *Gaja* is the more usual word now a days for elephant. In Malay also the Sanscrit word *Gaja* is the usual word for elephant, though in that language is still retained the word *Béram*, which is thought to have been the indigenous designation of the animal. *Liman*, will be derived from *lima*. *Lima-an*, having a hand, from the use to which it puts its trunk. If this acceptation is correct we might almost be sure that the elephant was once a denizen of the Sunda forests, as it is still found wild in the Lampungs across the straits of Sunda.

Limang kupang, five hundred, the number 500. Litterally five kupang or 500 chinese kupang or pichis, the value of which in money of the present day, according to the natives is 20 Dutch doits. The final *ng* is added to Lima five.

Limas, a leaf twisted into the shape of a cup and made fast with a sprig of bambu, to be used as a temporary cup to hold *bubur* or pap.

Limas, a roof with sloping ridge at four corners, abutting against a common ridge pole. A four sided roof.

Limbung, top heavy, heavy towards the top so as easily to upset.

Limo, a small sour orange or lime used in making *samběl*. Lima-déhi, C. 608, a tree, citrus acida. Déhi- C. 285, the lime of which there are several species in Ceylon.

Limpas, covered over with water, overflown.

Limus, a bad variety of Manga. Mangifera foetida, which with the *Kěmang* is probably indigenous to Java. These two are not called *Mangga* by the natives, but have, as is here seen, purely indigenous native names and grow wild. The proper Manggas were probably originally introduced from the continent and brought their name with them. The *Limus* is called *Bachang* about Batavia, a word dirived from *Amba*, C. 43, mangga, *Chan*, C. 191, vile, base. On Sumatra especially, it is sometimes called *Ambachang* vide Marsden Page 14 and 360, which is still nearer its real origin.

Linchar, the plank running the length of a native's house, along the *lower* ledge, and there holding fast the *Bilik*. See Lakop.

Lindĕuk, tame; familiar to man, as animals.

Lindung, shade, shaddow, shelter; concealment. See *Ngalindung*.

Ling'as, wild, and avoiding the familiarity of man; said of wild animals. Said of a skittish horse which gets easily afraid. Said of a man who skulks out of the way for fear of being apprehended.

Lingga, name of an island on the East coast of Sumatra between Bangka and Singapore. It has a tall peak on it high 3604 Rhineland feet, which may have been fancifully taken for the *Lingga*, or *Linga*, C. 607, the penis, the phallus of Siwa under that emblem; according to the Hindu philosophy the Androgynal symbol of the creative power Brahma, to whom, as not being the living god but an agent or emanation of the supreme being, no temples are erected or dedicated.

In the Singapore Journal vol 5 Page 544 we have the following remark about this island.—„Lingga, an island on the East coast of Sumatra. It is almost a perfect Trinacria; it is volcanic, conical and cleft, and thus combines four Hindu mysticisms, the explanation of which, in addition to its Hindu name, will form a long chapter for any one willing and able to undertake that work. The equinoctial line passes almost through the centre of the island".

Linggis, a crowbar, a rod of iron used as a gaveloc.

Linglung, forgetful as an old man.

Lingsig, quick, expeditious; having time.

Lingsir, descending, declining; *Mata poi gĕus lingsir*, the sun has begun to decline. The sun has passed the meridian. (Jav. Mal. Bal. idem.)

Lini, an earthquake. *Lina*, C. 608, hidden, concealed. Is the Sunda word derived from this? as the Earthquake arises from a „hidden source". *Linayi* it is concealed, contracted into *Lini*. (Balin. *Linu*. Jav. ꦮꦶꦤ꧀ꦢꦸ *Lindu*).

Lintang, a star, more generally called *Bĕntang*.

Lintĕuh, fat, corpulent, in good case.

Linting, to scorch and bruise, as in preparing some roots for food.

Linu, on edge, as the teeth from any unpleasant grating or sound.

Lio, a place where briks and tiles are made, a brickery.

Liplap, a person whose parents are one of them European and the other native. Mostly born of a native mother by an European father.

Liput, covered over with anything, as with earth, with water &c. &c.

Liron, to take in turns, turn and turn about; a person assisting another by helping at some work in return.

Lironkĕn, to take in turns, especially said of sawahs left to a family of children, each works the sawah for a year and then passes it on to another.

Lisan, word, speech.

Lisung, the stem of a tree cut out like a boat with a flat bottom; it has a conical hole also at one end, in this implement paddy is pounded and reduced to rice in every village. A rice-block.

Lita, covered over, buried under, as under water, under the surface of the ground. Any-

thing which has sunk from sight or is covered over as if nothing was concealed, or no opening had been made, as when a stone has been thrown into water.

Liuh, stagnant as water, not having a current. Still and quiet.

Liung, to surround, to encompass, to gather around.

Liur, a turn at any work; a turn at work alterately with some one else. The person taking such turn.

Liwat, to go past, to go beyond; to pass over; to exceed. (Batav. Jav. idem.)

Liyĕk, to trample down, to paddle upon and injure; to tread under foot.

Loa, a variety of fig tree. Ficus Lucescens.

Loba, many, abundant, plenty. *Loba jĕlĕma*, many people. *Loba amat omong sia*, what lots of jaw you have got.

Lobah, about at a particular place, in the neighbourhood of. *Lobah tuwĕr*, about the knees. *Loba imah batur*, in the neighbourhood of my companion's house.

Lobak, radish. Raphanus caudatus.

Lochéng, a bell.

Lochot, tumbling out, getting loose; detached.

Lod, the idiomatic expression of anything falling or plumping into water. *Lod bai chai di isingan*, and plump he eased himself into the river.

Lodoh, dirty, foul, impure in conduct; foul in his actions. (Jav. idem. At Batavia it means *foul*, *overripe* said of fruit.)

Lodong, a large joint of bambu or more commonly two joints with the intermediate diaphragm knocked out for holding liquids, as water, oil &c.

Logak, a small hole or hollow in any surface when horizontal.

Logat or Loghat, arabic, word, meaning, interpretation; a vocabulary, a dictionary. (لُغَةٌ *Loghat*, words, to which a meaning is attached; word, saying. عِلْمُ ٱللُّغَةِ, Ilmul-loghat, the lexicography.)

Lohong, forward, impudent.

Lohor, the time of day which answers to our 2 o'Clock P.M. The first period for Mohammedan prayers after noon. (Arab. ظُهُورٌ *thluhŭr*, which means the backside, dorsum, tergum. The backside of the day.)

Lohor akhir, about 3 o'Clock P.M. (Arab. ظُهُورٌ آخِر).

Lojor, long and narrow. *Batu lojor*, a long narrow stone.

Loklak, Conus, a hard solid shell fish. From the apex of the shell large white rings are made, which the natives like to wear, under the idea that these rings snap asunder, when they come in contact with any vessel containing poison, and thus give the wearer timely notice of the danger.

Loklok, solitary, stuck away by oneself; moping alone.

Lol, the idiomatic expression of projecting, or sticking out, protruding. *Lol bai ku lĕun-*

gan di ragapan, and sticking out his hand he caught hold of it. *Lol bai nontot ti ie-ro ruas* and projecting it stuck out of the bambu case.

Lolocho, to pound Sĕurĕuh in a small hand cylinder for old people who have no teeth to chew. To clean iron weapons with acids.

Loloh, to feed animals, to stuff with food. *Kĕbo di loloh ku hu-ut bĕunang nguyahan*, the buffaloes were fed with bran which had salt in it.

Loloh kĕbo, name of a plant. Raphidophora laura.

Lololkĕn, to stick out, to cause to project. *Lĕtah na di lololkĕn*, he stuk out his tongue.

Lolong, blind, unable to see, though the eyelids are open and the eyes appear perfect.

Lolongkro, a ravine on the face of a mountain; a gully, a chasm.

Lolong'ok, the door at the back of a native house. The door at the *Goah*.

Loma, an intimate friend.

Lonchér, loosened, shaking as the handle of any instrument; getting loose or detached.

Long, a cage-word made use of in Pantuns. *Long kanchana*, a golden cage.

Long, a squib; an instrument consisting of a bambu tube for firing off moistened gunpowder. (Chinese. Used at Batavia.)

Longlongan, spirits or fairies who take away our goods without our knowledge.

Longsong, speedy, quick, expeditious.

Longsor, to give, to present with.

Lonjong, long and even, said of a stone; a slab of a stone.

Lontar, name of a palm tree, from which in some parts of the country much toddy is drawn. Borassus Flabelliformis. The Javanese in East Java, call this tree *Siwalan*, and apply *lontar* merely to the leaves. *Siwalan* may still be Hindu, *Siwa*, the god so called, *alan*, C. 49 an ornament = the ornament of Siwa. It is generally supposed that the original name of this palm was *Rontal*, but that the initial and final letters have been transposed. *Ron* is said to be an old Polynesian name for leaf- and on Bali, *Don* means leaf which is evidently a contraction of *Dahu-an* = *Don*, see voce Daun. *Tal* is *Tala*, C. 229 the Palmyra tree. *Dontal* is thus the *leaf-Palmyratree*, on the leaves of which, in former times, the natives used to write, and by a slight inaccuracy of understanding the original words, they have transferred to the *tree*, a name which in its original only strictly applied to the leaves. (According to Gericke also the name of the tree in Javanese and Malay. In Bali also. The leaves are in common use on Bali and in some parts of the interior of Java as the only writing material Fr).

Lonté, a harlot, a whore, a prostitute. (Jav. ꦭꦺꦴꦤ꧀ꦠꦺ *Lonté* id.)

Lopak, to plate, to cover with a plate of metal, especially silver or gold.

Lopang, name of a creeper with deeply scolloped leaf, and rough to the feel; flower white; fruit round and red, but not eaten on account of its bitterness.

Loréng, striped, streaked, as some animals, dogs, tigers &c. (Jav. *Léréng* according to Gericke, but there also is heard *machan loréng*, the striped tiger Fr.)

Loro kidul, generally called *Nyai Loro kidul*, the beautiful lady of the South. Is a fabulous personage to whom the Javanese attach much mysterious importance. She is the spirit of the mysterious Southern ocean whom the natives fancy they can consult on grand occassions of emergency. Her abode is supposed to be in the grotto of *Manchingan* in the territory of Jugyakarta. (She is also known at Bali, and is a form of the consort of Siva. Her abode being placed in the South is a token more of the Hindus, at least partly, settling first on the South coast of Java. Fr).

Los, the idiomatic expression of going; to go; the act of going. *Los ka sawah ngurusan chai na*, he went to the sawah to look after the water. *Los sia pulang*, go you and return.

Loténg, a loft, a garret; more especially in a European built house. (Jav. Batav. idem).

Lowih, more, in excess. *Lowih tĕuyn*, far too much. *Kajĕun lowih kĕjo, asal ulah kurang lauk*, never mind there being to much boiled rice, as long as there is meat to eat with it: a common native witticism. *Lowih* is also used to form a comparative degree. *Lowih hadé*, better, more good. *Lowih panjang*, longer, more long. (Jav. *Luwih*. Kawi *Lĕwih*. Mal. *Lĕbih*).

Lowihan, to give more, to make an addition.

Loyog, going away without permission or asking leave; going carelessly away. *Ka mana loyog na*, wither has he made his escape.

Luah, spittle, siliva.

Luahan, to spit upon.

Luang, without, deprived of, having the want of, missing. *Tilok luang balanja*, he is never without pocket money. *To luang poi*, never a day goes past without it; never missing a day.

Luar, outside, without, beyond. *Luaran pagĕr*, outside the fence. *Di luar imah*, outside the house *Di luar*, outside, without. *Ka luar*, towards the outside; left any service or employ. Come out!

Lubang, a fresh water eel. Common in mountain rivers, where it nestles in holes or cavities in the banks.

Luchut, to slip or drop out of place. To get loose. Same as *Lochot.*

Ludĕung and Ludĕungan, bold, fearless. *To ludĕung*, I dare not; I am afraid.

Ludi, done out of, swindled, something lost or taken from us, dished.

Lugag-logog, knocking gawkily about; strolling about without any apparent occupation. (Jav. *Lĕgĕg* and *lĕgog*, being dumb from astonishment).

Lugai, with the hand open; with the fingers stretched out. *To bisa lugai* I cannot open my hand (from something being the matter with the fingers- so stiff as not to open).

Lugudur, to roll along in mass; as earth which is saturated with water or rain, and slips from its position, as in a dam or hill side. *Lugudur bai jĕlĕma*, the people advanced in a thick mass.

Luhur, high, elevated; top, upper side or point. *Gunung luhur*, a high mountain. *Di*

luhur gunung, on the top of the mountain. *Di luhur*, on the top, above.

Luis, sleek and clean.

Luk, the idiomatic expression to indicate anything bending down or curving round like a hoop. A bend, a twist. See *Ngĕluk*, *Pĕluk*, *Tĕluk*. *Sabraha luk dĕui iyo chai manan daik datang*, how many more bends are there in this river before we arrive.

Luku, to plough; a plough. (Jav. Batav. *Waluku*. *Luku* is an abbreviation).

Lukuu, the quids of Sĕurĕuh tied up in a particular manner, which are carried and presented by the parents of the man to the parents of an intended bride, when a marriage contract is agreed upon; this is done in the ceremony of *Ngalamar*.

Lukut, moss, any small mossy vegetable incrustation.

Luluguh, the chief person, the leading man whom other follow. The chief ingredient in any compound. The original outlay.

Luluh, to trample on and mix up; to knead. To trample on earth so as to knead it, in order to make a stiff homogenous clay for the purpose of making bricks or tiles. (Jav. *Luluh*, melted; *Luluwan*, clay, wherefrom bricks are made).

Luluhur, a progenitor who has become deifyed. This idea still adheres to the Sunda people from ancient pagan times, that their progenitors were a sort of demi-gods, and that they have still a supernatural influence over human actions. The word is derived from *Luhur*, high, elevated. (The same idea as on Bali prevails about the *Pitara*, the ancestors, who are called also *Buyut*. Fr).

Lului, to prepare kĕtan rice by putting it in a bit of bambu which is then stuck into the fire or among embers to cook. The bambu burns but the rice is withdrawn in due time properly cooked.

Lulumbungan, to catch fish by piling up a heap of stones in the river, amongst which the fish creep, mostly small ones. At intervals a large casting net is thrown over the heap of stones and the fish secured. The Etymon of this word—*Lumbung*, is in Malay and Javanese, *a granary*, but is not used in Sunda.

Lulup, to steep in mud, as is done with some barks preparatory to making them into string or cords, which process renders the material durable. *Tali lulup*, is string so treated. (Jav. *Lulup*, a string, or cord made of the bark of the Waru-tree, from which a kind of rough clothing is made. Gericke.)

Lulurung, an avenue, the passage between two rows, as of planted trees or the like.

Lulut, a fine chain, as for watches &c. Fine gold or silver chain.

Lumaku, to have employment, work or occupation. (Derived from *Laku* in the common Javanese way).

Lumampu, to exert oneself; to do anything for a livelyhood. (Cf. Jav. *Lampu* and Malay *Lampoh* or *Lampau*).

Lumar, name of a sort of fungus growing on old trees or rotten wood and which shines bright in the dark. Called also *Supa lumar*, the lumar fungus.

Lumar, dim- sighted, obscure or perverted in vision.

Lumayan, a trifle, something better than nothing. *Lumayan bai di béré kulit na*, he gave me the hide, which was better than nothing.

Lumayung, said of fruit which hangs invitingly ripe on trees.

Lumbrah, with common consent; of one accord. Notorious. What is usual or customary. *Lumbrah batur*, what is usual with other people.

Lumbur, a village, a collection of native houses. The final syllable *Bur*, poured out, dispersed, would seem to denote the spot from where the people poured out daily to their occupations. The *um* is constructive, denoting the *act* of dispersing. *Bur* in the sense of dispersing or pouring out is heard in many words, as *Lĕbur*, melted down as a metal (so that it can be poured out.) *Tabur*, poured out. *Kabur*, run away. *Mabur*, run away. *Labur*, to pour out, to start out- in the Malay of Java.

This idea may have arisen among a people uniting in villiges for mutual defence, as the natural state of savages would be to live much apart, or every man in his paddy field, or where he had the means of getting his subsistance, where they probably lived in a *Ranggon*, which see- here and there, as is still the case with some of the ruder tribes on Borneo and Celebes.

Lumbur, on the above supposition, would be the converse of the malay word *Lumbung*, a granary, a Paddy store. The *Bung* in this sense is very probably heard in the word *Bungkus*, a parcel, a roll; *Bumbung*, a bambu for keeping anything in. *Kĕmbung* swollen, inflated. *Jubung*, a circle of mat work set in a boiling pan, to prevent the matter boiling over. *Bung* in these senses being indicative of containing, having capacity, and is again heard in the Sunda *Lulumbungan*, which probably is the word, now in its simple sense of *Lumbung* only retained in Malay, but still indicating in Sunda- a place into which fish collect.

That savage natives do not often, in the early stages of their existence collect into villages, may be learned from the present state of the ruder parts of Celebes. Captain van der Hart in his „Reize rondom het eiland Celebes 1854" says at Page 70 when speaking of the *Halfours* of the East coast of Celebes — „Their dwellings are made of bambu and wood, and all rest on the top of high posts, elevated above the ground. They are not collected in *Kampongs* (villages) but every one lives by himself, scattered over the country, close to their *Ladangs* (Humahs), and as they have to change these every year, such also is the case with their dwellings".

Lumého, said of the pulp of a cocoanut which is still soft and young- hardly fit for use. (Cf. *Lého*).

Lumpat, to run away, to scamper off, to run hard. (Jav. Mal. *Spring*; *malumpat*, to spring).

Lumping, a buffaloe hide, streched out and dried for use.

Lumpuh, lame, crippled with disease, palsied, numb; having legs swollen with Elephantiasis. (Jav. Mal. idem).

Lumpui, a small dwarf shurb, with red berries and broad leaf. It is said that when

young women use this plant medicinally, it relaxes the female organs, and is used before marriage.

Lumuis, grown up as an animal; coming to maturity, and the hair of the skin getting smooth and shining.

Lumur, a drinking glass, a tumbler. (From the Dutch *Roemmer*).

Lumur, occurs in the expression *Chukup lumur*, to hush up an unpleasant business.

Lumut, short moss or excrescences growing on wet stones, when long it is called *Lukut*. (Jav. Mal. idem).

Lumut, the oily sliminess or slippery matter on fresh caught fish. (The same as the preceding).

Lunchat, to jump, to take a spring. (Cf. *Lumpat*).

Lunglum, to sit on eggs like a hen, to brood eggs.

Lungsar, stretched out at full length when lying down

Lungsur, to start on a journey, as a great man with many attendants.

Luntak, cleared off as a debt; discharged- paid off.

Luntur, to discharge colour like a piece of bad prints: loss of colour; washed out.

Luput, in vain, no use trying. Not getting what we try for; to fail; to miss.

Lurah, a head man, a chief over several villages, or a small district. *Ngurah* implies anything that casts a a shade- *Palindungan*, an umbrella; and also the vault of heaven. *Ngurah*, *Angurah*, and *Anglurah*, are on Java *Lurah*, a chief of the 4th. class. Friederich on Bali: Batavian Transactions Vol. 23 Page 31.

Luri, a beautiful, red, middle sized parrot brought from the Moluccos. (Another name used at Batavia is *Nori*).

Lurung, a path, a lane, an avenue; a street. (Jav. Mal. idem).

Lusé, hungry, faint from want of food. (Cf. *Lĕsu*).

Luséan, the warp or threads lengthwise in a web of cloth.

Lutung, the black monkey, Semnopithecus Maurus.

Lutung Kasarung, a character in the history o Pajajaran. See *Kasarung*.

Luwĕr, muddy, opaque with dirt; said especially of muddy water.

Luwĕr-léor, to wriggle as a snake moving along the ground.

Luwuk, a place, a spot of ground. *Nyambut sawah dua luwuk*, to work sawahs in two places. *Luwuk na hadé gĕusan imah*, the spot is good for building a house on. *Luwuk iyo ulah di kĕbonan*, do not make gardens in this place.

Ma, mother, mamma. *Amma*, C. 44, a mother. *Amama*, C. Vol. 2. Page 372 mother.

Ma, an expletive particle which has its force in composition, but admits of no definite translation. *Imah na ma hadé*, as to his house, it is good. It will often answer to the English expression- as far as, as to. *Sia ma tilok bisa bogah urusan*, as for you, you can never come right. *Kalakuan nana éta ma to mĕunang di wada*, as far as his conduct is concerned, you cannot find fault with it. *Ma* is also a constructive particle not only in Sunda but in most of the Polynesian languages, and is an inseparable

prefix giving a verbale power to a substantive or idiomatic expression, as *Mabur*, to run away, from *Bur*, which see.

Ma-akham, burying ground, a place of interment for human beings; a cemetery. *Makam*, arabic, place, situation. *Makamkĕn* in Malay, to bury, to inter. (Arab. مَقَام *Maqâm* remaining at a place; a place).

Ma-ap, arabic, absolved, pardoned, excused. The word is in common use for asking pardon, or begging excuse in occurrences of every day life. Pardon me; Excuse it. (مَعَاف).

Mabok, drunken, intoxicated, as with strong drink. Made giddy, deprived of your right senses by any deleterious matter taken into the stomach. Exhausted, giddy from fatigue or exposure to the hot sun. Perhaps it has a common origin with the *Bo* or crude part of the verb *Bonowa*, to drink, see Lambrick's Singhalese grammar Page 85. The *ma* prefixed is the Polynesian constructive particle. (Mal. مابق *Mâboq*).

Mabur, to run away, to skulk off; to make off without leave. (Jav. To fly, to get off quickly).

Machét, close fitting, said of clothes which fit close to the body, as sometimes worn by native coxcombs or belles.

Madang, to eat, to make a meal. To take a snack *after* the great meal of the day from remnants. See *Mumuluk*, which is to take a snack, *nearer* the next great meal. (ꦩꦢꦁ *Madang*, Jav., to eat rice).

Madang, name of a tree, a variety of *Huru* or Litsaea. The Madang, Litsaea Elliptica is covered with blood red leaves, when they first evolve, but turn green after a few days.

Madat, a preparation of opium, boiled down to a black substance resembling treacle; in this state it is sold by the opium farmers and ready for smoking. (Jav. Mal. idem).

Madĕt, pressed together; forced down in close contact as by pressure. Especially said of earth which has been well trodden down.

Madion, name of an *inland* residency of Java. *Madya*, C. 512 the middle, centre. *Yon*, C. 576, a caste, a race; also the the Elu form of *Yawana* or arabic. Quere also of Java, and thus „the centre of Java". (Written in Jav. ꦩꦢꦶꦪꦸꦤ꧀ *Madiyun*).

Madraséh, arabic, a college or academy for learning the Mohammedan religion. (مَدْرَسَة *Madrasat*, gymnasium, academia, collegium).

Madu, Honey. *Madhu*, C. 513, honey, the nectar of flowers. (Scr. *Madhu*).

Maduk, hit against, coming in contact with, clashing, mutually opposing.

Madura, an island next last to Java and forming part of the residency of Sourabaya. *Madhura*, C. 514 from *madhu*, honey, *ra*, to have or get. Sweetness, the sweet taste; sweet, pleasing, agreeable, liked. (*Madhura*, Scr. sweet taste, sweetness; adject. sweet; pleasant).

Magah, to teach, to instruct, to have an idea of, to entertain opinion. *Magah na ka kula*

hadé, his instructions to me were good. *Ulah sok magah manćh*, D'ont be surprised. D'ont be thinking to yourself (that you are not wrong).

Magalan, name of the chief place in the residency Kadu. *Magul*, C. 504, the Elu form of *Mangala*, fortunate, happy, auspicious, festive; of the marriage ceremony. *Alan*, C. 49. an ornament. *Magul-alan* auspicious ornament. Or *maga*, C. 504, the Elu form of *marga*, a road, a path. *Maga-alan* road ornament. Both or either name may point out to some connection with the approaches to the neighbouring grand temple of Boro Budor. The name of the place is sometimes spelt *Magalang*, and also sometimes *Magalaan*. (*Bhagelana* or *Baglana* is part of the Mahratti country. Might this Indian name have been transferred to a part of Java? *Magalan* could be in this case the same as the name of the residency of Bagalen, which is proximate to Kadu. See *Bagalen*. Fr.)

Magas, to cut away the seedy strings from the end of the fruit stem of the Kawung Palm, preparatory to obtaining the Toddy.

Magĕr, to fence in; to put up a fence of any kind, to shut out, to preclude. See *Pagĕr*.

Magoan, fixed and firm in some place. Unmoved, not changed.

Magut, caught, arrested by catching against anything. Impeded in its course by striking against some object.

Mah, in composition seems to indicate a place, a spot. As *Imah*, a house; probably derived from *Diam*, to dwell, to put up, to be quiet- this *Diam*, however, is not Sunda but Malay- and *Mah*. The *I* in *imah* may be derived from the Singhalese *Innawa* to sit, to be at rest, to stand. The final *nawa* is constructive. *Humah*, an upland Paddy plantation, from *Hua* or *Bua* fruit, and *Mah*. *Rĕumah*, an abandoned Paddy plantation, after the crop of Paddy has been got off it; the meaning of *Rĕu* is not very apparent, as it does not occur as a separate word in the Sunda language, but we have the following. *Rĕu-ai*, having many children, prolific. *Rĕunĕuh*, pregnant, with child. *Rĕnung*, springing up; so that *Rĕumah*, may be the place of prolificness, from the vigour with which the native jungle regains its ascendency when left to itself.

Maha, Great, eminent; very, extremely. *Maha*, C. 526, Great, large, big.

Mahabharata, C. 528, from *Maha*, great, *Bharata*, the poem so called from *Bhara*, C. 491. a weight, a load, a burthen. The name of the great epic poem so much celebrated amongst the Hindus; so called in allusion to the fable of the *Rishes* putting it in a scale and weighing it against the four Vedas, when it was found to outweigh them.

Mahadéwa, C. 530. *Maha*, great, *déwa*, a god. A name of Siwa.

Mahadéwi, C. 530, the goddess Durga, the wife of Siwa.

Mahal, dear, high priced; scarce. (Mal. idem).

Mahi, enough, sufficient; equal to, to have in one's power to do anything. *Chai na ayĕunah mahi*, there is now enough water. *Budak iyo mohal mahi ka kolot*, It is but a youth, and not likely to be able to contend with an old man.

Mahomét, vide Mohammad.

Mahugi, to make love- presents; to carry presents to the intended one.

Maido, to disbelieve, not to put trust in. *Sok maido lamun ka kula*, he never believes what I say. See *Paido*.

Main, to play, to have motion as a piece of machinery. To play for money, to gamble. To play- in the sense of seeking amusement, is not *main* in Sunda, as in Malay, but *Ulin*.

Maisa, a title applied to the ancient chiefs or kings on Java, both at Janggala and Pajajaran. As *Maisa Laléan* occurs at the former place Raffles Vol 2 Page 94 and *Browijaya Maisa Tandraman* occurs at the latter. Raffles Vol. 2 page 96. The word means *buffaloe*. *Mahisā*, C. 533, a buffaloe. *Mahisha*, C. 533 from *Maha*, to worship; a buffaloe, the emblem and vehicle of *Yama*; the name of an *Asura* or demon slain by *Durga*. *Mahishi*, C. 533. a female buffaloe; the wife of a king, but especially the one who has been consecrated or crowned. A queen.

Mahisa or *kẓbo*, both words implying buffaloe, are ancient appellations of the *Kshatryas* on Java. Friederich, Bat. Trans. Vol. 23 page 21.

Maisa, is a title of some of the Chiefs in early Javanese history. Thus we have *Kuda* or *Maisa Laléan*, to whom one of the discrepant accounts ascribes the foundation of Pajajaran. He is said to have tamed the buffaloe to the yoke, from which circumstance he was called *Maisa* or the buffaloe, whilst his decendants went by that of *Munding*, which is the buffaloe in colloquial Sunda. *Maisa*, however, is no doubt the *Mahésa* of Clough Page 534, from *Maha*, great, and *Isa*, Lord, or god, and as such an appellation of *Siwa*, which cognomen had been applied to a distinguished prince who had either founded a new empire or taught the people the use of agriculture. *Maisa*, a name of Siwa, might have been applied to the buffaloe as taking the place of the sacred bull of that deity, which is still observable in some of the old monumental ruins in Eastern Java.

Mahésa, however the case may be, passed for a buffaloe in ancient Javanese times, thus we have *Mahesasura*, the demon in the form of a buffaloe slain by the Hindu goddess Durga.

Maja, a large forest tree, with reticulate and aromatic fruit. Aromadendron elegans.

Maja, a liane which produces a round fruit of the size of a man's fist, Crataeva marmelos, has a hard shell, but contains a soft inside, which can be easily removed like the contents of an egg. The word has a Sanscritical sound, and from the nature of the fruit may be so called from *Majja*, C. 505. marrow, pith, sap. From this *Maja*, the old capital of Java—*Majapahit*, derived its name (*Majapahit* is a translation of *Wilwa-tikta*, the Scr. name of the same place. *Wilwa* is Aegle marmelos, *tikta* is the same as the Polynesian *pahit*, *bitter*. Fr).

Maja, used in the expression. *Nista*, *maja*, *utama*, three methods of warning which are considered by the natives as a sufficient display of patience. The *Maja* in this case

appears to be a form of *majakkha*, C. 505, the middle, the centre- thus a first warning, a middle warning, and a final warning, with which its position in the aphorism corresponds. (*Maja* is here a corruption of *madhya*, middle. Cf. Oesana Bali in „Tijdschrift voor Nederlandsch Indie" Vol. IX. Part 3 pag. 340. Fr).

Majakani, gall nuts, imported from Persia. *Majja*, C. 505, the marrow of the bones, pith, sap. *Khani*, C. 158 the Sun.

Majapahit, the name of an Empire on Java, towards its eastern extremity, before the introduction of Mohammedanism. Majapahit has its name from *Maja*, the fruit Crataeva marmelos, and *Pahit* bitter, Raffles Vol 2 page 98. The date of the foundation of Majapahit was Anno Javae 1221, to which must be added 78 years giving A. D. 1299. It was destroyed on the introduction of Mohammedanism at the close of the 15 Century. The ruins and remains of Majapahit are still found near Mojokĕrto in the residency of Sourabaya.

Majĕr, to have an idea, to be of opinion, to have an objection. Most commonly used along with *Manéh*, self, as *majĕr maneh* to make an objection, to suggest an idea. *To bisa majĕr manéh* he must comply, he can bring no objection, he can suggest no opposition.

Majir, a female animal, especially a buffaloe, which will not breed, will not bear young, but being generally fat and in good condition is frequently chosen to slaughter.

Maju, to go forward, to advance, to proceed. *Maju ka jĕro*, to proceed inwards. *To tulus maju ka lĕuwĕung*, the going into the forest did not take place. (Jav. Batav. idem.)

Maju and Majuhan, to eat greedily, to guzzle. (Kawi *Majuh*, to eat Gericke.)

Majum, oakum, made either of untwisted rope, or of the scrapings of dry bambus. (Chinese.)

Maka, let it be, cause to be. *Maka ka jauh*, cause it to go to a distance. *Maka luhur*, let it be high. *Ulah maka ka mana mana*, *maka dĕukĕut*, D'ont get yourself out of the way, remain near- or more literally d'ont cause yourself to go any where, let you be near. (Jav. *Mongka* ꦩꦺꦴꦁꦏ *and*; *now.* Mal. *Maka*, *and.*)

Makasar, a nation and town on the west coast of Celebes, called by the natives themselves *mangkasara.*

Makaya, to excercise a trade or calling, to do something to gain a livelyhood. (From *Kaya*, Jav. *goods*, *means.* Mal. *rich.*)

Makbul, conceding, a prayer granted — getting what we pray for. (Arabic, مَقْبُوْل *maqbûl*, acceptus, gratus.)

Makul, appropriate, convenient, fitted for the purpose, suitable. *Makul*, aribic, just, reasonable. Crawfurd. (مَعْقُوْل *Ma'qûl.*)

Makuta, a crown, a diadem. *Makuta*, C. 503, a crown, a headdress, a tiara. (Sct. *Makuṭa* and *Mukuṭa*).

Mal, corpus delicti in law questions. Some tangible proof of a crime or offence committed, as the goods stolen, the weapon with which a wound was given, or the like. (Perhaps مَالْ *Mâl*, property).

Malabar, name of a volcanic mountain in the Preanger Regencies, South of Bandong. The word does not occur singly in Sunda, but may be the word *Labar* as occurrying in *Lébér-labar* or *Labar-lébér*, running over in all directions, on all sides as a Volcano might discharge its ashes or lava, first on one side, and then on the other, all round the crater. *Ma* would then be the usual Sunda constructive particle, giving the word a verbal form. In Sunda is also used *Bar-bur bai* which see. (*Malawar*, Kawi according to Gericke, *to spread every where, to cover, to make dirty all together*).

Malah, rather, by preference. *Mohal di béré, malah di balangkĕn ka chai*, as if he will give it to us, he would rather fling it into the river. (Batav. *Malûhan* idem. Jav. *Malah*, besides, and also, even. Mal. ملاه *Mâlah*, so that, till-that, till so far. Fr.).

Malah-Malah, a duplication of the above word by which it gains force. Used in an argument showing an objection. *Aing lĕumpang, malah-malah di gĕbugan*, I go, I would rather have a thrashing. *Malah-malah sia to lémĕk sakali*, on the contrary you never said a word.

Malaka, name of a tree, Emblica officinalis.

Malaka, a town in the straits of that name. The name is familiar with the natives as connected with many objects which are thought best as coming from that place. The town was founded by the Malays in A. D. 1252, and conquered by the Portuguese in A. D. 1511.

Malam, bee's wax; any adhesive waxy matter. *Malam Sirĕum*, such wax prepared by ants, a sort of lac. In malay this is called *gala-gala*, which also means rosin. *Malam* is a dry, caustic, cant expression for food; grub. *Hadé malam na*, he served good grub-something that will stick to a man's ribs.

Malam is of Sanscrit origin. Mr. Friederich writes me- *mala* (masculine—neuter *malam*) and gives explanations from the Sanscrit which are word for word the same as in Clough 521, who says- according to Sanscrit authorities it is derived from *mala, to hold, to contain*, in the body. Any excretion of the body, as serum, semen, blood, marrow, urine, faeces, ear-wax, nails, phlegm, tears, rheum, and sweat; sin; dirt, filth; dreg, sediment; rust; and Mr. F. adds camphor.

Malang, name of a fine romantic mountainous district in the residency of Pasuruan, containing many remains of Hindu Antiquity.

Malang, athwart, across, barring the way. The converse of *mujur* which see. *Malang jalan*, across the road. *Malang néng'ah*, where something is athwart in the middle. A not unfrequent name for a place. *Malang chai*, athwart the stream. (Mal. *Mâlang*, adversity; unfortunate, of bad success. *Jav. Alang* and *Malang* the same as in Sunda. Fr.)

Malarat, indigent, destitute; labouring under privations. (Jav. idem. Arab. Mal. *madlarat* مَضَرَّة dammage, injury; originally *perditio.*)

Malayu, Malay. *Basa malayu*, the malay language: *orang malayu*, a malay man or woman. *Malayu* in Javanese and Balinese means- to run away, to be a fugitive- and

is supposed to have been given to emigrants from the interior of Sumatra, who settled in various parts of the Indian Archipelago, founding the old kingdom of Singapore. It is supposed that these emigrants got the name of the *Fugitives* from their wandering and marauding habits. They thereby contrived to make their language the *Basa Malayu* the lingua franca of the Archipelago.

Malayukĕn, to conduct into the presence of.

Malĕgi, a palace. *Maligawa*, C. 540. a palace. (Jav. *Malige*, the throne, the golden seat; a cupola. Mal. مالكي *mâligei*, palace, princely dwelling; the place in the palace where the sleeping rooms are.)

Maleikat, arabic, angels, an angel. The word is the arabic plural of *Malak*, which the Javanese do not use except in the expression *Malak al maut*, the angel of death, which however is entirely arabic. (ملائكة *Malâïkat* plur. of ملك *possession. Malak-ul-maut* ought to be *malik* ملك *possessor*; *rex.*)

Maléla, occurs only in the expression *Chadas maléla*, an indurated sedimentary rock. See *Chadas.* (Jav. *Malêla*, *shining black ground*, or *sand.* Mal. Kawi *steel.*)

Malĕm, is properly Malay for *night.* In Sunda it indicates the nights from the 20th to the 30th of the *Pwasa* or Fasting month, when the prayers in the mosque are redoubled, and the Koran expounded.

Malĕman, to keep up the ceremonies of the *Malĕm* nights.

Malĕng'ĕk, inwardly vexed, provoked, feeling dissatisfied. (Batav. To fel eenvy).

Malĕs, to rebound, to fly back, as a spring. To retaliate. See *Balĕs.*

Malik, arabic, a king. Used in connection with Scripture history. (ملك and مالك *Malik* and *Mâlik*).

Malim, arabic, a man skilled in any science or occupation. It is usually applied to men who are wise in the construction of canals of irrigation, and whose services are in great requisition. *Malima*, C. 540, the science of navigation. The Singhalese have, no doubt, derived this word from the Arabs. (From علم *Alima*, to know.)

Maling, to steal, to purloin. (Jav. Mal. idem).

Malingping, a slope, a declivity of the land. *Malingping ti kalĕr*, on the northern slope.

Malipir, to skirt along the edge; to walk or pass along the boarder. *Malipir kĕbon*, to sneak round a garden (as if looking to get in and steal something). *Malipir chai*, to follow the windings of a river. *Malipir lambaran*, to creep round by the tie- beam (of a roof). See *Pipir.*

Maliwis, the wild duck of Java. Anas Arcuata, of Horsfield; Dendrocygna arcuata, of Cuvier. Called in Malay *Balibis*, Marsden Page 46.

Malulu, assuredly, clearly, evidently; quite true, indubitably. (*Milulu*, Kawi, *true*, *indeed*).

Mam, to eat, to take food; a rather cavalier expression. *Musim pĕchĕklik, owoh gĕusan mam*, it is the season of scarcity of food, and we have nothing to eat. (Batav. Used in adressing children).

Mama, an uncle or aunt, indifferently whether younger or older than the parents of the person to whom it applies, an uncle or aunt in general, without reference to age. See *Uah* and *Paman. Mama*, C. 537, a maternal uncle. A father's sister's husband.

Mamah, to chew, to macerate in the mouth. (Jav. Mal. idem. Cf. *Mam*, in stead of *maham*).

Mamaha, to assassinate, to secretly make away with, to murder.

Mamala, anything or person lying in the way, so as to impede or render unsafe the passage. Said of a wild animal which makes a road unsafe. *Mala*, C. 521, according to Elu authorities (*mra* to die?) a *Vedda*, a forester, one who lives by his bow. Dead, deceased, extinct.

Mamangsén, an inkstand; something to put ink or *mangsi* in.

Mamanik, the pomum Adami, the projection on a man's throat; also the upper part of the throat, close to the root of the tongue.

Mamarakan, name of a creeper in the jungle.

Mamayu, to recover the appetite after a fit of illness. Feeding greedily after illness has gone off. Picking up the flesh.

Mampu, having the means; possessed of property. *To mampu mayar*, unable to pay. *Jélĕma mampu*, a man with means. (Batav. idem.)

Mana, where, in what place. *Di mana*, in what spot; where. *Ka mañā*, to where; where are you going. The word is often rendered forcible by duplication. *Di mana mana gé sia mohal bisa urus*, in whatever place you live, you will never do any good. (Mal. idem. Jav. *he, that; he there, that there; such, such a one*).

Mana, meaning, signification, sense. Marsden says it is arabic, but it is also Singhalese: *Mana*, C. 514 to know, to understand. (Arabic معنى *Ma'nâ*, significatio, sensus; the Ceylonese word to be derived from the sanscrit root *man* to think. Fr.)

Manan, before, than, more than. A word formed of *mana*, where, and the constructive particle *an*. This suggests an idea of comparison. Where of the (two or number). *Manan* is used in forming the comparative degree. *Iyo hadé manan itu*, this is better than that. *Daik manan*, the more preferable; I would rather have this alternative. *Siji dĕui manan mahi*, we must have one more before we have enough. See *Pang*.

Mancha-nagara, the provinces of a kingdom, which are at a distance from the chief seat of government. *Mancha*, C. 506 derived from *machi* to be high or tall- a bed, a bedstead; a plat form, a scaffold; an elevated shed raised on bambus in a cornfield &c., where a watchman is stationed to protect the corn from cattle, birds, wild beasts &c; a sort of throne or chair of state, or the platform on which it is raised. Our *Mancha-nagara*, are therefore outlying districts, or district watch stations, where an officer is put to watch the interests of the sovereign. (I suppose *mancha* to be derived from *pancha*, five, the five (outside) towns. Fr.)

Manchak, ground disposed in consecutive flats, like the steps of stairs.

Manchal, said of water which rises in a flood and overflows the land. *Chai na manchal ka darat*, the water rose and overflowed the land. To jump up, to hop.

Manchal, said of a woman who goes to the priest and asks to be divorced form her husband. Probably a simile taken from the foregoing word and expressive of an unnatural course of events.

Manchas, a method of taking fish, by enticing them into an enclosure, which can be shut up when the fish are in, so as to prevent escape, when they may easily be groped out.

Manchat, to climb up, to scramble up, to ascend.

Manchĕr, and manchĕran, said of the sun when in the zenith. Right over head. *Mata poi manchĕran téng'ang'ni*, sun stood right in the zenith or overhead; exactly noon.

Manching, to fish for news, to try to get information slyly. The Malay word *Panching*, to fish with a hook, is not in use in Sunda, as the people use instead *Usĕp;* but the derivative simile is of frequent occurence.

Manchirang, the flower of the *Tĕpus* or Geanthus Coccineus; it grows not upon the stem of the plant, but from the root, and shows itself sessile on the ground near the root of the Tĕpus; it is a pretty scarlet and yellow flower.

Manchuh, presents made to the parents of an intended wife by way of securing her.

Manchung, the spatha of a Palm fruit, the case which envelops the unexpanded spadix. When these are dry, they are collected and being tied together, serve as flambeaux.

Manchung, a hooked nose. What is called a Roman nose.

Maṇḍala, a Sanscrit word often used in the composition of proper names. It is evidently Sanscrit word *mandala*, C. 507, the disk of the sun or moon; an orb, a ball, a globe, a wheel; a province, a region, a district; a assemblage; a sort of mystical diagram.

Mandala giri, is the Pantun name by which the Jasinga mountain, usually called the Gunung Gĕdé, is known; it is thus the mountain of the province, or the orb mountain, from not forming part of a chain.

Maṇḍapa, a porch, a portico, an open hall. (Scr. In Javanese *Pandoppo*).

Mandĕg, to hault, to stop, to cease. (Jav. Balin. *Adĕg*, *Madĕg*, *standing*, *exercising power*, *reigning*).

Mandi, to bathe, to dip the body in water. *Nanawa*, C. 318 bathe; *Nanta*, to bathe. *Nandá*, C. 308, the tank of Sakra in the garden of Swarga or the region of the gods, in which that god is accustomed to bathe. (Mal. idem. Bal. *Mandus*. Kw. *Madyus*. Jav. *Adus* or *Dus*).

Mandian, to bathe or wash another person, as a child. To wash a dead person preparatory to burial.

Mandor, a native headman, a village chief. A foreman over work. It is the Portuguese *Mandhar*, to command.

Manéh, self, one's own self. Often your, his, her. *Manéh na*. mij ownself, your own

self, his ownself. *Lamun ku manéh di boro, tilok kapanggih*, if I go myself towards it, I can never meet it. *Manéh na to hayang?* D'ont you yourself long for some. *Saha ngaran manéhna*, what is your name.

Manĕuh, to remain stationary. *Bumi manĕuh*, name of a portion of the Mountain of Jasinga, means either that the Earth is stationary, that it has not been broken down by earthquakes or volcanic eruptions? or that there was there formerly a stationary residence (of some great man or of mountain geniï).

Mang'an, an aspect or facing of the *Naga*, as connected with old superstitions. This aspect of *Mangan* is towards the north and the period of the day is between 9 and 10 o'clock A. M.

Mang'ĕn, to have an affection for, to feel tenderly for; the word is derived from the word *Ang'ĕn*, the heart, the disposition, which see, prefixed with the verbal *Ma*, and is thus litterally heart-felt. (*Ang'ĕn*, Kw. *heart. Ang'en-ng'en*, Jav. *to meditate, to have in mind*; *to desire*).

Mang'éndér, name of a liane, the leaves of which being scorched, are used in place of *Dĕlan* or *Trasi* in *Sambĕl*. It is the Salacia oblongifolia.

Manggah, the Manggo tree. The wel known Indian fruit of that name, Mangifera Indica, of which there are many varieties. *Amba*, C. 43. a mango.

The following is a list of different varieties of manggah. 1 Manggah Bapang — 2 Chĕngkir — 3 Chupu — 4 Daging — 5 Dodol — 6 Endog — 7 Kalapa — 8 Kukulu — 9 Marunda — 10 Pari — 11 Sĕngir — 12 Sĕngir gadung — 13 Udang — 14 Wang'i.

The following six varieties are also botanically *manggahs*, but the natives never prefix that word to them — 15 Bĕmbĕm or Gandarusa — 16 Kadĕpér — 17 Kawini 18 Kĕmang — 19 Limus.

Manggala, a word often used in proper names, and is no doubt *Manggala*, C. 505 happiness, good fortune, lucky, auspicious.

Manggalé, to refuse to obey orders. To be disobedient.

Manggar, the fruit branch of a palm tree, especially of a Cocoanut tree; the stem to which the fruit adheres in clusters. When the nuts have been removed, and the stem is dry and falls from the tree, it is called *Baralak*.

Manggih, to meet, to come in contact with, to observe. *Manggih maung di jalan*, met a tiger on the road. *Ari manggih buah asak, ala*, if you find, or observe any ripe fruit, take it. (*Panggih*, Jav., finding, encountering).

Manggu, The celebrated fruit of the Archipelago, the mangosteen, called in Malay *Manggis*. Garcinia mangostana. This tree grows wild in the mountain forests of Jasinga Estate, *south* of the Chibéran towards the Gunung Kĕndang. It grows grouped with the primeval forest, evidently naturally, and is seldom thicker than a man's thigh.

Manggung, upon, above, particularly said of a superior. *Manggung lautan*, above the sea, hovering over the sea. To be seated or placed relatively higher than some other person. *Manggung adhipati*, sitting higher than the Adhipati, which is improper. (Jav. *Panggung, a cupola, a spire*).

Mangka, the same as *Maka*, which see.

Mangkala, at what time, when, now if. *Mangkala panas, lé—ch* at what time it becomes hot, it melts. *Mangkala bijil, laju hiběr*, now if it comes out, it immediately flies away. *Kala*, C. 120. time, period.

Mangkalan, to remove temporarily to any place for the purpose of some work. *Mangkalan di humah*, to remove to the humah while the paddy is growing. *Mangkalan di lumbur batur*, to take up one's quarters in a neighbour's village. See *Pangkalan*.

Mangkaluk, people, persons, fellows. A rather cavalier designation. It is the Arabic *Makhluk*, creatures, created beings. (Arab. مَخْلُوق Makhlûq).

Mangkěrěd, drawn together, shrunk within a small compass. Said of cloth which shrinks, or of a swelling or wound in the flesh which contracts.

Mangku, to take on the lap, to cause to sit on one's lap. See Pangku.

Mangku Bumi, a title for a person of high and noble birth; literally the man who holds the earth in his lap. Out of Java, in Malay states, the Mangku Bumi is the prime minister of State.

Mangku Rat, a title of distinction. One of the former emperors of Java was so called. *Mangku*, to carry on the lap. *Rat* the world, or country.

Mangkuk, to live at another man's house, and on his good nature; to sponge upon; to be perched with. To familiarly go and take up your quarters with any one.

Mang'lid, name of a large forest tree, with good sound, durable wood.

Mangparang, lying on the ground athwart or across your road; lying loose upon something else, athwart or across it, but not bound or fixed.

Mangsa, season, period of year; also especially of fruit ripening, fruit-season. *Tachan datang ka mangsa na*, it has not yet come to its period of the year. *Sala mangsa*, the interval between two seasons of the year. *Mangsa* is most probably a corruption of *mâsa*, C. 540, a month. See *mangsi* formed in same way from *masi*.

Mangsěuh, to go forward, to advance, especially in the teeth of danger, as to attack a wild beast or an enemy. To go forward to attack.

Mangsi, ink, any black liquid prepared for writing or making black marks, as the black matter in the native carpenter's lining apparatus. *Masi*, C. 525 ink. Formed in same way as *mangsa*, from *masa*, which see.

Mani, semen virile. (Arab. مَنِي *Mini*).

Mani-is, name of a hill on Jasinga. Probably means the hill of cool breezes, from *Ti-is*, cool.

Manik Maya, the delusive gem, a romantic account of the origin of worldly things. Name of a Javanese work of which a translation is given in vol. 2 of Raffles, appendix H. being a sort of romantic account of ancient times. *Mani*, *manikyaya*, 536, a gem, a jewel, any precious stone. *Maya*, C. 537 philosophical illusion, idealism. Unreality of all worldly existence. Thus the „Gem of Illusion".

Manikĕm, a jewel, a precious stone.

Manis, sweet, of pleasant taste. (Mal. idem).

Manis, the first day of an ancient Javanese division of times; a week of five days, which are called *Manis*, *Paking*, *Pon*, *Wagé*, *Kaliwon*. Still used in Jampés or incantations. *Manis* is the first day of the moon, but as the moon is seldom seen when only one day old, the natives can seldom accurately tell what is the right day.

Manisan, sweetmeats.

Manjarakah, name of a tall reedy grass, with numerous grains, or seeds hanging at the end, terminal on the stem.

Manjaré, the spatha or unexpended pod or sheath, which contains the flowering parts of a cocoa nut.

Manjing, sufficient in number or quantity. Complete, full up.

Mantang, small yams, a native potatoe. Also called *Boléd*. Convolvulus Batatas. Called in Javanese and Malay *Katéla* and *Ubi Jawa*.

Mantaré, during the time that, in the intermediate time, whilst; unawares, suddenly. *Mantaré kula ka chai*, whilst I went to the river. *Mantaré ka kĕbon*, *imah kahuruan*, in the intermediate time of going into garden, the house was burnt. *Kadatangan mantaré*, some one came upon me unawares, unexpectedly-before some other act could be accomplished. (Skt. *Antara*, interval. Locative *Antare*, in the interval).

Mantas, just having done some act; coming from doing. *Mantas nyabrang*, having just crossed the river. *Mantas nyatu*, having just done eating. *Mantas ti imah*, just come from home. (Cf. *Lantas*).

Mantéga, Butter. *Manteiga*, Portuguese for Butter.

Mantog, absconded, run away, made off, bolted. *Ka mana mantog na*, where has he absconded to?

Mantra, incantion, charm, secret prayers. *Mantra* C. 517, a mystical verse or incantation; a formula sacred to any individual deity.

Mantri, a petty official on Java. The official assistant of a native chief. *Mantri kopi*, such an official charged with looking after coffee gardens. *Mantri kantor*, a petty official attached to a Resident's office. *mantri*, C. 517, a minister, a counsellor, an adviser; a king's minister; one of the names of Brihaspati, tutor of the gods. This title has thus lost caste on Java, and become degraded.

Manuk, a bird, a fowl of the air. (Jav. idem).

Manuk apung, a lark; see *apung*.

Manuk Biru, a beautiful blue bird, found only in some districts among the mountains. It is found about the base of the Gunung Gĕdé on Jasinga. *Biru* is properly *Malay* for blue, but passes current in the name of this bird. Irena Puella; also Edolius Puella.

Manuk Gréja, from *Igréja* in Portuguese, Church, literally thus, „the church bird". The common house sparrow, which has no doubt been introduced by Europeans. It is not found even every where in Java, though plentifull about the towns of Europeans on the sea coast. It does not exist at Jasinga only 45 pauls from Batavia.

Manuk Haur, Pica. The little bird, black and white, frequent about gardens; it is a magpie in miniature. See *Karawachi*.

Manuk Langgir, the scorpion bird. A very handsome bird, size of a martin; brown and light blue feathers; burrows in soft banks.

Manusa, a human being, mankind. Of same import as the following word which it closely resembles. *Manusha*, C. 537. a man, mankind.

Manusiya, a human being, mankind. Man as distinguished from brutes. *Manushya*, and *Manusha*, C. 516 & 537, man, mankind.

Manwang'an, ancient and untouched. *Lĕuwĕung manwang'an*, a primeval forest.

Manyar, name of a bird often very troublesome about ripening paddy. The bird is of the size of a sparrow, which it somewhat resembles, being brownish in colour, but it has a little red on its head.

Manyaré, the fruit stem of a cocoa nut, after the fruit has been gathered; withered cocoa nut fruit stem.

Manyĕupa, name of a small but handsome bird, with a scarlet head.

Mapa, to go on foot, to walk, to perform a journey on foot.

Mapal, to feed on grass or tender shrubs: to graze, to browse.

Marada, to assist a poor or indigent person to discharge his debt.

Marah, properly *Ki marah*, name of a tree in young jungle. Mappa Tomentosa.

Marai, to pay, to discharge a debt or obligation. *To bisa marai*, I cannot pay.

Marak, to take fish by diverting the stream and laying the bed and fish dry. Much practised in mountain streams, where such a process is easily managed.

Mararat, poor, indigent, needy.

Maras-miris, simpering, having the appearance of self-sufficiency. Showing symptoms of delight. Laughing in one's sleeve.

Mardika, free, not in slavery. At large; not subject to any imposition or restraint. *Mardika Lutung*, free as the Lutung monkey. A favorite native expression.

Marĕk, to await the orders of a superior. (Jav. *Parak*, *Marak*; cf. *Parĕk*).

Maréng, said of the year; *Tahun maréng*, a year in which there are equal proportions of sun and rain, neither in excess.

Marikh, Ar: the planet Mars. (مِرِّيخ *Mirrikh*).

Maringkil, mischievous, wicked. Using all kinds of low and dirty means to do another person an injury. *Jahil maringkil*, malicious and evil-doing. These two words are almost synonymes, but generally joined together to encrease the force of the expression.

Marinio, a petty village official, the assistant of the mandor or headman.

Maripat, Ar: knowledge of God. (مَعْرِفَة *Ma'rifat*, notitia; familiaritas. Freytag).

Marukan, said when one thing is taken for another; labouring under a mistake. *Wat aya jĕlĕma di lĕuwĕung, marukan satoa*, so there is a man in the forest (or jungle),

I took him for a beast. *Marukan ajang na*, *laju top bai di bawa*, he took it to be meant for himself, and seizing hold of it, took it away.

Marunda, a variety of Mango so called.

Maryĕm, a great gun, a cannon.

Mas, gold, golden; a jeweller's weight.

Mas, C. 525, a small stone, a pebble; a part, a portion.

Massa, C. 526, a small coin so called.

Māsha, C. 540, a sort of kidney bean, phaseolus radiatus: a jeweller's weight, the seed of the Abrus precatorius, and weighing about 17 grs: troy. *Mas* is the name for *gold* in almost all the languages of the Archipelago, and was probably adopted from the Indian *Mas* or *Māsha*, a weight for gold, which the Indian traders would, every where, have in use, when purchasing from the natives. In Letty alone, one of the Serwatti group, east of Timor, is still preserved the final *a* in their word *Masa* = gold. *Timbang mas*, gold weight, said when any particular care or minuteness is used in weighing. See Sa mas — Domas.

Mas, a title of rank amongst the natives of Java, below *Raden*, which see. The word is prefixed to their usual Mohammedan name as- Mas Muhammad, Mas Nargan &c. The word very likely comes from *Mas*, C. 525, fish, *flesh*. As the *Radens* are of the *blood* (royal), so those denominated *Mas*, are only of the *flesh*, being the next metaphorical approach to royalty.

Mas Kawin, literally—„the gold of marriage"—the money agreed upon to be paid for a wife. This is never actually paid down at a marriage, but is agreed upon, and determined as to amount, and is to be forfeited by the party who insists upon a divorce. The *Mas Kawin* forms a point of agreement at the settlement of marriage between all persons of property. It is agreed upon with a view to be a check on either party wishing for a divorce on insufficient grounds.

Masa, Portuguese *Mas*. A word expressing doubt. Is it likely, just as if, forsooth. *Masa aing daik méré*, Is it likely that I will give. *Masa sia daik mayar*, *lamun to bogah hutang*, just as if you would pay, if you had no debt.

Masakat, poor, indigent, without means.

Masigit, the mosque, the Mohammedan temple, or house of prayer. *Mésjid*, Marsden 323, Mosque in Arabic.

Masih, yet, still, continuously so. *Masih kénĕh bai*, it still remains so; they are still there. *Masih hayang*, do you still want some?

Masing, separate, separately, distinctly, individually.

Masinikĕn, under the supposition- talk of. *Masinikĕn daik hadé*, *gĕus lila anggĕus*, under the supposition, that it could become good, it would long ago have been done. *Masinikĕn nyokot paré*, *gĕrrah de bayar hĕula*, talk of laying hold of the paddy, be quick and pay first.

Mas-masan, golden trinkets.

Mastaka, the head of a great man. *Mastaka*, C. 525, summit, pinnacle, the top of anything; the head, the skull.

Masui, name of a spongy and aromatic bark brought from the Moluccos and new-Guinea, much used by the natives as a medicine.

Masurung, properly *Mas wurung*, false gold; name of any glittering stone which has crystals in it looking like gold.

Mata, the eye, the visual organ. The edge of a sword or other cutting instrument. A sore pimple on the skin. The sprout on a bulbous root as on a potatoe. *Mata chai*, a spring of water. *Chi mata*, water of the eye, a tear. *Mata kaju*, a knot in wood. It occurs also in many more figurative senses. A pattern in cloth. *Mata dadu*, dice pattern. *Mata* is also a point of the compass- the subdivision of an inch, the 1/8 or 1/10 of an inch. A term denoting the fineness of gold.

Mata-an, to have an eye; to be provided with an eye or small aperture of any kind.

Mata Kotok, literally fowl's eyes. Said of a person whose eyesight fails him or becomes dim and indistinct towards dusk, or as night comes on. A slang name for small silver coins, of value of $\frac{1}{4}$ or $\frac{1}{2}$ a guilder.

Matak, to be the cause of, of importance, of consequence. *Matak naun*, of what consequence is it? *Matak hadé*, will be the cause of good. *To matak*, it is of no consequence.

Mata-lĕmbu, Bull's eyes, a variety of shell fish in sea. Turbo.

Mata-mata, a spy, an inspector. A man set to watch secretly.

Matang, of even height, on the same level; having a similarity of proportions. To go off as a gun; to take effect.

Mata-poi, literally- the eye of the day ≔ the sun.

Mataram, name of the district to the south of Jugjukarta, and long the seat of the Javanese sovereigns after the conversion to Mohammedanism. *Taram* in Sunda is to begin, to make a commencement, and with the verbal prefix *ma* will imply — to make a commencement (of empire?).

Matih, having efficacious power; excersing strong influence; efficacious. Sometimes poisonous, virulent. *Orai na matih nakĕr*, the snake was very poisonous. *Paréntah tuan matih nakĕr*, the master's orders are very efficacious, cause the disired effect.

Maulud, or Mulud which see. The nativity of Mohammed: a great Mohammedan festival.

Maunad, virtue, supernatural efficiency.

Maung, the Tiger Royal, the large striped tiger. Felis Tigris.

Maung tandang, a sort of parasitic Pandanus, which is found in old forests adhering to old trees. It is very rarely known to bear flower, but in November 1854 I saw it in flower at Pasir Madang on Jasinga Estate. The flower opens at the end of the branches, somewhat like the true Pandan, and has rather an unpleasant smell.

Maung tutul, the spotted tiger, a leopard. Felis leopardus.

Maut, Ar: death. *Malak al Maut*, the angel of death.

Mawa, to carry, to bring. *Mawa ka dio*, bring here. *Mawa ka ditu*, carry yonder.

Mawar, the rose, the rose tree. *Ayĕr mawar*, Rose water. The word Ayĕr is not Sunda, but Malay, and shows whence the designation has come.

Maya, visual illusion, phantom, apparition. Used chiefly in Pantuns and in the history of the Hindu demi-gods. *Maya*, C. 537, according to the Hindus, philosophical illusion, idealisin; unreality of all worldly existence. In the plural this word becomes *Mayu*, vide Indramayu.

Mayakpak, full of, covered over by. *Chai mayakpak bai di sawah*, the water is abundantly spread over the whole Sawah.

Mayan, a variety of large sized bambu. It is, however, of little use as the worm soon destroys it.

Mayang, even course, continuous, without interruption; said of anything which keeps steadily in the same course or state.

Mayang, name of a sea- going native craft, sharp at both ends, and carrying a large lugger sail. They sail fast and well, and may have obtained the name from the circumstance of keeping steadily along with a quick speed.

Mayang, the flower bunch of the cocoanut and pinang, or areca Palm, as well as of most other Palms.

Mayang-Bingbing, name of a fish in rivers, rather scarce.

Mayar, to pay; see Bayar.

Mayat, sloping gradually or gently, going gradually off, or away. A long and gentle slope of a hill. Working long and evenly, not all at once in hurry. Steady and secure.

Mayit, Ar: a dead body, a corpse, a deceased human being. *Buntĕl mayit*, a corpse wrapped up for interment. The term applies to a peculiar formation of some horses tails, which is considered as prognosticating no good. (مَيِّتْ Mayyit, mortuus).

Mĕbĕr, to flee, to run away, to skulk away.

Mĕchah, in abundance, in great numbers, exuberance.

Mĕdar, spread out, opened out; to spread or open out to the sun in order to be dried. To set out one by one. To expose (goods for sale and the like).

Médé, a tree called in Malay *Jambu monyét*, the monkey Jambu, the cashew apple, Anacardium occidentale. See *Kaju*. The name *Jambu monyét* is given from the small excrescence of the kernel at the lower end, which is thought to resemble a monkey coiled in a heap.

Mĕdina, a twon of Arabia, where Mohammed found refuge when he fled from Mékah.

Mĕdok, wet and slippery, sloppy.

Méga, a cloud. *Mégha*, C. 556, a cloud.

Méga Malang, a long lowering cloud; frequently alluded to in Pantuns.

Méga Mĕndung, where the clouds form a dam or embankment; clouds hanging lowering. Name of a celebrated pass on the high road from Buitenzorg and Chianjur, upwards of 4700 feet above the sea.

Mègai, a very small bitterish Chokrom or Térong. Solanum Pseudo-Saponaceum, called also Takokak.

Mĕgar, to come out of the shell, as chickens. To slough the skin, as a snake does. To open, as the bud of a flower, &c. &c.

Mĕgrib, arabic, the close of day; just at dark. *Sambayang mĕgrib*, vespers, prayers at eventide. *Maghrab*, Marsden 325 the west, the western regions. *Tanah Maghrab*, Africa, Barbary. (مَغْرَب and مَغْرِب Maghrab, Maghrib. Freytag).

Méh, nearly, very nearly, all but. *Méh tiwas*, I nearly had an accident. *Méh pa-ih*, nearly dead. *Méh bai*, it was all but. *Méh to tulus*, it was all but not taking place.

Méhmat, comfortable, easy. Tranquillity.

Méhméhan, a verbal duplication and more forcible form of *méh* which see. It was all but over. It was within an ace of happening. *Méhméhan to di béré*, It was within a shave of his not giving it.

Méja, a table. *Mèsa*, Portuguese for table.

Mékah, the town of Mecca in Arabic, whither all good Mohammedans are bound to proceed once in their lives to visit the *Kabah*. *Mékah* is about 50 or 60 miles inland from Judah.

Mĕlai, flexible, easily bending, weak.

Mĕlak, to plant. *Mĕlak paré*, to plant paddy. To plant out the first few heads of paddy seedlings, at the *Pĕmpuhunan*, the general planting being called *Tandur*. *Mĕlak huwi*, to plant potatoes.

Mélang, name of a fish in rivers; it inhabits holes in the banks and is only very indifferent eating.

Mĕlang, anxious about, caring for, having an affection for. *Mĕlang ka Pajajaran*, having an affection for Pajajaran.

Mĕlati, a small, white, sweet-scented flower in round buds, much used by the women to put in their hair. Jasminum Sambac. *Malati*, C. 539, the great flowering Jasmine; a bud, a blossom. The word is probably derived from *Mala*, C. 539, a string, a chain, a necklace; as the Malati flowers are generally strung together and worn as a wreath or garland.

Mĕlĕndung, bending outwards in a round shape; bulging out.

Mĕlĕng'ĕk, sorrowful in mind, vexed in spirit. Feeling regret.

Mĕlĕntung, burnt, scalded.

Mĕlĕpuh, burnt, scalded; rising in plishes, as the skin from burning.

Mĕlĕsat, slipped out of place or position; broken away from its true position.

Mĕlinching, skulking from work; seeking to avoid your liabilities.

Mémang, as a matter of course, naturally, as a natural consequence; for the precise reason. *Mémang to daik datang*, for the precise reason that he does not intend to come.

Mĕmanuk, an ornamental bit of stick or wood placed in the middle of a buffaloe yoke. The word is derived from *Manuk*, a bird.

Mĕmayu, to recover from sickness; to again have a liking for food and the usual ways of life. Convalescent.

Méméh, previous to, before, prior to. *Méméh hudang kudu bĕuniah*, before getting up, you must open your eyes. *Méméh sugi kudu daik pusing*, before you can be rich, you must be content to have many troubles.

Méméh na, beforehand. Previously.

Ménak, a nobleman, a person of good family, of title.

Mĕnangkabau, the ancient and central part of Sumatra, of which *Priangĕn* was the capital. *Man*, C. 514, a man- it is the Elu or ancient form of the *Manushya*; the head, the heart; pride, haughtiness. *Manushya*, C. 516, a man, man, mankind. *Angka*, C. 11, a mark, a spot, a stain, a sign, a badge, a vestige. *Bahu*, C. 470, the arm, the hand—and as such represents authority. Thus *man-angka-bahu*, would imply the people who are the emblem of authority, or the head, or the mind which is the sign of power. *Mĕnangkabahu* was probably in early times the seat of a Hindu gouvernment which became a sort of Lord paramount over the neighbouring States.

Mĕncha, to put oneself on guard, to fence. To defend oneself with an instrument called *Siku-siku*; which see. There are people who exhibit feats of address by defending themselves with this *Siku-siku*, which is called *Mĕncha.*

Ménchĕrét, having the squitters, great laxity in the stomach. Constantly troubled with a discharge ab ano.

Mĕnchil, out alone by oneself; solitary, single, unassociated with others.

Mĕnchug, quick, speedy.

Mĕnchus, having a tapering end, spindle ended.

Mĕnda, done, exhausted.

Mĕndang Kamulan, the seat of an early government in Java, said to have been on the site of the present Prambanan, and founded by Sawéla Chala, who came from the continent of India in the beginning of the Seventh century of the christian era. Raffles vol. 2 Pages 82/84. *Kamulan*, derived from *Mula* C. 552, origin, commencement.

Mĕndĕlik, with the eyes open, staring, intently watching.

Mĕnding, better, in improved condition, inclining to a better state. *Nagara éta gĕus mĕnding sa kĕbĕl di chĕkĕl ku kumpani*, That country has been in an improved condition ever since the Government had possesion of it. *Mĕnding pa-ih jĕung di ranté*, it is beter to die, than to be put in chains. *Jélĕma na gĕus mĕnding*, the man is getting better (from sickness).

Mĕndung, said of clouds which lower and hang threatening to pour down rain. Clouds forming a black bank in the sky.

Méng'a, a fish found only in the rivers which flow into the southern ocean, on the south coast of Bantam.

Mĕng'a, an aspect or facing of the *Naga*, as connected with old superstitions. This aspect of *Mĕng'a* is towards the West, and the period of day is between 8 and 9 o'Clock A. M.

Mĕng'andĕuh, parasitical plants, plants growing on other trees.

Mĕng'i, having the asthma, a difficulty in breathing.

Mĕngké, wait, stop; a word used to indicate the future tense, in the same way as *Nanti* serves in Malay. *Mĕngké huĕla*, wait a bit, stop a while. *Mĕngké aing lĕumpang ka Bogor*, when I shall go to Buitenzorg. *Mĕngké sia di bĕré*, wait and you will be given some.

Mĕngkĕl, said of fruits drawing towards ripeness, as kadu, nangka etc.

Méngkong, to take fish by damming off part of a stream of water, where it is shallow and easily done. *Méngkong* is on a small scale, what *Marak* is on a larger one.

Mĕngpĕng, in full force, in the midst of any act, the prime of any thing. *Cha-ah na mĕngpĕng kénéh*, the flood was still rolling strong in full force. *Eukĕur mĕngpĕng di buat*, in the midst of the paddy cutting. *Si umur jélĕma ĕukĕur mĕngpĕng harita*, the lifetime of the man was at that time in its prime.

Mĕnjĕbol, knocked up, done up, used up (as the Americans would say), spoiled for further use. Disabled.

Ménta, to ask for, to request, to solicit. *Ménta ampun*, I ask pardon.

Ménténg, name of a fruit tree and its fruit. Pierandia Racemosa.

Mĕntil, to feel the nipples of a woman's breast. Said mostly of infants when they play with their mother's teats. See Pĕntil.

Mĕntilan, said of a tree where the fruit is just setting.

Mĕnur, the tusk teeth of a Rhinoceros.

Méong, a cat, any animal of the cat or felis tribe, and as such applied to the several varieties of tigers. Derived from *héong-héong*, to mew.

Méong Rambat, a wild cat or felis. A. small variety of tiger cat.

Mépédan, to glean in the remnants of a paddy crop; to cut the straggling heads left as unripe when cut generally.

Mĕpĕs, said of fire which is going out, nearly extinct. Figuratively, at the last kick, expiring, done up. *Kajĕun apĕs, ulah mĕpĕs*, It matters not being nice, as long as we d'ont get done up. A native aphorism. *Sĕunĕuh na gĕus mĕpĕs*, the fire is dying out.

Mĕrak, the peafowl, peacock, peahen. Pavo Spicifer. Also called *Kohok* which see.

Mérang, causing an itchy sensation, anything brought in contact with the skin which causes a desire to scratch it.

Mĕrangkang, to crawl as a child; to creep. (Jav. Batav. idem.)

Mĕrdika, freed, set at liberty from slavery, manumitted; free. *Mĕrdika lutung*, as free as the Lutung monkey (in the forest): a common simile for people not subject to contributions to the government or landowners. The beau ideal of a natives liberty; no one to bother him with unwelcome orders. (Jav. Mal. idem.)

Méré, to give, to bestow. (See *Béré*)

Měrěbět, moving in quick succession- as the legs of an animal in running; said of fruit which keeps tumbling fast from the tree, when shaken; and on similar occasions.

Měrěbis, said of slight drizzly rain. *Hujan měrěbis sahěutik bai*, the rain was only a slight drizzle.

Měrěbot, a petty official attached to a mosque, whose duty is to beat the drum for prayers, and sweep out the place. (Arab. مربوط *Marbût*; originolhy *bound.*)

Méréhéwa, full of spite, vexed with anger. To detest, to have in aversion. To feel resentment against.

Měrěji, nice-tasted; anything which has a good relish.

Měrélék, to crumble down, to fall down grain by grain.

Měrěm, blind, with the closed. *Marhum*, Marsden Page 341 arabic, the deceased, one who has found mercy. The Sunda word may be derived from this Arabic one, from the eyes being closed in death.

Měrěng'ut, frowning, having a sour look.

Mérés, full to the brim, full measure.

Měrih, with energy, with exertion, with activity; smart, active.

Měrjan, Ar: blood red coral worked up for ornaments. A precious coral brought from the Persian gulf.

Mérjan, Ar: the zodiacal sign Libra.

Měrong, looking earnestly at any one; standing staring, often impudently.

Měrul, unwinding, unravelling; coming loose, as by a rope slackening. Crumbling down, as earth from a bank in dry weather.

Měsat, slipped out of place, displaced.

Méséum, to smile.

Mésiat, vicious, wicked, evil-disposed.

Měsir, Ar: Egypt; grand Cairo. This word *Měsir* is evidently taken from the first part of the arabic name of grand Cairo — *Mesr-el-kahira*, *the city of victory*. Europeans have seized upon the latter part of the name and converted it into *grand Cairo.*

Měsum, frowning, looking sour, looking displeased.

Métél, to fly off in chips when struk, especially if anything hard, as stone, when struck by a hammer.

Mětěng, to buy an unborn animal, as a buffaloe. A bargain made sometimes by natives, by which they sell for a low price an unborn buffaloe calf. The cash is paid, and all the risk is for the purchaser.

Métoha, a father or mother in law, called in Malay *Měrtuwa.* In the Marquesas and Sandwich islands *Matua* is a parent, and has no doubt a common origin with our Sunda word, Crawfurd's dissertation Page 143. Vide *Toa.*

Měu-ěus, somewhat better, an improvement. Very nearly the same as *Měnding. To bogah měu-ěus*, There is no improvement in it. *To puguh měu-ěus*, you cannot decidedly consider it better.

Měu-ěuskěn, to call for, to send for to come, to invite to attend.

Měuli, to buy, to purchase. (Mal. *Běli.*)

Měumpěung, in full career, in full force or activity, possessed of facilities; whilst, during. *Tahun měumpěung*, a good or advantageous year, when crops have been good. *Měumpěung sia hirup urusan*, whilst you live, put the matter in order.

Měun, apparently the last syllable of *Lamun*, if—pronounced in a short flippant way. *Měun sia pěupěuli mohal to měunang*, if you had told me, as if you would not have got it.

Měunang, to get, to obtain.

Měunangkěn, to help to get, to put in the way of obtaining, to cause to triumph. To get a wife. *Měunangkěn ka anak batur*, to obtain (in marriage) the daughter of a neighbour.

Měunděut, shut up, closed. *Lawang na gěus měunděut* the door is shut.

Měuntas, to cross a river or water; to ferry across. *Chai cha-ah to bisa měuntas*, the river was in a flood, and I could not cross. *Paměuntasan*, a ferry, a place to cross a river at.

Měupěus, to arrive at a crisis, to come to a result; the end or termination of a dispute, of a question at law, or the like. *Měupěus na sia kudu mayar*, the end of it is, that you must pay.

Měurah, name of a fish in the rivers, somewhat resembling *Kanchara* and is scarce.

Měurěun, assuredly, no doubt, that is evident; as the thing looks. *Měurěun pa-ih la-mun di hakan*, no doubt we should die, if we eat it. *Měurěun, gěblěg sia*, there is no wonder, what a fool you are!

Měurit, an insect from the eggs of which come the worms which get possession of rotting meat, or ulcerous sores. The eggs deposited by bottle flies. *Měuritan* to have got such eggs in a sore.

Měuting, to pass the night- to stay all night anywhere.

Měuwěung, to chew, to eat, to champ in the mouth. To chew the cud of reflection.

Micharék, to mention, to allude to in conversation; to speak of.

Midang, to fly out, abroad, and about as birds. To stroll out, as a man or an animal. To go about for pleasure.

Midua, to divide, to become two. (From *Dua*, two).

Mihané, to work with cotton thread in preparing for weaving; to wind the thread on the *Pihanéan*, which see.

Mihapé, to entrust, to give into the care of some one else. See *Pihapé. Hulu kami mihapé*, take care of my head. I entrust my head to your care. An expression said when working together in any difficult place.

Mi-is, leaky, water or any liquid coming through. Said also of a secret which leaks out.

Mija, to play as fish in water, as if gamboling, when they desposit their spawn.

Mikat, to catch birds by having a decoy bird to call towards a cage, near which other birds of same kind come, and perching on slips of stick covered with bird lime, are so caught. To entice and entangle; to decoy; to ensnare.

Mikono, to report, to tell, to give notice.

Mikrah, to read the Koran in the mosque during the *Puasa* month, after the ceremony of *Tarawé* is over. This happens in the night time, and is performed by the more religiously disposed. The great mass of the congregation leaving when the *Tarawé* is done. (Ar. From قرأ *kara'a*, to read).

Milir, to flow down, to go lengthways with the current; to follow down a river. (Jav. Mal. Bat. idem).

Milu, to follow, to accompany, to go along with. (Jav. idem).

Mimis, small shot for a gun- bird shot.

Mimiti, to begin, to commence. (Jav. *Wiwit*, commencement, cf. Mal. *bibit*, seed; Jav. *Miwitti*, *Mimitti*, to begin).

Min, to take up money in advance under promise to do some work. *Pĕdati min*, Pedaties or carts which receive money in advance to be paid off by dragging loads.

Minantu, a son or daughter in law. Probably from *Bantu* to help, to succour, and *Minantu* may be thus very fairly translated litterally- „an assistant"- as with the natives, the son in law becomes subservient to his wife's parents, and becomes as it were, one of their family, leaving his own. This is after the fashion of the old worthies of the Bible, who served for their wives, as is seen in the 29 chapter of Genesis, where Jacob served Laban, twice for the space of seven years, for his daughters Leah and Rachel.

Minatu, a washerman, a person who washes clothes.

Minchĕk, an animal of the deer kind, called in Malay *Kidang*. Cervus muntjac. *Hoih minchĕk*, a small and thin variety of rattan.

Mindĕng, often, frequently.

Mindi, the Indian bread tree. Melia Azedarachta.

Mindo, second cousins, being children of first cousins or *Misan*. (From *Dua*, *two*; relations of the second degree).

Minggat, to run away, to make an escape. (Jav. idem).

Mingsiri, the sort of smoked opium.

Mintalu, the third time of ploughing upland, especially upland tipars. The upland plough only scratches the ground slightly the first time of ploughing, and the process must be done at least three times before it is fit for sowing. (From *Tĕlu*, Jav. *Tilu*, Sund. *three*).

Mintar, to proceed, to get under weigh. To start. (Jav. according to Gericke Kawi, idem).

Minton, to show oneself, to present oneself in token of obedience. (From *Ton*, *Annon*, Jav. to see, to look; to know.)

Mintul, blunt, not sharp. Figuratively, being disregarded, not obeyed.

Minyak, oil. *Minyak kalapa*, cocoanut oil. *Minyak jarak*, castor oil; *Minyak tanĕuh*, earth oil, Petroleum.

Minyan, Gum benjamin, Benzoin; imported from Sumatra, as it is not an indigenous

product of Java. *Maeliyan*, C, 563 gum, glue, any glutinous substance exuding from trees or plants by incision.

Mipit, to cut the first of any growing crop. See *Pipit*.

Mirasa, to become conscious of, to feel convinced, to have a feeling of. To feel the consequences of anything. (From *Rasa*).

Miring, to lean downwards, or to one side; to incline, to decline; shelving, sloping. The crude part of this word appears still to be preserved in the Pacific, as in *Tahiti*, sunset is called *ma-iri te ra*, the falling of the Sun. Ellis Polynesian Researches vol 1 page 89. The *ma* is a very general Polynesian preposition for verbalising a substantive; and the final *ng* is constructive.

Miringkil, curling up in small folds; shrinking up in curls. *Jahil miringkil*, maliciously disposed, as if curling up with malice.

Miruha, to rub two sticks together in a peculiar way in order to extract fire. To rub fire out of sticks.

Mirun, used in the expression *Mirun Sĕunĕuh*, to light up a fire. To set on a fire To draw a little fuel together and set it alight.

Misah, apart, separate, disconnected.

Misalah, to put out of joint, disjointed. From *Salah*, wrong.

Misan, first cousins, male or female. *Massinā*, C. 526, a cousin as if the Polynesians had transposed the *a* and *i*, for the sake of making their favorite termination in *An*. (The word is derived from Jav. *pisan*, Bal *pĕsĕn*, at once, one time; also: very, all, altogether. Fr.)

Misanan, distant relations, distant cousins. (From *Misan*).

Misti, must, what is absolutely necessary; indispensable, necessary. *Liwat ti misti*, going beyond what is absolutly nescessary. (Jav. *Pĕsti* or *Pasti* ꦥꦱ꧀ꦠꦶ ꦥꦱ꧀ꦠꦶ Mal. idem).

Mitĕmbai, to commence, to make a beginning.

Mitrah, to make the offering to the officers of the mosque, made by every good Mohammedan, at the *labaran* or end of the *Pwasa* month. (At Batavia *Pitra*, which is to be explained by the Hindu custom of making offerings to the ancestors, *Pitarah*, at new year. So at Bali. *Mitrah* is the verbal form. Fr.)

Modal, capital, principal, means to trade with. *Mudala*, C. 550 money, coin.

Modar, dead, lifeless. It is a coarse word, and conveys an idea of humiliation on the person so dead. It corresponds to the Malay word *Mampus*.

Modol, excrement, faeces. A vulgar word, S——t.

Modol landak, porcupine excrement- the name of a plant growing on newly felled ground.

Mogok, to come to a stand, as a wild animal which is hunted. To face about and show fight.

Mogor, to run about after women, especially those of ill fame.

Mohal, an insinuating way of making a refusal or denial. A negative expression difficult to translate, but which the following examples will elucidate. Perhaps it can most frequently be translated- it is not likely.

Mohal hadé, that can never be good.
Mohal lĕumpang, it is not likely that he will set out.
Mohal achan pa-ih, it is not likly that he is yet dead.
Mohal ka mana, where can he get himself to. *Daik méré? Mohal!* will you give it? It is not likely. *Mohal ngalakoän*, that will never be the case.

Mohammad, the proper name of the Arabian prophet called by Europeans *Mahomet.* The word is derived from the root *Hamada* and signifies- „the Praised". Mahomet, the great founder of the faith of Islam, was born in Mecca, in April, in the year 569 of the Christian era. He was of the valiant and illustratious tribe of Koreish, of which there were two branches, descended from two brothers, Haschem and Abd Schems. Haschem, the progenitor of Mahomet, was a great benefactor of Mecca. Mahomet was the only child of Abdullah and Amina. This Abdullah was the youngest and best beloved son of Abd al Muttalib, whose office it was to provide provisions and water to the pilgrims who came to visit the *Kabah*, which was always a place of resort long before Mahomet was born. Abd al Muttalib and his eldest son Harith cleared out the old well *Zamzam* to supply water on the spot. But he had many enemies among his countrymen, so that he vowed to devote to the deity his 10th son, should God bless him with so many. The young Abdallah was doomed to die but was replaced by an offering of 100 camels. Calcutta Review No. 43 March 1854 Pages 79 and 88. Abd al Muttalib was the son of Haschem who was born A. D. 464 and fulfilled with princely munificence the office of entertaining pilgrims to the Kabah.

Mohpor, to work into flesch, as maggots. To eat a way into the flesch as a maggot.

Mohprol, hard working, enduring much fatigue. Not fearing to encounter (as an animal in the chase).

Mojĕuh na, just the thing, fitting to a T. Suitable in every respect. Proper time. It is high time. *Mojĕuh na! sia di gĕbugan*, It is high time that you should have a thrashing. *Ari di adukĕn mojĕuh na bai*, when put together, they just fitted.

Mojo, enough! sufficient: let it alone! *Mojo! ulah di opénan dĕui*, Enough! d'ont have anything further to do with it. *Omong sia mojo*, we have had enough of your jaw.

Mokaha, no fear, never mind; an act from which no harm can arise. There can be no harm in it. *Mokaha di potong*, is there no harm in cutting it. *Kula ilu, sugan mokaha*, If I go along also perhaps there can be no harm in it.

Moko, to probe out, to extract with a probe. To squirt or force some deleterious matter into a hole to draw out the inmate, as fish out of a hole, a worm out of the ground, or out of a festering wound.

Molong'o, gaping, standing open, ajar.

Molor, to sleep- a coarse expression. To sleep as a brute. When this word is used, it conveys an idea of indignity put upon the person sleeping. *Molor bai sia, owoh gawé tĕuyn*, you do nothing but sleep and are of no single use.

Molos, to disappear, to abscond.

Molosod, slipping out of place; displaced in mass by a slip. *Sabĕulah gunung molosod*, one side of the moutain has shot down.

Molotok, peeling off; when the skin or bark comes easily away.

Momok, the pudendum of a female child.

Momonggor, a height, a rising of the ground, an elevation.

Monchor, to go through, to pass through. To be able to get into. *Lauk lĕutik monchor di na ayakan*, small fish will pass through the sieve. *Bĕdul monchor di na pagĕr*, pigs slip through the fence. *Batu gĕdé mohal monchor ka na liang*, large stones can never get into the hole. *To monchor*, it cannot pass through.

Mondok, to take up one's quaters for the night. To put up with, to abide. *Moro mondok ka lumbur*, to go to the village for night quarters. *Eŭkĕur di Batawi mondok di imah panghulu*, when I was in Batavia, I put up with the priest. See *Pondok*.

Monggor, eminence, height, a rise in the land.

Mongklah, blood.

Monténg, inclined, sloping; being at an angle.

Montok, fat, in good condition; in good flesh. (Used at Batavia).

Montong, do not, d'ont, it is not required; it is not necessary. *Montong datang dĕui ka diyo*, you are not required to come again here. *Montong di béré*, d'ont give any. *Montong mĕuli*, d'ont buy.

Monyét, a monkey. The common brown long tailed monkey. Simia fascicularis.

Monyong, protruding the lips, pouting.

Mopo, knocked up, unable to continue at work from exhaustion. *Kuda na mopo* his horse is knocked up. *Jélĕma gĕus mopo*, the people are unable to continue at work (from exhaustion).

Mori, Portuguese *Mouri*, moorish, belonging to Mohammedans, and generally understood of Hindustan. Crawfurd. It applies only to cotton in Sunda. *Kapas mori*, moorish cotton, the best sort of cotton for weaving.

Moro, to go towards, to proceed to, to run at; *Anjing na édan, moroan*, the dog was mad and run at people. *Moro mĕuting ka lumbur*, to proceed to the village to pass the night.

Morod, to steal—a vulgar expression.

Morongkol, sitting or standing with the heel or sole of one foot against the thigh of the other leg, and the knee thus bent- a frequent native position of relaxation.

Morosod, to slip down as a heavy body; to glide down in bulk. Given way, disrupted.

Mosa, a female slave—known from other women of the country by wearing a short white jacket instead of a long baju. (From وَصَّي *Waça*, second and fourth form: to delegate by testament, testamento mandare, tradere; it means also a male slave. Fr).

Mota, stout white cloth; canvas, or sack-cloth. Bagging for bales.

Motah, many, numerous, in abundance.

Motong, to cut; to deduct, to substract; to go across, to cross over. (Mal. Potong).

Hayang motong kayu éta, I want to cut that wood. *Motong saparo na bai*, deduct one half. *Motong chai*, across the stream. *Motong lĕuwĕung*, across or through the forest (not round about it).

Moyan, to sit out in the sun; to put out in the sun or air to dry. *Eukĕur moyan manéh*, he was just sunning himself.

Moyang, occurs only in the expression, *Néné moyang*, ancestors. *Mow*, C. 562, a mother, a matron; and *Hyang*, divinity. So that in this way ancestors must have been looked upon as having become divinities, as is the case with many rude people, who deify their progenitors.

M'rai, to appear as a vision, to get a glimpse of.

Muat, to load goods; to stow; to hold, to contain. *Prahu na di muatkĕn*, they loaded the boat. *To muat*, it cannot contain it: said when anything will not stow away in any place.

Muatan, a load, a burden, a cargo. What is loaded.

Mudik, to ascend a river; to proceed up a river towards the interior. Though *mudik* is used in Sunda, in a verbal form, the simple Malay word *Udik* does not occur, for which they have *Girang*.

Mufa-at, Arabic, good, enough.

Mugia, to long for, hope that — may that. *Mugia sia balik salamat*, may you return in safety. *Mugia paih ari to bĕnĕr*, may I die if I do not speak the truth. (Jav. Moga).

Muguran, said of the act of some plants which annually lose all appearance above ground, the stem and leaves dying away, but they again appear, the following season, the root remaining uninjured in the ground. This is the case with the *Gadung*, and many varieties of the *Koném*. See *Pugur*.

Muhammĕd, Mohamet. *Nabi Mohammĕd*, the Profet Mahomet. The word is arabic and means - laudable. See Mohammad.

Muhara, mouth of a river, embouchure, where a river disembogues. *Modara*, C. 846, a place where a river disembogues. (Mal. *Mûara*).

Muharam, the first month of the Mohammedan year. The first of this month is not observed as a festival or holiday, and the Javanese do not thus keep any new year's day. Their great yearly festival being the *Labaran* at the end of the *Bulan Puasa*. (Ar. محرم Muharram).

Muhung, exterminated, no longer in existence,

Muhunkĕn, to entreat, to beg a favour, to solicit, to supplicate. (Mal. *Mohonkan*, idem).

Muji, to make adoration, to repeat the Mohammedan form of confession of faith. *La illah il lalah, mohammad rasul allah*, there is no God but God, and Mahomet is the apostle of God. To fetch a sigh; to be grieved. See *Puji*.

Mujur, propitious, under favourable circumstances; goodluck. Lengthwise, lying side by side, and thus not opposing each other. The reverse of this word is *Malang*, which see.

Muka, to open. The face, the countenance, front. In these latter senses it is Sanscrit. *Mukha*, C. 548, the mouth, face, countenance. Commencement, origin. This word *muka*,

in these latter senses, is of rare occurrence, as the Sunda people have *Bĕung'ĕut*, for countenance, and *Harĕup* for front, in advance. *Mĕunang muka*, to get countenance; to have got a good face; to be in favour. (*Muka*, to open', is the same as the Malay *bŭka*).

Muka, name of a wild animal, in shape and size like a common brown monkey, with white marks on its face and about its eyes, as if it had spectacles on. When caught it sits moping with its head held down on its chest. There are many superstitions regarding it, and it is thought unlucky to have it about a house. In Malay it is called *Kukang*, Marsden Page 275. Lemur tardigradus, or Stenops tardigradus.

Muka or Hoih Muka, name of a small worthless variety of Rattan.

Mukadas, Arabic, holy, sanctified, sacred. *Hak mukadas*, the holy truth. (Arab. *Mokaddas* مُقَدَّس).

Mukan, an apposite expression—it cannot be other than; the consequence will be; it might have been expected; at the first blush of a matter; my idea was; it appeared to me. *Mukan pihadéan*, it can never come to good. *Mukan daik hadé horenganan goréng*, my idea was that it would have been right, but it now proves wrong. *Mukan paih*, I thought he was dead.

Mukti, to obtain, to get what we want. See *Bukti.*

Muku, as for instance, par example, if after (some fashion). *Muku di orang*, if as with us, if after our fashion.

Mukung, bulging out, projecting in consequence of something applied at inner side. Bulging as a swelling on the body from a blow.

Mula, beginning, origin, cause. *Mula*, C. 552, origin, commencement.

Mulana, arabic, an expounder of the Mohammedan law. The name by which the first preachers, or propagators of Mohammedanism on Java are known, of whom was *Shekh Ibn Mulana*, and *Mulana Hasan Udin*, both of Cheribon; the latter founded the kingdom of Bantam. (Arab. مَوْلَانَا *Maulânâ*, our teacher).

Mulapés, to break half through and hang down along the stem, as the branch of a tree. Said of fire which after burning fiercely collapses, or becomes considerably smaller.

Mulĕk, to curl and hang round as smoke. Any subtle air or smoke finding its way about a person. *Hasĕup na mulĕk bai kang aing*, the smoke kept curling around me.

Mulĕs, cholic, gripes, violent spasms. *Bĕutĕung na mulĕs*, to have griping in the belly.

Mulihan, to weed a humah for the second time. To go over a thing again.

Mulikat, good, prosperous.

Mulintang, a cross, athwart; only heard in conjunction with Malang, as *Malang mulintang*, athwart and across in all directions, sadly entangled. (Bat. *Mĕlintang*).

Mulud, another name for the Mohammedan month *Rabiul awal*, of which *Mulud* is properly the 12th. day being the anniversary of Mohammed's birth. During this month the natives visit their friends. Each village devotes one day of the month to keep the festival. *Maulud* in Arabic means nativity or birth.

Muluku, to plough, to turn up with the plough. (Jav. *Waluku*, a plough).

Mulungsur, to let oneself glide or roll down from any place. Slipped or shoved down. To get a discharge, to throw up a situation. Said of fish which escapes from a casting net.

Mumin, Arabic, the faithful, the orthodox true believers. *Mumanin*, in the plural. (Ar. مؤمن *Mu'min*; pl. *Mu'minûna*).

Mumul, unwilling, dissenting from. *Mumul ngadéng'i*, unwilling to hear it. *Mumul lémék*, unwilling to speak, not wishing to interfere. *Mumul kabawa-bawa*, dissenting from being mixed up (in any affair).

Mumulan, lazy, indolent.

Mumulé, to take care of, to provide for; to feed and bring up.

Mumuluk, to eat at a time before the regular meal time, from what was left at the last regular feed. To take a luncheon. See Madang.

Mumunchangan. the shin or anklebone which projects like the fruit *Munchang*.

Mumunggang, an elevation, a rise in the ground; a height.

Mun, an abbreviated from of *Lamun*, if, in case that. (See *Mĕun*).

Munar, to clear away forest &c. in order to make room to set up houses &c.

Munara, the minaret of a mosque. *Manar*, arabic, minaret, Crawfurd.

Munchang, name of a tree, Aleurites Moluccana, from the fruit of which an oil is made.

Munchang China, name of a tree, but not an Aleurites. The fruit when eaten is nearly poisonous causing violent vomiting and evacuations.

Munchĕrĕng, staring intently; with the eyes steadily fixed on anything.

Munchilak, with the eyes wide open; agoggle. *Lamun sia di gĕbugan, mohal to munchilak*, if you get thrashed, as if your eyes w'ont stare out of your head.

Munding, a buffaloe. The more pure Sunda word for what is also very commonly called *Kĕbo*: Bos Bubalus.

Munding Sari, name of a sovereign of Pajajaran in the 12th century A. D. Here we have a pure Sunda word, *Munding*, a buffaloe, associated with *Sari*, which is probably of Sanscrit origin meaning flower.

Munding Wang'i, the fragrant Buffaloe, a sovereign of Pajajaran in the middle of of the 13th century A. D.

Mundu, name of a tree with a fruit somewhat like a Mangostan, it is the Xanthochymus Javanensis, of the family of Guttiferae.

Mundur, to go back, to fall back, to retire, to retreat. See *Undur*. (Mal. idem).

Mundut, to gather by way of contribution, to put under contributien, to levy.

Munggah, to arise, to come up out of, to be elevated. Occurs in the expression *Munggah Haji*, to become Haji, to have made the pilgrimage to Mecca.

Munggaran, to weed humahs for the first time over; to tear open the encrustation of weeds.

Mungkar, exclusive of, with the exception of.

Mungkir, to retract (one's word); to recede from, to disavow, to deny; to fail. *Mungkir ti*

perjanjian, to withdraw from an agreement. *Mohal daik mungkir ti omong aing*, I will not disavow what I said.

Mungsrét-mangsrét, to squitter as an animal, especially a buffaloe, in walking. Dropping the dung whilst walking.

Muntir, turning in gyrations and falling, as a bird shot and falling to the ground. Turning in gyrations as an animal with any disease; twisting and turning about. (Jav. *Muntir*, to turn round).

Mupakat, arabic, properly *Muwafakat*, also *Mufakat*, to agree, to be of one mind, to unite efforts; to form a joint resolution. (مُوَافَقَةٌ, *Muwâfakat*, agreeing).

Mupu, to gather fruit, to gather in a crop; to collect any objects. (Jav. idem).

Mupuri, to glean in the remainder of fruit on trees, after the chief part of the crop has been gathered; to gather a few straggling fruits.

Murag, to drop out as grains little by little; to drop off, as grains from the ear; what in English we call *shaken*. *Paré na murag jasah*, the grain of the paddy falls off very much.

Murah, cheap, low priced. (Jav. Mal. idem).

Murah ang'ĕn, litteraly: cheap hearted, means—munificent, liberal; not stingy. (The preceding meaning also *abundant*, *liberal* and *Ang'ĕn*, *heart*, *mind*, in Kw. and Sund.).

Murian, to put by, to have in keeping. Probably derived from *Buri*, behind, and thus: kept behind, reserved.

Muriang, having an attack of cold fever. *Panyakit muriang*, the fever disease. *Muriang kawayah*, the intermittent fever.

Murid, arabic, disciple, follower, scholar. (مُرِيدٌ, *Murid*, a scholar).

Muring'is, tottering and feeble; weak from exhaustion.

Muringkak, to stand on end, as hair in fright or in great cold. *Muringkak bulu na*, the hair of his body stood on end.

Murudul, to crumble down in mass; to slip down as dry earth.

Murukukung, bent in an arch, curved, bent round. Said of any animal, especially a horse, which sets up its back. With the back curved upwards.

Muruluk, to crumble down in small quantities, little by little.

Murus, to run off; to run away; to make off. (Jav. *Diarrhoea*).

Mus, the end of; the upshot. *Mus na bai*, said when anything is lost in an unaccountable manner, nobody knows what has become of it.

Musa, arabic, Moses. Considered a prophet. (مُوسَى, *Mûsâ*, Moses).

Musim, season, monsoon. Marsden calls this word *Arabic*, and has, no doubt, been introduced into the languages of the Archipelago generally by the early Arab traders, who suited their voyages to the monsoons. (مَوْسِمٌ, *Mausim*).

Mustail, most likely Arabic—that is out of the question. An asseveration of disbelief. You cannot think to make one believe. (Ar. مُسْتَحِيلٌ, *Mustahîl*, not true; absurd; impossible).

Mustajab, arabic, unerring, infallible. Certain of its effect. Agreeable, acceptable. (مُسْتَجَابٌ, *Mustajâb*, admitted, conceded (by God).

Mustari, arabic, the planet Jupiter. A book of incantations or of divinations. (مُشْتَرِ, *Mushtarin.* Freytag).

Mustika, a bezoar, an amulet; any small stone or object of nature used for a charm to cure disease or ward off evil. The possession of such *Mustika* is thought to give the owner supernatural power. Such *Mustika* are often concretionary balls found in the stomach of animals. *Mustika awi*, silicious incrustations sometimes found in the joints of bambu, to which supernatural powers are attributed. *Mushtika*, C. 553, a goldsmith. *Mushti*, C. 553, the fist, the closed hand. Perhaps our *Mustika*, amulet, has gained its name from possesing hidden virtues, as if closed in the hand, but nevertheless efficacious. (From *Mush*, to steal: *things concealed!*).

Musuh, an enemy, a hostile opponent. (Mal. idem).

Musung, having only one testicle. A peculiarity of some animals.

Muté, beads, beads for stringing. (Scr. *Mutya*, a pearl. Jav. *Mote*; Mal. *Mutiya*).

Mutĕlak, arabic, absolute, general. *Wakil mutĕlak*, plenipotentiary. An agent possessing full powers. *Hak mutĕlak*, an undoubted right, an absolute right. (مُطْلَقٌ, *Mutlak*, general, absolute).

Mutiara, a pearl. *Mutu* and *Muttika*, C. 549 and 550, a pearl. (Scr. *Mutya* + *hâra*, a string of pearls).

Mutuhkĕn, to cause to be hard up; to cause to become destitute; to put to very great inconvenience. See *Butuh*. (Jav. *Ambutuhkĕn*, idem).

Mu-uk, said of bees which fly out and attack or sting a person or animal disturbing their nest.

Muyĕnĕng, being quiet, tranquil; to mope. *Jĕlĕma kasusahan muyĕnĕng bai di imah*, a man in difficulties, sitting moping in the house. (Cf. Mal. *sĕnang*, quiet, in peace).

Muyungkung, all—overish; feeling unwell without exactly knowing what is the matter; out of spirits and unwell.

Na, The possessive pronoun, his, her, its. *Hulu na lalaki*, a man's head; *imah na ćwé randa*, a widow's house; *tungtung na kayu*, the end of the wood. It not unfrequently precedes the substantive to which it alludes, when uch substantive is preceded by the preposition *di* or *ka*, when it has less of a possessive power. *Di na imah*, at *the* house; whereas to make it: at *his* house, would require another *na* after *imah*, as *di na imah na*; *Ka na hadé ma*, *hanto*, as to its being good, no. *Na* is often used in the sense of our *the*, but as such it always follows the substantive to which it re-

lates; *Batu na těuas*, the stone was hard; *Tangkal na luhur*, the tree was high. (1).

Na-as, the meaning of *na-as* is that nothing is obtained, as if a man went out shooting, and firing at a deer did not hit it, and firing at birds, could not hit them; feeling hungry could get nothing to eat; feeling thirsty could find no water, till going home in disgust, the party had nothing to bring with him. All this is expressed by the word *Na-as.* (Arab. نَحْس, *Nahs*, misfortune; unfortunate. In Jav. also *Nahas*).

Na-as, there is a sort of calculation called *na-as pitu*, the seven na-as. In every month there are seven days which are called *na-as*, viz. the 1st—4th—11th—14th—15th—21th—and 25th. Now on these seven days luck will never, or hardly ever, attend one's undertakings, everything will go wrong, and therefore these days are avoided by the native when he undertakes any matter of importance. There is a belief that on these seven dates of the month, Mahomet got into his greatest difficulties and persecutions. (Naturally the same word as the preceding).

Nabas, to buy up wholesale. See Tabasan. (Jav. *Nĕbas*, to buy the produce standing yet in the field. Cf. *Tĕbus*, *Tumbas*).

Nabi, arabic, a Prophet. *Nabi Isa*, the Prophet Jesus. *Nabi Mohammad*, the prophet Mahomet. (نَبِيّ *Nabi*).

Nadin, *Kĕtan nadin*, the kĕtan paddy which is losing its qualities of *Kĕtan* and turning to *Paré bĕnĕr* or true paddy, a thing which the natives say sometimes takes place.

Naga, a fabulous serpent, a dragon. *Naga*, C. 315, the hooded snake or Cobra Capella; a serpent in general; the Hindu Dragon.

Nagasari, name of a tree, also called *Pung*, Acacia Pedunculata.

Nagasari, name of another tree, Mesua ferrea.

Nagara, a country; a region; a chief town. The capital of a country where the chiefs reside as contradistinguished from the villages or distant provinces. *Nagara*, C. 306, a town; a city.

Nagara Dangka, a country whose people do not know what is right, who are in ignorance (of the Mohammedan religion). See *Dangka.*

Nagél, slippery and without hold. Said of any place where no firm footing or hold can be got, as upon the face of a ledge of rocks. *Nagél di na gawir*, in a slippery position on the face of a steep bank; on the face of a steep bank, where no firm hold or footing can be got.

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(1) *Na* before the substantive is, I think, to be considered as demonstrativum; it is the most simple form of the demonstratives showing a greater distance from the speaker; Kw. *na-han* (opposite *ni-han*); Mal. Sd. *ma-na*; Mal, *sa-na*. As a possessive pronoun it corresponds with Kw. *nya*, Jav. *ne*, Mal. *nya*. Fr.

Nagĕn, to persevere; to undertake with vigour; to set to work with resolution. *Nagĕn di pagawéan*, keeping close at his work.

Nagi, to demand the payment of a debt; to dun. (Mal. *tagi*).

Nagog, sitting or crouching down carelessly. *Nagog bai di imah*, loitering in the house. *Nagog bai di buruan*, squatting in the yard before the house.

Nagrég, dry poor soil, where little or nothing will grow; hard bad soil, where hardly a wild grass or weed will grow, or thrive.

Nah, an interjection of reproach; an expression in finding fault with any one. *Nah! sia nundutan dĕui*, there you are napping again.

Naha, how comes it? for what reason? *Wat naha!* an expression of remonstrance: How can that possibly be! Bij what means is that! *Naha sia to daik pĕupĕuli kang aing*, how comes it that you do not tell me?

Nahĕun, to set, as a trap or other device for ensnaring. *Nahĕun bachang*, to set a springe to take an animal. *Nahĕun gaul*, and *Nahĕun bubu*, two methods of taking fish by setting those traps in rivers.

Nahĕur, to boil; especially to boil water or juice for sugar.

Nahi, failing in work which a man cannot get through; beat with a job; not able to get through any work given. Labour in vain.

Naik, to ascend, to go aloft; to increase in number or quantity. To assume a high office. *Naik pangkat*, to ascend in office. *Naik raja*, to become a king. *Naik haji*, to become a pilgrim at Mecca. *Naik kuda*, to mount a horse. *Naik kapal*, to embark in a ship. (Mal. idem).

Najis, decidedly not (the word implies a strong and positive denial or disbelief). *Wat najis tĕuyn*, it is a most positive lie. *Najis sia bisa bayar*, it is quite impossible that you should be able to pay.

Najong, to strike with the fore foot.

Nakĕr, very, in an extreme degree. *Hadé nakĕr*, it is very good. *Murah nakĕr*, it is very cheap. *Luhur nakĕr*, exceedingly high.

Nakhoda, persian, the master of a vessel; a native captain of a seagoing ship or vessel. *Nakhoda prahu Bugis*, the master of a Bugis prow. (ناخدا *Nakhudâ*, Pers. master خدا, *khudâ*, of a ship ناو *nâv*).

Naksi, said of a woman who sues for a divorce.

Nal, wadding for loading a gun (which in Java, is generally with the natives *sabut* or coir teazed out of the husk of the cocoanut).

Nalik, as respects, regarding, taking into consideration. *Nalik ka na bogah na susah nyambut*, taking into consideration the difficulty there is in working it.

Naliktik, to seek, to peep, to look after.

Nambag, to accumulate; collected in a heap. Said especially of water which, meeting any obstacle in its course, accumulates and rises up so as to overflow that obstacle, or finds vent sideways. Said also of matter, as earth, mud, sand, leaves and sticks which

hang in a water course, and do not wash away clean. *Paré na nambag di lawang gudang*, the paddy is heaped up about the door of the store. *Chadas na nambag to daikkĕn palid*, the indurated earth hangs in its course and will not wash away. *Chai na gĕus nambag*, *limpas ka na bĕndungan*, the water has collected in front of the dam and now flows over it.

Nambang, to be conveyed or transported by water; to work a shore boat. (Jav. *Nambang'ng'i* to make a traject, to transport across a river. Mal. *Tambang*, to transport over a river. Jav. *Tambang*, a cord—such being put across a river for the purpose of traject).

Nambat, to reach across; sufficiently long, sufficient for any object. *Kayu na mojĕuh na*, *nambat ka sabrang*, that wood is just the thing, it reaches to the other side of the water. *Paré na to nambat ka tahĕun dĕui*, the paddy will not last till the next year, that is, there is not enough of it.

Namblĕg, thumping down firmly on the ground and remaining fixed. Said also of scales which are borne down to the ground with a heavy or full weight. Standing upright and immoveable.

Nambo, the old course of a river now deserted; the former bed of a river.

Namnam, name of a fruit tree, Cynometra Cauliflora. The fruit grows out from the stem of the tree.

Nampah, to receive, to take in one's hands, to get into one's possession. *Nampah sa rupiyah*, to receive a rupee. (Jav. ꦤꦩꦥꦃ Ng. ꦩꦩꦥꦶ *Tompa*, *Tampi*).

Nampanan, to receive, to take in hand. See Tampanan. *Kula di sodoran*, *tĕulĕui nampanan bai*, when it was handed me, I at once received it.

Namprak, spread out, laid out thin; set out or exposed (for sale).

Nana, a duplication of the possessive pronoun *na*, which gives it emphasis. *Girangan nana*, still higher up the river. *Pasawahan nana lĕgah*, their sawahs are extensive. The word *nana* requires to follow a final *an* in the previous word.

Nanah, matter from a festering wound; pus. (Jav. Mal. idem).

Nanchĕb, stuck in the ground or other substance. See *Tanchĕbkĕn*. (Jav. *Nanchĕb*, to stick a thing with the point in the ground or into any week substance).

Nandĕs or Tandĕs, cut through, broken through, clean or short off.

Nanĕm, buried or sunk in the earth; stuck fast in the ground. *Iyo batu wat nanĕm amat*, how much this stone is stuck fast in the ground. (Jav. *Nannĕm*, to plant).

Nang'ĕn, heard only in *To nang'ĕn*, to have no strength, to be helpless.

Nanggĕuh, perpendicular, steep; straight upright; standing on end.

Nanggung, to carry singly, by means of a stick laid across the shoulders, with the weight suspended from each end. When two or more persons are employed carrying, it would be called *Gotong*, which see. To be security or bail for another person. (Mal. *Tang'gung*, *Mĕnang'gung*, to bear; to be security. Jav. *Nang'gung*, to be security).

Nanggur, of no use, of no avail, useless, worthless.

Nangka, the Jack tree, Artocarpus Integrifolia, of the family Urticeae.

Nangka-bĕurit, literally the Mouse Nanka, a variety of the Jack fruit, of which the fruit is long and round. Called in Malay *Champĕdak*, Artocarpus Polydhema of the family of Urticea. The Sunda name means literally the rat or mouse Jack tree, which probably betrays the trees as not aboriginally belonging to Java, or else there would be some single and purely indigenous name for it. Yet it is found every where in abundance among the mountains. The Malay word *Champădak*; contains the word *Champa*, which was a country of Bengal, the present Bhagalpore; *Dakh*, C. 252, a giver, a donor — may denote that it was given by, or introduced from Champa.

Nangka Wolanda, The Soursop, Anona Muricata; — originally introduced from the West Indies by the Dutch and hence *Wolanda.*

Nangkarak, lying on the back, with the belly upwards.

Nangkod, adhering to; in close connexion with; embracing.

Nangkoda, persian, the captain of a seagoing vessel, a native captain; the same as *Nakhoda.*

Nangkub, lying on the belly, with the back upwards.

Nangkuban, inverted over anything; lying with the belly downwards over anything.

Nangsi, name of a tree, Urtica Rubescens.

Nangtung, on end, upright, standing up. *Maka nantung sia*, stand up. *Maka nararangtung*, get up all of you. *Nararangtung*, is the plural of *nangtung.*

Nanjak, to go up, to ascend a hill, to climb a steep place.

Nanjĕur, upright, erect, on end; rearing up. *Kuda na urut nanjĕur tĕulĕui nonjol*, after the horse had reared up, he bolted off.

Nanya, to ask; to enquire. *Kula to nanya*, I did not ask. (Mal. تانن, *Tánya*, Kw. ನನ್ನ, *Tannya*, Ger.).

Nanyakĕn, to enquire after anything; to question.

Napal, adhering, adhesive, sticking to; clammy; in juxtaposition. (Jaz. *Napĕl*, to have a circuit to adhere, stick to).

Napas, arabic, breath, respiration; the breath of life; air which is taken into the lungs; soul, spirit. (نَفْس, *Nafs*, anima; persona, individuum. نَفَس *Nafas*, spiritus, anhelitus. Freytag).

Napas, a colour of horse's hair, which is light brown or fawn. *Kuda napas*, a fawn coloured horse.

Napi, to sift, to put through a sieve or riddle; especially said of rice and grain. (Jav. *Napenni*, idem).

Napsu, arabic, the energy of life; the passions; a willingness to exert oneself; sensual desires, lust. *Owoh napsuan*, there is no exertion in him or it, said of man or beast. *Napsu alam dunya*, the desires of this world. (From the same root نَفَس, in the 3d form desideravit, 4th cupidum reddidit, desiderio affecit. Freytag).

Narajang, to come in contact with; to fly at and attack; to fall to the lot of. *Maung*

narajang ka jéléma, the tiger flew at the man. *Lamun narajang ka lobah kula, payah*, should such fall to my lot, I should be sorely put about. See *Tarajang*. (Jav. *Nrajang*, from *Trajang*, *Tĕrajang* to attack. Mal. idem).

Naraka, hell, the infernal regions. *Naraka*, C. 311—Hell.

Nararangtung, the plural of Nangtung, standing up.

Narawas, to hold an inspection before commencing operations. See Tarawas.

Narawastu, name of a grass with odoriferous roots, which are used as a perfume. This is called by the Javanese *Lorowastu*. Andropogon Muricatus. The roots are of a yellow colour and often made into fans. *Nara*, C. 311, a man individually or generally. According to the Brahminical system of theology the *anima mundi* or the spirit pervading the universe. *Wastu*, C. 632, property, wealth, natural disposition, essential property, nature, essence. The essence of the soul of the universe.

Narik, to drag, to haul along, to pull. To attend a loaded cart. To keep a cart and buffaloes for the purpose of carrying loads. (Jav. Mal. idem).

Naruhkĕn, to wager, to risk.

Nas, arabic, a text or dogma of the koran. (نَصّ, *Naṣṣ*, sanctio. In Malay the same as in Sunda).

Nasir, arabic, a defender, a protector, an assistant. Crawfurd. (نَاصِرٌ, *Nacir*).

Nasur, arabic, a vulture, used only in relating fabulous stories. In Hebrew, Syriac, Aethiopic and Arabic, the word *Nisr* means either an eagle or a hawk, and appears to be derived from an unused root, meaning „to tear in pieces with the teeth", „to rend as a bird of prey". Vaux's Nineveh and Persepolis; page 31. (Arabic نَسْرٌ, *Nasr*, vulture; from the root نَسَرَ, *Nasara*, to rend, to tear in peaces with the beak).

Nata, a chief, a master, a lord, a prince. Much used in the composition of proper names. *Natha*, C. 317, a master, a chief, a lord.

Natag, to hack a tree in order to let it bleed a gum.

Natrat, following the course of, tracking; not swerving from. *Natrat bai turut jalan ka Bogor*, without swerving he followed the road to Buitenzorg. *Natrat bai di susul*, he followed after him in his track.

Nau, to bale out water from a pool till dry, in order to catch the fish.

Naun, what, that which. *Naun nu di sada*, what is it which gives a cry? *Naun sebab na*, what is the reason of it? *Ku naun*, why? *Naun tah?* what is it? how do you call it?

Naur or Nawur, to fling out for a scramble. *Naur duit*, to fling out doits to be scrambled for. See *Awur* and *Gaur*. To redeem anything by a payment. *Naur gawé*, to redeem (the service or servitude of feudal) work. Said of such people as compound for feudal service. *Naur hutang*, to redeem a debt, to pay the debt. (Jav. *Nawur*, to spread round. Mal. تابر *Tábur*, spread).

Nawing, looking high at a distance, as a mountain. Perpendicular and steep, like an

abrupt precipice. (Kw. Ger. *Tawing*, shut out of view, covered; also name of a mountain).

Nayaka, a noble man, a man of high birth, a grandee. *Nayaka*, C. 319, chief, principal, head, pre-eminent.

Nayĕuh, same as *Tayĕuh*, which see. *To nayĕuh*, it does not look like it; it is not likely. (Cf. Kw. Ger. *Tayuh*, an apparition, a vision in dreaming).

Néam, it appears to me, it strikes me. *Néam mohal hadé*, it appears to me as if it would not be right. *Néam na pondok*, it strikes me that it is short.

Néang, same as *Téang*, to look for, to search, to get hold of, to call.

Nĕbal, to begin, to commence. To take any work in hand.

Nĕbar, to sow seeds broad cast. To scatter seed over land prepared for that purpose. To sow sawah paddy as seed in the *Pabinihan*, to be subsequently transplanted. (Jav. *Sĕbar*, *Nyĕbar Nĕbar* idem).

Nébéng, slope, ascent; a flat but upright surface.

Nĕda, to eat, a refined expression. *Eŭkĕur nĕda*, he is just eating. (Jav. Bal. ᨶᨿᨕ *Nĕda*, to eat).

Nĕdah, to ask, to entreat. *Nĕdah kalapa sa hulu*, I beg of you one fruit of the cocoanut. (Jav. *Nĕdah*, Kr. *Nuduh* Ng. to assign, to show, to order).

Nĕdas, done up entirely, totally destroyed or allowed to go to ruin. (Jav. ᨶᨿᨕᨗᨔ *Tĕdas*, hit, wounded).

Nĕdĕng, in season; ocurring in quantities, abundant, said of fruit; in the busy act of doing something. Said of anything that is plentiful, or of any operation which is in the midst of being performed. *Kadu ĕukĕur nĕdĕng*, Durians are plentiful. *Nĕdĕng di buat*, in the midst of cutting paddy. (Jav. Mal. *Sĕdĕng*, sufficient; apt, becoming; at the very time. *Nĕdĕng*, to do at the right time. Kw. *Sĕdĕng* and *Sĕdĕk*, at the time that).

Négla, visable from a distance, exposed to view. *Di gunung négla amat ka laut*, on the mountains you have a fine prospect over the sea. *Négla tĕuyn kalakuan sia*, your actions are too clearly seen. The place in Bantam called *Pandeglan*, seems derived from this word *négla*, with *Pan* before it, and *an* after. The *N* of *négla* is transformed into *D*, as is the case with some other words, as *Pandĕurĕusan*, from *Nĕurĕus*. Pandéglan in Bantam is on the eastern slope of the Gunung Karang, and commands a fine view. (The *d* in *Pandéglan* and *Pandĕurĕusan* seems to be euphonically inserted. Fr.)

Nĕjum, arabic, the stars; a horoscope, astrology. (نَجْمٌ *Najim*; plur. نَجْمٌ *Nujum*, or نُجُومٌ *Nujûm*, stars).

Nĕk, an idiomatic expression of feeling sorrow, or regret; of feeling hurt. *Ari ngadéngi to mĕunang*, *nĕk bai*, when I heard that it could not be got, I was quite hurt.

Nékér, to strike a light with a flint and steel. See *Panékér*.

Nĕktĕk, perpendicular. Bolt upright: especially said of anything which is very high, as a mountain.

Nĕlah, to bear a name, to be called. *Nĕlah Abdullah*, to be called Abdullah. See *Katĕlah.* (Jav, *Tĕlah*, to be accustomed; custom. Mal. *Tĕlah*, said of the past time).

Némbalan, to answer, to respond, to cry out. (Jav. *Timbal*, *Nimbal*, to transfer, to throw to another; *nimballi*, to call a person, to order).

Némbang, to pitch a tune; to tune an instrument. (Jav. *Nĕmbang*, idem).

Némpélét, a very trifle, showing small in quantity. *Paré na némpélét dĕui*, his paddy was reduced to a small compass.

Nĕmpuh, to put under the obligation of praying, to claim indemnity. *Ari rusak bakakas aing, daik nĕmpuh bai ka nu maké*, if my tools are spoiled, I shall claim indemnity from those who have used them. That is — I shall make them pay for them. (Jav. idem).

Nĕmpur, to buy paddy.

Nĕnaunan, about what? what are you doing? A verb derived from *Naun*, what? *Nĕnaunan sia di dinyo*, what are you about there?

Néné-moyang, ancestors, grandfather and grandmother. *Néné* is not used alone, but there is *Nini* for grandmother. *Moyang* is also not used separately and occurs only in the expression Néné-moyang. Vide Moyang.

Nĕnggĕl, to hit on the right spot, to strike with effect. To hit with precision. *To nĕnggĕl*, it did not hit. (Jav. *Pĕnggĕl*, *Nĕnggĕl*, to run against the body of a person. Ger.).

Népa, to infect, as disease conveyed to another. *Panyakit éta sok népa*, that disease is catching, or is caught by coming in contact with a person already affected.

Nĕpi, up to, at, on arriving at; sufficiently long or large. See *Tĕpi. Nĕpi ka lumbur*, *pĕupĕuli ka mandor*, when you get to the village, tell the Mandor. *Kayu iyo to nĕpi*, this wood is not long enough, it will not reach across.

Nĕrapkĕn, to set up or put up in order, to arrange. (Jav. *Trap*, manner, way, order; *nĕrap*, to regulate, to put in order).

Néros and téros, spindle shaped, thick at one end and thin at the other, as a stick of bambu. In Malay *Tirus.*

Nĕtĕs, sore-footed, from festering cracks or wounds which naturally break out, and which often trouble the native very much; they occur on the sole of the foot. This obliges him to wear a *Tarumpah* or rude sandal, which see. (Jav. *Tĕtĕs*, hurt, cut, wounded).

Nĕulĕum, to dip, to dye, as cotton cloth or thread. To dive under water. (Jav. *Silĕm*, to dive under water, to sink into it; *Nilĕm*, to dip, to make sink).

Nĕupa, to work iron, to work as a blacksmith.

Nĕurak, to take effect, to make an impression, to leave a mark; to hit. *Di kadĕk ku bĕdog to daik nĕurak*, when struck with a chopper, it would not be cut. (Jav. *Nĕrak*, to hurt, to hit).

Nĕurĕus, to lay spawn or deposit eggs as fish do. Coming on in crowds. Said of numbers of people pressing on to obtain some object.

Nga, a syllable placed before a substantive or adjective, whereby a verbal sense is conveyed, as *Déngi*, hear, hearing, *Ngadéngi*, to hear. The word so formed is also often followed by *an*, as *Hadé*, good, *Ngahadéan*, to make good, to mend. See

below for numerous examples. By divesting the word of the initial *nga*, and final *an*, the crude word will be found, which may mostly be further consulted in voce.

Ngabadĕg, many, plenty, superabundance; more than wanted.

Ngabaiawak, to drop in upon a neighbour who is known to have good cheer, and as soon as you have got your belly full to walk off. Done in imitation of the *Baiawak*, which see.

Ngabakti, to do good actions, to do what a man's faith or religion requires. To make reverence or homage. See Bakti.

Ngabayuan, to feed, to take care of. To cherish.

Ngabayut, jammed, grazing along.

Ngabĕdil, to fire with a gun; to kill by firing at with a fowling piece or *Bĕdil. Ngabĕdil unchal to nĕurak*, I fired at a deer, but did not hit it.

Ngabĕlĕlok, to explode, to go off with a loud report.

Ngabĕng'uk, sitting cowered in a heap, with the head hanging down, and troubled with some difficulty.

Ngabĕsot, slipped or sprung out: disengaged; unconnected by slipping out.

Ngabĕtok, to set oneself in opposition; to be hard-headed and obstinate. Unwilling to comply with any demand. (Jav. ꦧꦠꦸꦏ꧀ *Batuk*, the forehead).

Ngabĕtrik, to fly back with a spring as a bent stick; to reverberate.

Ngabĕurĕuman, to make red, that is to make any one ashamed of himself. To worst an enemy.

Ngabihi, a petty title of family rank next below a Rangga, generally heard as *Ingabi.* (Jav. *Ngabehi* from *kabeh*, many, much. According to Gericke higher in rank than a Rangga).

Ngabilĕng, to stare earnestly, to watch attentively; to watch without turning off the head or eyes.

Ngabiti, to strike sideways with the foot. To give a side blow with the leg. (Jav. *Ambiti*, ꦲꦩ꧀ꦧꦶꦠꦶ to strike with the fist).

Ngabokong, to set the rump against anything so as to lift it; to shove up and along with the rump, as a boat in shallow water. See Bobokong. (Jav. *Bokong*, the rump).

Ngabrag, to run about at random; to go aroving. To neglect work and go strolling about.

Ngabugigig, said of a person, especially a woman who is careless about her toilet, who never combs her hair, or puts her clothes properly on. Slovenly.

Ngabukti, to get possession, to receive as an offering which is due and accepted. To obtain. See Bukti.

Ngabulak, to bubble or well up like water, in large quantity and with force,

Ngabundĕl, rolled in a heap; collected in a mass. (Jav. *Bundĕl*, ꦧꦸꦤ꧀ꦢꦼꦭ꧀ to make a knot, to tie up).

Ngaburayut, hanging down in a heap, or in a bundle or in a cluster.

Ngaburial, to bubble up as water in small quantities; said of small articles which keep floating upwards in water.

Ngabuyut, to follow in a row as natives follow after a chief. To go in company with

Ngachabur, to splash in water; to swim in the splashing manner of natives. (Jav. *Chĕbur*, Mal. *Chabur*, to spring into the water).

Ngachalok, to hop; to settle as a bird; to perch. (Bat. *Mĕnchĕluk*, id.).

Ngachir, to run away in fear; to run off when worsted; defeated and fugitive.

Ngacho, to talk vauntingly. To hold bragging talk which of itself is evidently untrue.

Ngadalit, to stare, to look earnestly.

Ngadapang, down on all fours on the ground. Crouched down on the ground. Sneaking along in a cowring position.

Ngadawĕung, to stare at, to look steadily; to gaze. To look as if at a loss what to do. Agog and perplexed.

Ngadĕg, to set up for; to establish oneself; to be installed in an office. *Gĕus ngadĕg sudagar*, he has set up for a trader. *Ngadĕg dĕmang*, to be installed as a Demang. (Jav. Bal. *Ngadĕg*, to stand; to reign, to have authority).

Ngadégdég, to tremble, to shiver with fear or cold or the like.

Ngadĕkĕm, crouched down; squatting on the ground. It also means stuffing yourself, feeding eagerly, as the natives always cower down when eating. Doing anything with great intentness.

Ngadĕkuk, squatting down with one knee to the ground and the other to the chin. Said also of a horse which falls down with one leg bent, and the other stuck out in front. (Jav. Bat. ꦢꦺꦏꦺꦏ꦳, *Dĕkok*, to sleep).

Ngadĕmpés, crouching down, as if hiding oneself.

Ngadéng'i, to hear, to listen to. *Ulah sok ngadéng'i ka jélĕma burung* d'ont be always listening to foolish people. (Mal. *Dĕngar*, to hear. Jav. *Dĕngĕr*, *Déngĕr*, to understand. Kw. *Dĕngĕ*, ꦢꦺꦔꦺ, to hear).

Ngadĕpa, lying down as a beast; sleeping on the ground. *Unchal kapanggih ĕukĕur ngadĕpa*, we came upon the deer whilst lying on the ground.

Ngadĕuhĕusan, to approach, to draw near to; a refined expression. *Ngadĕuhĕusan ka nu gĕdé*, to approach great men, to seek an interview with men in authority.

Ngadĕuluh, to see, to view, to behold. *Kudu ngadĕuluh ka kulon*, you must look towards the west. (Cf. Jav. Kw. *Dulu*. Kawi of inscriptions, *Dĕlĕ*, ꦢꦺꦭꦺ, Bat. *Dĕlok*).

Ngadĕupa, a superstitious ceremony performed at some *Kramats* or old graves. A man takes a stick, by preference cut from the *Sulangkar*, and measures with it his fathom, *Dĕupa*, which is then cut off. Such sticks are laid upon the Kramat, and if, after saying a prayer, they are found to be a little longer, the prayer will be granted.

Ngadiyĕukan, to be seated on; to cause to appear in anything which is growing. *Ngadiyĕukan manéh*, to go and sit oneself down with a request, and refusing to leave till granted. Said of persons who thus go and request a daughter in marriage etc.

Ngadiyĕukan buku, said of young growing paddy when the joints form in the straw.

Ngadogér, to work with a will, to work vehemently, to use strenuous exertions. *Sa umur hirup ngadogér to bogah pimahiĕun*, working hard all your life time and not having enough to live on. *Lumpat ka sawah tĕulĕui ngadogér, to bisa maju ku lĕutak*, He ran to the sawahs and forthwith struggling vehemently could not advance from the mud.

Ngadu, to fight, to squabble, to dispute. Joined and filled together. (See *Adu*).

Ngadu biru, to intermingle in a discussion, or take part in it, when you have no right or claim to do so. To interfere in matters which do not regard you. See *Biru*.

Ngadukĕn, to set to fighting; to egg on; to dispute. To fix or set together, as carpentry &c.

Ngadumuk, to abide, to live, to put up or hang out. *Di mana ngadumuk na*, where does he put up; where does he hang out.

Ngadungkuk, to sit quiet cowered in a heap, with the head hanging down as if in deep thought or in trouble. To show in a round heap, as a big stone or other object at a short distance.

Ngadurugdug, to run or move forward with violence and causing a loud report. To burst out violently. The report of anybody moving with violence, as a stone rolled down a hill.

Ngaduruk, to gather wood together, to pile it up and burn it. This is always done in the humahs after they have been burnt off. Gathering the partially consumed branches and bits of wood, and burning them off in a heap.

Ngagadil, to butt as a goat.

Ngagahgar, to cease to bear fruit, as trees or plants.

Ngagalang, across our road; athwart; anything set up in a ridge so as to form a barrier.

Ngagangsur, to trail along the ground with the belly, as is the case with one of the varieties of Rhinoceros, hence called *Badak gangsur*. Said of the act of any four-footed animal's belly trailing along the ground, or over logs of wood as it walks along.

Ngagantang, to receive anything, especially rice, by the *gantang* measure. Paid labourers generally receive their allowances of rice twice a month, and this is called *ngagantang*.

Ngagantung, to be suspended. To cause a suspension of payments or other allowances. To be relatively higher than something else. *Chai na to daik ngochor, ngagantung kéněh ka na sawah*, the water will not flow on, the sawahs are still quite suspended over it.

Ngagauk, to bellow, to roar out. (Cf. *Ngagoak*).

Ngagawing, swinging clear of the ground. Elevated above the ground. Pendulous.

Ngagayĕm, to chew, to masticate: to chew the cud.

Ngagapui, dragging along the earth; hanging down on the ground.

Ngagĕdĕg, rushing with impetuosity, as a stream of water, or a crowd of men or animals. (Jav. *Gĕdĕg*, ꦒꦼꦢꦼꦒ to shake, to move to either side.)

Ngagĕdĕr, to make a loud noise or report in moving round or revolving like a water wheel. To make any continuous noise or chatter, as a person who talks much and no one else can put in a word. (Jav. *Gĕdĕr*, ꦒꦼꦢꦼꦂ cf. ꦒꦩꦼꦢꦼꦂ a noise, a loud noise; *gumĕdĕr*, to make a noise).

Ngagĕlar, said of things left out exposed in an open room, which does not fasten up. Left open and exposed.

Ngagĕlĕdĕg, rushing with impetuosity, as a stream of water, or a crowd of men or animals. (See *Ngagĕdĕg*).

Ngagĕndĕng, crying out and remonstrating: querulously complaining. Giving lots of talk and complaint.

Ngagéong, to fly round and round, as doves or any flock of birds.

Ngagĕtai, said of many people walking together or in a consecutive row; moving in large and tumultuous numbers.

Ngagĕugĕuh, to examine, to have an eye to; said of men in power who look after matters.

Ngagéwér, slipped down, slipped off. Said of a piece of wood laid across a ditch, which is not firm but slips round when stepped upon.

Ngagilĕk, to turn or slip round, as a round pole of wood, or a round stone set in the road, when stepped upon.

Ngagoak, to roar out, to cry aloud, to bellow. (*Goak*, a crow; cf. *Ngagauk*).

Ngagoéng, to turn round, to revolve as a wheel.

Ngagolak, to boil up as hot water; to be in a state of ebullition.

Ngaguik, to squeal as a pig.

Ngagunduk, collected in a heap, piled together.

Ngaguntang, to lay hold of and swing by, as in climbing a tree, swinging by the branches; or passing along the under part of a roof, swinging by the rafters.

Ngaguriling, tumbling over, rolling about; running away in revolutions, like a stone rolling down a hill. (Cf. *Giling*).

Ngahadéan, to make good, to mend, to repair. To make good friends with any one. To cultivate a man's good will.

Ngahaharuan, to speak bad of people behind their backs; to pick a hole in a man's character. To scandalize.

Ngahalingan, to shut out from view.

Ngahandapan, to come under, to be in a lower position. (From *Handap*, Jav. ꦲꦤ꧀ꦢꦥ low, beneath).

Ngahaung, to roar as a tiger.

Ngahawok, to scream, to cry out aloud, to holloa out.

Ngahéong, to mew as a cat.

Ngahĕurap, to take fish with a casting net. See Hrĕuap.

Ngahĕurĕuyan, to molest, to trouble, to pester.

Ngahiang, to disappear mysteriously, to vanish- as did the people in the olden time be-

fore the introduction of Mohammedanism and as is supposed was the case with those natives, who on the introduction of Mohammedanism were unwilling to renounce their old Brahminical faith and consequently *vanished* and did not die a natural death. The origin of this word is no doubt to be found in *Hyang* which see—to become a divinity, to be deified. This idea of vanishing from the world, and dying, is not confined to the Javanese. The early kings of Macassar are reported also no tot have died, but that they disappeared. Tijdschrift voor Ned: Indië 1854 September. Page 149.

Ngahidi, to spear fish by diving down into the water with a *Hidi*, which see, and then watching an opportunity to strike the fish.

Ngahuap, to feed by cramming into the mouth of another, as a child is fed by its mother. (Bat. *Suappin*, idem).

Ngahujĕn, to strain when wishing to pass a stool.

Ngahulĕng, to beat rest, to stop from work, to pause, to be discomfitted, to be lazily disposed. To be outwitted in argument to shillishally.

Ngahunyud, sticking up in a heap. Projecting upwards like a cone.

Ngahutang, to borrow; to incur debt by borrowing.

Ngajamu, to invite people to a feast. To invite strangers to partake of refreshments. (From Arab. جمع *Jama'a*, to collect, to gather; subst. جمع *Jam'u*).

Ngajĕbléh, to project the lower lip intentionally, as if in mockery.

Ngajĕblug, to lie, to deceive, to swindle.

Ngajĕbol, done up, fatigued very much, knocked up.

Ngajĕdur, to flow with impetuosity as a flood in a river. Making a loud report or great explosion. *Maryĕm na ngajĕdur bai*, the cannon went off with a great explosion.

Ngajĕlajĕr, said of the grains of growing paddy, when the husks are gaping, which is the true moment of impregnation.

Ngajĕndil, to have an excrescence on the skin called *Chĕndil*. Any small projection.

Ngajĕntul, of same meaning as *Ngadungkuk*, remaining quiet with the head hanging down, as if in deep thought or in trouble.

Ngaji, to read religious Mohammedan books. To study. To go to the Mohammedan schools. To read. See *Aji*.

Ngajogo, to squat down on the hips with the knees under the arms.

Ngajuru, to be confined, to be brought to bed, to be delivered of young.

Ngala, to take, to gather, to fetch, to catch. *Ngala chai*, to fetch water; *Ngala lauk*, to catch fish. *Kudu ngala suluh* you must gather fire wood. *Ngala buah*, to gather fruit. *Kami ma to daik ngala*, as for me I do not wish to take any. *Ngala ka bapa*, to take after his father, to resemble his father.

Ngaladag, in plenty, lying about in abundance.

Ngalagĕna, to set up for one self; to establish one self.

Ngalakoän, to venture, to make an attempt. *Mohal ngalakoän*, that will never be the case. (Cf. *Laku*).

Ngalalana, to go strolling about without any good intentions. Strolling about and intent on mischief.

Ngalalĕr, to pass along, to inspect, to visit. *Ari ngalalĕr ka sawah*, when I go to take a look at the sawahs. *Hanto ngalalĕr ka dinyo*, I did not pass that way.

Ngalamar, the ceremony of asking a young girl in marriage from her parents. This is done by the parents or friends of the man, who carry, according to circumstances, a certain number of *Lukuns* or quids of *Sĕurĕuh*, when the proposals are made, and terms of marriage agreed upon. The word has probably its origin in *Lambar*, a leaf (of Sĕurĕuh).

Ngalamar, to eat Sĕurĕuh- same as *Ngalamar*, which see.

Ngalambak, lying about in numbers and in confusion. Scattered in quantities about.

Ngalampahan, to take in hand, to receive in charge; to take possession of. *Ngalampahan parentah*, to receive orders (to do something). *Ngalampahan pagawéan*, to take work in hand.

Ngalanchong, to go out on a journey, to take a stroll out. *Ngalanchong ka Batawi*, to go on a journey to Batavia. *Ngalanchong ka lumbur batur*, to take a stroll out to a neighbouring village. (Bat. *Mĕlanchong*, idem).

Ngalanggé, to take fish with a bag net, *langgé*, dipped in and out of water.

Ngalangsa, to ask pardon, to entreat forgiveness.

Ngalanjak, to take deer, kidangs, pigs or other wild animals, by setting nets among the bushes in a large semicircular shape and then driving the animals towards them, when getting entangled they may be easily shot or speared.

Ngalantaran, to commence, to have its origin; having a connection with.

Ngalāwat Saur, to ask for an explanation of some order given and not properly understood; to ask in order to get a clear understanding. The expression used by inferiors towards superiors, as we might say — „Pray Sir! how am I to understand what was just said".

Ngalĕbok, to eat greedily, to guttle, to swallow eagerly.

Ngalébos, to slip into a hole by accident; to make a false step.

Ngaléd, working lazily, easily tired, giving up a matter easily as impossible; wanting energy.

Ngalédat slipped or rolled down from a height.

Ngalégor, to lie down in the open air, or in any unfit place.

Ngaléhléh, tired, exhausted.

Ngaléh-ngaléh, lying down tired or exhausted.

Ngalĕkĕb, suffocating heat and no motion in the air. Said of a still atmosphere and oppressive heat.

Ngalĕlĕp, getting entangled in boggy ground, where in the act of pulling out one foot, the other gets stuck fast. Set fast in a slough.

Ngalĕmar, to eat sĕurĕuh; a refined expression used when speaking of a person of rank.

Ngalĕmbĕng, not seeing clearly, not being able to distinguish colour or appearance with sufficient clearness.

Ngalémbongan, to clear up and put in order a bit of ground or garden.

Ngalĕnjĕr, laid down at full length; stretched out when sleeping.

Ngalĕu-ĕut, to drink tea or any warm decoction. A refined expression.

Ngalĕusĕuhan, to try on for the first time; to make use of for the first time. To make trial with. *Ngalĕusĕuhan samping anyar*, Trying on a new cloth for the first time. *Ngalĕusĕuhan paré anyar*, Taking a trial of the new paddy, eating it for the first time.

Ngalĕut, to follow each other in a row; to walk in single file. To come in quick succession. To proceed in a continuous or unbroken line.

Ngalĕuya, the same as *ngaluya*, which see.

Ngaligur, lying about in numbers and in confusion; in abundance. *Lauk munding ngaligur*, the buffaloe flesh was lying about in all directions.

Ngalimbung, to gather together, to congregate.

Ngaliyĕuk, to stare about. To gaze around. To look up, or on one side.

Ngalohér, stretched out at ease. Lying down carelessly any where. *Ngalohér bai di saung sawah*, stretched out in a sawah shed.

Ngaluat, to make a grave; to prepare for burial.

Ngaluhuran, to be in a higher position. To be in a position above some one else. (*Luhur, high*).

Ngalului, to cook rice in a joint of bambu, which is thrust into a fire.

Ngalumprah, showing in a heap, collected together, but rather spread out.

Ngalumpuk, collected together, piled in a heap. *Ngalumpuk* is more in one heap or pile than *ngalumprah*.

Ngalungsur, to stop, to be discharged from office or employment.

Ngalunjak, impudent, insolent, of offensive manners.

Ngaluya, in large quantities; more than can be consumed; more than one knows what to do with.

Ngambang, to float or swim in water. Said more especially of anything which lies lengthways on water, as a piece of wood, a spar, a bambu or the like.

Ngambat, to entangle another person in any dispute; to draw into our own difficulties; to complicate. To acknowledge having done some evil, or committed some crime, but not alone, as it was done in company or with connivance of some one else who is named. *Ngambat ka batur*, to involve our neighbours (in our own difficulties); is often to accuse falsely.

Ngamběk, to get in a rage; to get vexed, to kick up a row. *Ulah sok běuki ngamběk*, D'ont get so easily vexed. *Datang nu bogah, ngamběk bai*, when the owner came he kicked up a row.

Ngamběuh, to smell, to get the odour of. To scent a coming event.

Ngambul, to float upwards, to come or spring up in water. Said of anything which was kept under the surface, but which now comes up.

Ngamén, to go about searching for employment; a strolling workman.

Ngampar, laid out in layers; to spread out. *Chadas ngampar* rocks which form a flooring; evenly disposed rocks in their natural position. *Ngampar samak*, to spread out a mat.

Ngamprah, to go beyond a usual course; to exceed limits. *Chai ngamprah ka sawah*, the water has risen and overflowed the sawahs. Spread out, lying in a sheet as water. *Laut ngamprah bai ka barat*, the sea was spread out like a sheet towards the westward.

Ngamprét, scattered in all directions; thrown about. To sprinkle.

Ngamuk, to fight furiously. To attack indiscriminately. What is called in English—"running a muck". Any violent effort made is also called *ngamuk*.

Ngandar, to drag, to haul along. To pull along the ground.

Ngandĕg, to stop, to cause to stop, to stay. Halted, stopping short in a course. *Unchal na di bĕdil ĕukĕur ngandĕg*, the deer was shot at when it halted.

Ngandĕl, to believe, to place confidence in, to trust.

Ngang'ah, to gape, to yawn, to hold the mouth open: gaping, open-mouthed.

Ngangkrok, without the means of going further- said of a way, road or passage which suddenly ceases in some way, and we can go no further, but must return.

Nganjang, to pay a visit, to go on a visit. *Sok nganjang ka imah batur*, he often goes on a visit to a neighbour's house.

Nganjian, to have connexion as beasts.

Nganjingan, to hunt with dogs — *anjing*. To set dogs upon anything or person. To chase out with dogs.

Ganténh, to spin, to spin as thread. May be derived from the verb *Katinawa*, to spin as thread, Clough 99. See *kantéh*.

Ngantĕp, in an excessive degree, exceedingly. *Ngantĕp hadé na ka kula*, he was exceedingly good to me.

Ngapas, to draw breath, to inhale air.

Ngaput, to sew, to stitch with needle and thread.

Ngarabut, to pull up, to pluck out; pulled out, extracted.

Ngarachak, to melt, to dissolve and trickle down. Trickling down as water or any liquid.

Ngarah, to wish to have, to take a delight in, to desire, to covet. *To di arah*, I do not desire to make use of it. *To ngarah*, I do not want it. *Ngarah sa hulu bai*, I only wish for one (head or piece). *Eün ngarah siji dĕui*, I only wish for one more.

Ngarajang, to attack, to fight in battle, to tackle on. To fall to the share of, to come to the turn of. *Ngarajang ka nu diga kula*, when it comes to the turn of a man like me.

Ngarak, to carry a person in triumphal procession, as on occasions of marriage, circumcision etc. (Bat. idem).

Ngarakit, said of growing paddy which is already of some age, when two leaves come

out together as if part of a raft, (see *Rakit*). The paddy in this state is also called *Gedé Paré*, or high Paddy.

Ngarakit, bound together in a raft. Rafted. *Suluh bĕunang ngarakit*, firewood which is bound together in a raft.

Ngaraksa, to watch, to take care of. See Raksa.

Ngarambat, to creep, especially to creep through amongst bushes or tangled jungle. To creep and twine itself up a rod, as a pea or other plant in growing.

Ngaran, name. *Saha ngaran sia*, what is your name. (Jav. Kw. idem. Balin. *Adan*).

Ngarandang, to creep, to crawl.

Ngarandĕg, to stop in the course, to halt, to bring to. Said of more than one. Derived from *Andĕg* which see. *Bĕdul ngarandĕg di sisi humah*, the pigs halted on the verge of the paddy plantation.

Ngarangké, to get up any place, to climb.

Ngarangsang, climbing up against. Said of the sun as it draws towards noon. *Mata poi gĕus ngarangsang*, the sun is climbing up on high—say from 11 to 12 o'Clock A.M.

Ngaranjap, to kill an animal, as a buffaloe, for sale of the flesh.

Ngarara, to twist and twirl any fibre into a string; said especially of *Haramai*.

Ngarasa, to feel, to be conscious of; to have a pleasure in; to be pleased with. (See *Rasa*).

Ngarawidil, with the end sticking up, where it ought not. Projecting and out of order. Confusedly; not ship-shape.

Ngarayap, to creep, to crawl on all fours.

Ngarérét, to look askance, or from the corner of the eye.

Ngarĕumbĕui, in seasons of scarcity of food, to mix maize or fruit with a little boiled rice, so as to make it go far.

Ngarĕunĕuhan, to get with child, to cause to be pregnant.

Ngarĕuntĕut, to settle down, to sodden together. To become compressed together, as a heap or pile of any light matter, as paddy, grass etc. after it has been heaped up for a short time. Collapsed.

Ngari, to have a surplus, something remaining over; a remainder. *To ngari*, nothing was left.

Ngarilĕs, the plural of *Ngilĕs*. *Jélĕma gĕus ngarilĕs kabéh*, all the men have sneaked away.

Ngarinduk, bending over, curving downwards. *Ngarinduk daun* a term applied to young growing paddy, when it is so large as to admit the leaves to bend downwards.

Ngaringkĕl, curled up, twisted in a circle, crimpled together, coiled up in a heap as a man wrapped up in his *Samping* and lying down.

Ngaringkuk, being quiet but troubled in spirit. Sitting moping in troubles.

Ngaro-él, to play and dance with the small angklungs.

Ngaroknok, said of the feathers of birds which come out after moulting. The stumpy points of feathers just beginning to sprout.

Ngaronjang, about to ascend, on the point of springing up.

Ngarosa, to be violent, to use great exertion; to do anything on a large scale.

Ngaruyuk, to have intercourse with women slily in the jungle. See *Ruyuk.*

Ngasĕuk, to sow seed, especially paddy seed, by dibbling it into the ground. To sow paddy seed in the humahs, viz. by making a hole in the hard ground with a bluntly pointed stick, and then dropping a few grains into such hole.

Ngasin, said of animals which seek salt licks. Said of animals snuffling after salt. Said of men who run after women.

Ngasir, to tear or furrow up the earth as a buffaloe does with his horns. To scratch up the earth with the horn.

Ngasuh, to nurse a little child. To hold such a child in the arms and swing it about.

Ngatiga, to make sawahs in the dry season, in swampy lands, which in the rainy season are to deep in water. See *Katiga.*

Ngaur, to make a loud report. To go with a great bang. *Maryĕm na ngaur bai di sada*, the cannon went off with a loud explosion.

Ngawadang, to eat cold rice, the leavings of a regular meal.

Ngawakwak, to keep chattering, to keep talking, to keep quacking.

Ngawalajar, to plough sawahs for the first time when preparing for planting. When ploughed a second time, which is always the case, the operation is called *Ngĕwĕlĕd.*

Ngawali, said of paddy which when planted does not yield a new grain, bearing exactly the same peculiarities as that planted. Said of forest which, when cut down, does not, on growing again, produce the same trees as the primeval forest so destroyed. Change in vegetation.

Ngawĕlit, to make atap thatch, by tying the leaves on the *Jĕjalon* stick. *Kirai loba kudu ngawĕlit*, there is lots of *Kirai*, so make atap thatch.

Ngawĕrĕgan, to drive fish or game into nets or enclosures in order to catch them.

Ngawih, to sing. See Kawih.

Ngawin, to marry. To carry spears in procession. See Kawin.

Ngawujuk, to coax, to flatter, to chouse.

Ngawuruk, to instruct, to teach in any department of knowledge, as well regarding religion, as any other matter.

Ngayar, said of a sound which is heard at a great distance.

Ngayuh, to use Jampé or incantations to obtain other people's luck. The expression and the incantation are often used as applied to growing crops of paddy, when a man uses incantations, so that the grain of a neighbour is mysteriously transferred to his own paddy. A very pretty little bit of hocus-pocus.

Ngĕbĕdah, to open new sawahs. To convert land into sawahs by bringing a stream of water upon it, and then laying out the terraces.

Ngĕbléh, giving up in dispair, giving up as a bad job. Said of anything which has been attempted but dropped again unfinished.

Ngĕblĕk, accumulating in quantity. Heaped up against anything.

Ngĕbréd, lively and active—said of an old venerable man.

Ngĕbul, rising as smoke or dust, curling upwards. *Nyiĕup sĕuneuh tĕulĕui hasĕup na ngĕbul*, blowing at the fire, the smoke immediately curled upwards. *Ngĕbul* also means having great pretentions but ending in smoke or doing nothing. Making great fuss and preparations, but having no desirable result.

Ngéchéchés, small and bad; dwarf and puny.

Ngĕchĕrĕk, said of light but constantly dripping rain.

Ngĕdĕng, lying down reclining, reposing, lying at ease. Streched out on a sofa, bed or any other convenience.

Ngĕgrit, to go out a shooting in a Pedaty or cart—especially done when in quest of deer, which will often stand gazing at a Pedaty and buffaloes coming among them, till the person in the cart can get a shot at them.

Ngéhkéh, a frequent and troublesome cough; to keep constantly coughing huskily.

Ngĕjat, to spring on one side, to jump aside, as a man or animal, to get out of the way, or from fear.

Ngĕjĕbol, knocked up, broken down with fatigue. *Kuda na ngĕjĕbol*, the horse is knocked up.

Ngékchĕlékan, to fall down drop by drop, as water or other liquids.

Ngékés, to gather up fruit which has fallen from the tree, especially coffee under the bushes. The idea is taken from the jungle squirrel *Kékés*, which feeds upon fruits.

Ngĕlak, to keep singing without intermission; to be continually singing. To yelp. When this word is used, it indicates somewhat of displeasure towards the person singing, as if we did not admire his singing but were bored by it. *Salak*, Marsden Page 158 to bark, to yelp, has no doubt the same origin. *Budak téa ngĕlak bai sapĕupĕuting*, the young man did nothing but yelp the whole night through.

Ngĕlar, to go abroad and show yourself, as a great man or a Sovereign.

Ngĕlĕguk, to take a draught of any liquid. To drink in gulps.

Ngĕlĕkĕm, to lay hold of, to put your hands upon.

Ngélékéték, to tickle, to have the sensation of being tickled.

Ngĕlĕwong, said of a hole which gapes down into the earth. To yawn as a chasm. *Liang ngĕlĕwong bai ka handap*, a hole which yawns downwards.

Ngĕlik, is in a smaller degree what *ngĕluk* is in a larger one. *Churuk ngĕluk chinggir ngĕlik*, the forefinger doubled up, and the little finger twirled upwards—an expression applied to the bending of the points of the fingers towards the palm of the hand. Or perhaps *ngĕluk* is said of something which is stout and strong, whereas *ngĕlik* applied to something small or weak.

Ngĕlis, to put on the headhandkerchief neatly, by arranging the borders elegantly and smoothly, as young men do when they wish to make themselves agreeable to their chiefs or sweethearts.

Ngĕluk, bending or curving, especially downwards. *Tunduh bai ngĕluk*, he was fast asleep with his head hanging downwards. See *ngĕlik*, above.

Ngĕmblĕng, said of water which rises to a level even surface behind a dam, without current or fall.

Ngénchĕréng, the sound or jingle of money. *Tĕulĕui ngénchĕréng bai*, he immediately rattled out the money.

Ngéndong, to visit, to go to a neighbours house.

Ngéngé, a dwarf palm wild in forest, Pinanga costata. It resembles the *Bingbing*.

Ngĕngkui, to walk in succession; to follow one by one, as natives do.

Ngĕngkulan, to overlook, to overhang; to have in one's power.

Ngĕntĕng, in a straight direction. In an uninterrupted straight line.

Ngĕpak, to flap or clap the wings, as a cock does when he crows.

Ngĕpĕr, to shake, to quiver, to be agitated.

Ngĕrĕb, to take shelter, to go to shade.

Ngĕrĕbĕt, constant dripping of rain. *Hujan sa pĕupĕuting ngĕrĕbĕt bai*, the rain has kept dripping all night long.

Ngĕrĕs, feeling hurt in spirit, troubles in mind. Vexed, distressed, afflicted.

Ngĕrĕs, having sand or anything gritty on it; said of clothes or a mat which have sand or dust on them.

Ngĕrĕwidil, projecting, sticking out in rough unworkmanlike way. Said of split bambu work, or any work made of sticks or other light materials which project, and have a jagged rough edge. (See *Ngarawidil*).

Ngésér, to shift gently, to move by degrees; to shove along.

Ngĕuhngĕuh, soft, easily cut.

Ngĕumbing, to creep along under anything which overhangs and by which we hold, as along the side of a roof, by holding on to, or hanging from the rafters. Figuratively—to put oneself under the protection of another person in authority.

Ngĕunah, comfortable, pleasing to the sensations, delightful, easy. Pleasant tasted. *Ngĕunah chiching di lumbur éta*, it is delightful residing in that village. *Buah éta to ngĕunah*, that fruit is not pleasant to eat. *Pagawéan ngĕunah*, easy work.

Ngĕurad, to drag water with a large net in order to catch fish.

Ngéwé, mulierem subire.

Ngĕwĕk-ngiwĕk, whining, crying effeminately.

Ngéwél, to lay hold of. To lay hands or paws on.

Ngĕwĕlĕd, to plough sawahs for the second time—the first time ploughing being called *Ngawalajar*.

Ngibing, to dance to Ronggéngs or public dancing girls. To make postures in accompaniment with Ronggéngs.

Ngichap, to wink with the eye, to make signs to any one by winking.

Ngichilik, to walk away without diverging to the right or left. *Ngichilik bai turut ja-*

lan gĕdé, and straightways he followed the main road.

Ngigĕl, to strut and show oneself with pride. To make postures as in native dancing. To fling the arms about and turn a pirouette. The strutting of a peacock.

Ngiji, to become one, from the word *Siji*, one. This word is applied to the constant rain which falls during the northwest monsoon, when it keeps dripping day and night. *Musin ngiji*, the rainy season, from December to March.

Ngiklak, cut and hanging open like a wound. A piece of flesh hanging down from the result of a wound from some cutting instrument.

Ngilĕs, to slip out of the way, to disappear, to sneak away. *Ulah sok bĕuki ngilĕs*, d'ont be always trying to sneak off.

Ngili, to hide oneself, to skulk, to be concealed. *Ka mana ngili na*, where has he hid himself.

Ngilu, to follow, to go after. See *Ilu*.

Ngimpi, to dream.

Ngingonan, to feed a man. to supply with provisions; to provide with food and the requisites for daily life including Sĕurĕuh and its accompaniments.

Nginjĕum, to borrow. (Cf. Mal. *Pînjam*).

Ngirik, to rub paddy grains from the straw by trampling on it with the feet, for the purpose of planting in the humahs.

Ngirim, a modification of *Kirim* to send—to entrust to the care of another person, to entrust, to recommend to another's care. To send; sent.

Ngiring'ih, laughing and at the same time showing the teeth. Grinning. *Pakarang na ngiring'ih bai di tanĕuh*, his weapon laid grinning (out of the sheath) on the ground.

Ngisĕr, to move, to cause to change place. *Ngisĕr!* move up, shove up.

Ngiwat, to run away with a woman. To elope.

Ngiwi, mulierem subire. The same as *Ngéwé*.

Ngochor, to run as water, to flow. *Chai ngochor ka susukan*, the water runs into the canal. See *Bochor*.

Ngoda, useless, of no use; labour in vain. Uninhabited- said of a tract of country without inhabitants.

Ngohkoh, a frequent and troublesome cough; constantly coughing aloud. In a larger degree what *ngéhkéh* is in a smaller one.

Ngojai, to swim, to float in water.

Ngoko, the rough or vulgar dialect of the Javanese language, as contradistinguished from the *Krama* or refined. The *Ngoko* is used by a man of higher rank towards an inferior, who must use the *Krama* or refined language in return.

Ngokoh, to have plenty without trouble, particularly in eating; to glut yourself.

Ngolétrak, to become exposed, uncovered by water; said of the bed of a river or its stones so exposed, when the water is dammed off into a canal.

Ngolong, to make love, as the young native men do to their sweethearts, by going to

their houses, generally at night. Probably derived from *Kolong*, the space under a native house where they may conveniently secrete themselves and hold conversation with the young maid occupying a snug corner in her father's house.

Ngombongan, to take fish in an enclosure built up in the water with wicker work and stones. A man perched in a tree above, holds a string whereby he can raise a bit of netting across the hole by which the fish have entered, when they can be secured.

Ngomong, to talk over, to converse, to hold conversation.

Ngompos, to put unripe plantains, wrapped up in leaves, into a hole in the earth, where it is dry, as under a house, in order to ripen them quickly. Plantains buried also in bran in the same way soon ripen.

Ngongkong, to put out work to be done by others.

Ngopépang, throwing the arms about as in oratory; to gesticulate. Flinging the arms about when hard at work. Sometimes heard as *Nyopépang*.

Ngopi, to drink coffee, to take coffee- from *kopi*, coffee.

Ngora, young, juvenile. Fresh, weak in substance; diluted.

Ngorakĕn, to begin again, to renew; to dilute; to render weak by mixture.

Ngorok, to snore from the bottom of the throat, especially when the throat is encumbered with phlegm.

Ngoroyo, said of a person who unasked comes and joins at a meal; intruding yourself at meal- times.

Ngosér, to move one's place while sitting or crouched on the ground, as natives do. To wriggle along.

Ngowod, to eat ravenously. To do anything with eagerness and energy.

Ngoyos, to weed a sawah. To pull out the weeds in a sawah. To clean a sawah by pulling out the weeds, and scratching the mud between the young growing paddy, with the fingers.

Ngubĕk-ubĕk, to trample about, to wander backwards and forwards on the same place; to tread down anything, as paddy or grass by so wandering about.

Ngudupruk, falling or tripping against. Tripped up by stumbling against.

Ngukui, to scoop out, to scratch out a hole in the ground, as many wild animals do. To burrow.

Ngukupan, to prepare scented ointments or essences by a process of distillation.

Ngukut, to bring up an orphan. To bring up another person's child.

Ngulah, to wallow, as buffaloes, in a muddy hole.

Nguliwa, warped, as a beam or plank.

Nguluwung, deep as the bed of a river. Said of a ravine which has cut deep into the surface of the land.

Ngumbara, to remove to another part of the country; to roam. See *Umbara*.

Ngumun, to pay respect to; to hold in awe, to venerate.

Ngunduh, to gather the fruit from a tree, by taking off the whole crop. *Daik ngunduh*

jambu, I am going to gather in all the fruit from the Jambu tree.

Ngunglon, to do as a *Bung'lon* or Chameleon. To deceive by changing appearance. To trim conduct according to circumstances.

Ngunjung, to pay a visit; to make a visit of ceremony.

Ngunjungan, to make obeisance to a great man, by creeping towards his feet and touching them with the folded hands, as natives do towards their chiefs.

Ngupat, to speak bad of people behind their backs; to scandalize. To defame.

Ngurus and ngurusan, to have care of. To look after. To put in order. To arrange.

Ngusur, to bribe, to give a douceur.

Ngutil, to pluck fruit which first comes ripe. The first of a crop of fruit.

Nguyang, to go in search of food among the neighbours, especially in the season of scarcity, by carrying some trifles, as fruit, firewood or the like, to exchange for paddy or rice. This *nguyang* system is also half begging.

Nguyung, ill and weakly; labouring under protracted sickness; lingering with any disease, neither dying outright nor getting better.

Ni, an epithet for a native woman already of some age, and may somewhat correspond with our Mrs., madam; it is the short for *Nyai* which see. *Ni mandor*, the wife of the mandor, or Mrs. Mandor. The term is not so respectful as when spoken more at length and pronounced clearly *Nyai*.

Nigang, said of a woman's head which has been nicely dressed, well combed and stuck full of flowers or other ornaments.

Ni-is, to cool oneself. To sit in a cool place. (From *Ti-is*, Bal. *Tis*, cold).

Nikah, arabic, nuptials, the rites or ceremonies of marriage. *Gĕus nikah*, they have gone through the marriage ceremony (before the priest). (نِكَاح, *Nikáh*, congressus venereus; matrimonium).

Nikĕs, to snap, to break short. To break the stem of a tender plant so that it hangs towards the ground without being actually separated.

Nil, the river Nile. The Sunda people hear of the *Nile* and *Mĕsir* or Egypt and Grand Cairo, from the pilgrims to Mecca.

Nila, the Indigo dye, the prepared Indigo dye. The plant is called *Tarum*. *Nila*, C. 330, the colours blue, black and green.

Nilĕm, name of a white coloured fish in stagnant waters. Rohita Hasseltii.

Nilĕm, Talinga. The Sapphire stone. (*Nīla*, Skr. *Sapphire*).

Nimbal, to present itself, to come forward. May often be translated by—and then. *Lamun kabĕnĕran nimbal ka nu hadé*, if it so happens that a good one presents itself. *Nimbal dĕui to pĕupĕuli mĕun daik ĕurĕun di yawé*, and then he did not say that he wished to stop from working.

Ninchak, to tread upon, to set foot on. *Ulah ninchak ka dinyo*, do not tread upon that spot. *Ninchak ka nu goréng*, coming amongst what is bad. (Mal. *Inchak* id).

Nindak, to set out on a journey, to start. *Tachan daik nindak*, he has not yet started. (*Tindak*, Jav. Kr. hinggil: to go; to set out on a journey, to start).

Nindih, to lie upon, to be superincumbent. *Paré anyar nindih kaparé kolot*, the new paddy lies upon the old paddy. See *Tindih* and *Tindihkĕn*. (Mal. تندء *tindih*, to lay upon each other, to press upon a thing. Jav. ꦠꦶꦤ꧀ꦢꦶꦃ *tindih*, to be superior. Cf. *tindis*, Mal., Batav., the same as *tindih*).

Ning, a constructive and possessive particle used in the formation of sentences; it has often the power of- *of*, *with*, *for*, *by*. It is the same as *ing*, and *king*, and after a consonant at the end of the preceding word becomes *ing* which see. *Hadé ning jĕlĕma*, by the goodness of man. *Sa rata ning tanĕuh*, off even with the ground. *Rua ning goréng*, It has a bad appearance. (Compare also *ring*, Kawi, Jav., of same meaning).

Ninggal, deceased, dead; a respectful expression. (*Tinggal*, *Mĕninggal*, Mal. Jav. Bal. idem).

Ninggang, to come in contact with, to attain to. To fall to each man's share. *Chai na mohal ninggang ka sampalan éta*, the water will not flow out upon that plain. *Padati na di bawa lumpat ka landó*, *ninggang ka kayu*, the cart being run away with down hill, came in contact with a tree. *Ninggang di dalam sa orang sa téngah rupiya*, every man had got to pay half a rupee; or, what fell to each man's share, was half a rupee.

Ninggur, to beot and tep round the fruit stem of a *kawung* palm in order to prepare it for yielding toddy.

Ning'o, to know, a careless and indifferent manner of expressing yourself. *To ningo*, do'nt know.

NingRat, of the world or country. A term frequently occurring in the names of Javanese princes and nobles.

Nini, grandmother; a term of respect for any old woman. (نينک, Nene', Mal., grandfather; *nenĕk parampuwan*, grandmother. *Nini*, Jav., an old woman; grandmother. At Bali also title of female deities. Reduplication of *Ni*, which see.)

Nipah, name of a palm tree growing in swampy places, generally near the sea shore. Nipa fruticans, the leaves of which are used much for ataps or thatch. (Mal. نيڤه, Nipah).

Nira, you, thou; a term of disparagement. (Stands to *ira* in Kawi as *ning* to *ing*; *sira*, Kawi, is the unconnected pronoun, *ira*, and *nira* connected with the preceding noun).

Nirajim, Ar. punishment; see *Rajim* and *Irajim*, of which *Nirajim* appears to be some corruption. (رَجَمَ, *rajama*, lapidibus obruit et occidit; رَجِيمٌ, *rajím*, lapidibus obrutus, Satanas).

Nisab, Ar. sufficiently large or plentiful to pay *Jĕkat* or the priest's dues. (نِصَابٌ *niçâbon*, radix, principium; property, from which a tribute is to be paid.)

Nista, a word used to denote sufficient warning, in following form of words. *Nista*,

maja, *utama*, the natives having the idea that three warnings ought to be given before punishment is due, and the three warnings are denominated as above. *Nishta*, Cl. 333 end, conclusion, completion, as if at the first warning punishment was due, but out of consideration or compassion of great men, warning was still given.

See *maja* and *utama*. (*Nishta*, Sct. means the *lowest* degree, *maja*, Sct. *madhya*, the middle one, *utama*, Sct. *uttama*, the highest degree. These words are at Bali applied to the casts, a Sudra being *nishta*, a Waiçya *madhya*, the Kshattriye *uttama*, the Brahman at last *ning uttama*, higher than the highest. Fr.).

Nitah, to order, to give command. *Nitah ngala chai*, order to fetch water. (Mal. *titah*, id.)

Nitih, to mount, to get upon, as a horse, carriage, or any conveyance. Said only of men of high rank. (Balin. idem. From Sct. *nî* to lead, *nîti*, leading).

Nitir, to strike the village drum in a peculiar way so as to sound an alarm when some accident has taken place. To sound an alarm. (Jav. *titir*, to strike the rice-blocks, as a signal.)

Nitis, to boil sugar, to evaporate the water till the sugar forms; to granulate. (Jav. *titis*, to drop, to fall in drops.)

Niyat, Ar. intention, design, purpose, premeditation, vow. *To niyat*, I have no intention. *Niyat ka Batawi*, I purpose going to Batavia. (Ar. نِيَّة *niyyat*, intentio, animi propositum).

Niyata, ascertained, certain, evident, true. *Niyata*, C. 325, ascertained, certain, true, fixed, appointed. (Sct. *Niyata*, checked, restrained. But Malay ڽاتا *nyáta*, evident, clear, visible; Sct. *jnyâta*.)

Niyĕun, to do, to make, to construct. *Niyĕun imah*, to construct a house. *Niyĕun kuéh*, to make a cake, or any pastry. *Niyĕun pigatiĕun*, to make difficulties, to cause trouble.

Niyĕung, to see, to behold; *To niyĕung*, I cannot see. *Sia niyĕung manuk éta*, do you see that bird?

Nobos, slipped through, forced a way through, broken through. *Bĕdul nobos pagĕr humah*, the pig has forced away through the fence of the humah. *Nobos pagĕr* also means in general by way of simile — exceeding what you ought to do, — going beyond your authority, — presuming where you have no right. (Batav. Mal. *Noblos* and *Lolos*.)

Nod, the feel of a weight in the hand when wishing to ascertain an idea of such weight. *Nod na lain dĕui*, its weight felt otherwise.

No-él, to touch anything slightly; to poke at with the end of the finger, or a bit of stick or the like.

Noh, Ar. the Patriarch Noah.

Nok, name for a child. An affectionate term for an infant. (*Nok* applied to female children, *tong* to male ones, but only by the next relations. Fr.)

Nona, Portuguese, a miss, a young lady, an unmarried young woman either European

or Chinese. *Nona lĕutik*, the small miss. *Nona gĕus gĕdé*, the young lady is grown up.

Nona, as buah nona, annona reticulata, name of a fruit, called in vulgar English „a bullock's heart." *Anona*, C. 32, the custard apple, — which in Java is called the *Siri kaya*, and is the annona squamosa, so that the name on Java of *Nona* has been wrongly applied, and both have very likely been introduced from India.

Nonggar, said of a tree of which the roots grow along the surface of the ground; evident, not concealed. *Nonggar tĕuyn kalakuan sia*, your conduct is too evident — it is too clearly seen what you are about.

Nonggéng, cowering down, squatting down with the back curved; squatting down with the back turned towards any one; sometimes a mark of respect to a great man implying that the party is not worthy to even look upon him. (Jav. Bat. *Jungking*, *Jĕngking*, *Menjĕnking* idem. But not with respect to a high person).

Nonggérak, exposed to view, not covered up. Patent.

Nonggong, with the back set against anything. *Nonggong ka na kayu eta*, with your back to that tree. See *Tonggong*.

Nongkob, to cover in the ridges of a roof, with thatch &c.

Nonjol, to be startled, to make a bolt, as a horse or other animal; to start from its place, as a beam of wood or bar of iron in any structure.

Nonton, to go and see, especially to see a sight. To see a festival going on, Ronggengs dancing or the like. (Batav. idem. According to Crawfurd Jav.)

Nontot, to stick out, to project, to extend beyond. (Batav. idem.)

No-ong, to peep, to look at slyly. To look at but avoid being seen.

Noron, without intermission, constantly, *Sawah eta noron bai onggĕl tahun di sambut ku kula*, that sawah I make every year without intermission.

Notog, struck with the end of any thing, as a bit of wood. Pushed endways on. Impinged.

Noyod, without intermission, unceasingly.

Nu, who, which, that which. *Jĕlĕma nu jangkung*, a man who is tall. *Tangkal nu luhur*, a tree which is high.

Nua, the same as Nuba, vide voce.

Nuar, to dye thread. *Sambara nuar*, dying ingredients, especially when preparing to dye read with changkudu.

Nuaran, to cut down trees, to fell trees, see *Tuar*.

Nuba, to take fish by stupifying them with the juice of the root of a plant called *Tuba*, which see.

Nubruk, to throw oneself upon amany ilan in order to catch it; to make a rush at and snatch. To seize unawares.

Nuhun, submissive, grateful; a very lowly and humble term of admittance or acknowledgment, made by an inferior to a superior. To entreat, to beg. *Kula nuhun dahar*, I entreat something to eat. (Jav. *Suhun* or *Suwun—Nuwun*).

Nujum, Ar. necromancy, astrology. (نَجْم, plur. نُجُوم, stars; نجوم is also *ortus stellae*, and *conspicuitas*).

Numbuk, to butt with the head, to thump, to beat hard. (Mal. تمبق, tumbuk, id. Jav. *tumbuk*, to beat against a thing, to run against it; to concur, said of two facts occuring at the same time. Fr.)

Numpang, to be accommodated (as with a passage in a vessel, with lodging on a journey or with the transport of goods.) To go along with, or under the protection of some one else. (Malay, Batav. idem. Also *to be lodged in anothers house.*)

Nun, yes, a very respectful expression of assent. It may be a contraction of *nuhun*, which see, or of *nuna*, C. 338, certainly, truly, veritably, indubitably. *Kula nun*, I with respect; your humble servant; *kula nun inggih*, I with respect say yes. (*Nuna* in Clough is Sct. *núnam;* the corruption of the word on Java not being likely, I derive *nun* from *nuhun*, having also the same meaning. Fr.)

Nunchĕb, said of any thing, as a stake of wood, which is stuck fast and upright in any substance, as in water, or in mud. Fallen headformost. *Kayu gĕdé nunchĕb di rancha*, a large piece of wood stuck fast in a swamp. Also said of anything falling direct down upon the ground; *Ragrag nunchĕb ka tanĕuh*, he fell headforemost on the ground. (Batav. *nanchĕb*, which is not found in the Malay and Javan. dictionaries.)

Nundutan, being sleepy, inclined to go to sleep. Dozing, half asleep; napping.

Nunggak, to stick up or out like the stump of a tree. To remain over. To be in surplus. (*Tunggak*, Jav. Bat. *the stem or stump of a tree* below the branches).

Nunggal, alone, separate, distinct, independent. (*Tunggal*, Jav. Mal. idem.)

Nunggul, left like the stump of a tree, from which the shade of the branches has been ruthlessly removed. See *Tunggul.* Desolate and alone, destitute.

Nunggul-pinang, left like the stump of the pinang tree. Said of a person who has no relations left, an entire orphan.

Nungguluk, showing in a large mass; looming large in the distance.

Nungtĕk, perpendicular, bolt upright.

Nunia, Mrs., a title given to European and Chinese married women. (*Bat.*; pronounced *nyo-nya;* of Portuguese origin.)

Nunjang, course, direction, current, said of waters or rivers — flow towards. *Chai kabéh nunjang ngulon*, all the rivers flow towards the west. *Chai eta ka mana nunjang na*, whither does that river flow. (Jav. *To run* against any thing.)

Nunjukul, high and round, bluff- as ground elevated and round at the top.

Nurgaha, prosperity, affluence. (Sct. *Anugraha*, commonly corrupted to *nugraha*, favour, furthering; in the Archipel it means commonly *favour of the deity*, whereof prosperity is the result. Fr.)

Nurjaya, name of a hill on Jasinga Estate, which forms one of the boundary marks with Bantam, called *Gunung Nurjaya.* Mr. Friederich thinks the word is derived from *Nri-jaya*, which being a sound difficult for Polynesians to pronounce, they have

transformed it into *Nurjaya*. *Nri* is the most simple form of *Nara*, man, in Sanscrit, as there is *Nripati* for *Narapati*, lord of men.

Narapati, Clough 311, from *Nara*, a man, and *Pati*, a lord, a king, a sovereign. *Nra*, Clough 344, a man, individually or collectively, mankind. *Narapati*, Clough 344, one of the names of Kuvera, the Indian god of riches; a king, a sovereign. On the Gunung *Nurjaya* exists, cut upon a rock in situ, the mark of a man's foot, which may perhaps help to show that the *Nur* applies to *Nara*, a man. *Nurjaya* will then mean „the triumphant man." (This might be also a sign of Buddhism formerly prevailing. Fr.)

N u s a, an island. This appellation is given to many small islands throughout the Eastern Archipelago and may probably be of Sanscrit origin, as it is similar to the Greek *Nesos*, an island. The word rarely occurs in the Sunda, but is still heard in old accounts of the first arrival of Europeans, who are said to have come to *Nusa Kalapa*, or the islands at the mouth of the Tangerang River, or the Chisidani. See *Sunda Kalapa*, also *Kambangan* for *Nusakambangan.*

N u s a A n t a r a, the ancient name of the island of *Madura.* See Raffles vol. 2. page 92. *Antara*, C. 33, within, between, amongst, also without, outside — and may have been called so from either dividing the Java sea, at the east end of Java, or from lying outside of the main land of Java. *Antaraya*, C. 33, an obstacle, an impediment, *Antaripa*, C. 33, an island.

N u t u, to beat or pound out rice from the straw in the village rice blocks.

N u t u r k ĕ n, to follow, to track, to chase.

N u w a, see Nua.

N y a, yes, indeed, verily, it is true. Is it true? *Nya tah sia maling kotok?* Is it true you stole the fowls? *Nya bai gĕus undur*, indeed he has gone away.

N y a - a h feeling affection for, having compassion for. Regret to make use of—or destroy. Compunction. *Budak sok nya—ah ka indung na*, a child has affection for its mother. *Nya-ah amat ka nu di gĕbugan*, to feel great compassion for those who are flogged. *Naun, to nya-ah ka banda batur*, what have no regret, (or compunction) in destroying another, man's property. *To nja-ah ka kuda*, he has no compassion for his horse.

N y a b r a n g, to go across a river or any piece of water. *Hayang nyabrang*, I want to go across the river. *Nyabrang lautan*, to cross the seas.

N y a b u r, to splash or swim in water.

N y a c h a g, to chop or cut up, to hack, to cut with a weapon.

N y a c h a s, clear, defined, distinctly related, intelligible. *Jélĕma éta nyachas amat*, that man tells an intelligible story.

N y a d a p, to tap palm trees, especially the *kawung* palm in order to extract the toddy, and from it to boil down the sugar; to make jagory sugar from palm wine.

N y a d a k, It can't be true! you joke! impossible! you d'ont say so! to talk at random; to talk vauntingly.

Nyah-nyah-nyoh-nyoh, pouting the mouth out like a monkey.

Nyaho, to know. *To nyaho*, I do not know. *Saha nu nyaho*, who knows. *Nyaho bai ari daik pĕupĕuli*, he knows well enough if he will tell. *Nya*, C. 215 wisdom, knowledge. (*Nya* in Clough is from Sct. *jnyâ*, *to know*, which is known in Kawi. Fr.)

Nyai, an epithet for a married native woman corresponding with our Mrs. *Nyai Dĕmang*, the Demang's wife, Mrs. Demang. This designation of *Nyai* is always given to native (Javanese not Chinese) women who cohabit with Europeans. A mistress.

Nyai Stomi, one of the *Pusaka* or heirloomguns of Java, still preserved in a Pasĕban on the alun-alun of the Kraton of Solo, and honoured with much respect. *Stomi* is probably *Sthama*, C. 775, strength, power, become *Sthami*, or feminine, to correspond with *Nyai*, mistress. *Sthami* is made *Sthomi* according to the peculiarity of the Javanese language which changes the *a* into *o*. *Nyai Sthomi*, is thus the „powerful mistress." The other two heirloomguns of Java were *Si amuk* and *Guntur gĕni*, belonging to Cheribon and Bantam, but whether they still exist, enquiry has failed to show. (*Stomi* seems to be no native or Hindu word.)

Nyaiĕr, to take fish with a basket; especially when the rivers are flooded, when the fish can be caught in a basket by dipping it in turbid spots near the edge, where the current is slack. This is much done by women.

Nyaiĕr, a shrill, loud voice or sound heard at a distance. Said of the neighing of a horse.

Nyálahan, mistaken, something done by mistake or error. Derived from *salah*, wrong.

Nyalédat, sloped off. Cut slopingly. To fall or slip down an inclined plain.

Nyaliksik, to scratch oneself among the hair for lice; to scratch the head for whatever of filth may be found there. This is done by oneself; when done by another it is - *di saliksikan*.

Nyaliktik, to seek, to peep or look after.

Nyalindung, to conceal, to hide oneself, *Lina*. C. 608, hidden, concealed. *Nyalindung di pipir imah*, to conceal oneself at the side of the house. *Nyalindung di jĕro rujuk*, hidden among the bushes. (*Lîna* in Sct. has a very different meaning, from that given by Cl., and *lindung* can not be derived from *lîna*. But we have *lindung*, shelter, shade, hiding-place; Mal. Batav. Fr.)

Nyalisib, to hit on the edge and glance off; to graze. *Pélor na nyalisib ka na kayu*, the ball hit and glanced of the tree.

Nyambut, to take in hand. To perform any work. *Nyambut sawah*, to work a sawah. *Nyambut pagawéan nyusuk*, to take in hand the work of canal cutting. (Jav. idem).

Nyampak, to meet, to encounter, to find on arriving. *Nyampak di lĕuwĕung*, to meet in the forest. *Kula datang gĕus to nyampakan*, when I came I saw or found nothing of it.

Nyampal, to graze as cattle. To crop grass as a ruminant animal.

Nyampal Badak, literally the rhinoceros grazing — the evening star.

Nyamplung, name of a tree which gives a ropy clammy sap or gum, and has a white flower. Calophyllum inophyllum of the family of Guttiferae. Gives also an oil.

Nyamur, to become invisible, to disappear, to vanish. (Jav. *Samur*, *Nyamur*, to take a disguise, for the purpose of being not known.)

Nyana, knowledge, perception, feeling or idea. This word does not perhaps occur alone, but is used in *To nyana*, I should not have thought it, I should not have had an idea of it. In Malay they say *Tra' nyana*, with the same meaning. See *Panyana*. *Nyana*, C. 215, wisdom, understanding, intelligence, knowledge, religious knowledge, such as is acquired by the reading and study of the sacred books. It resembles the *Gnothi*, know thou, of the Greek, and is not far from the English *know*. (Sct. *Jnyâna*, knowledge; from *jnyâ*, to know, which is really the same root as *gno* in gi-gno-sco in Greek, *gno* in co-gno-sco, a-gno-sco etc. and *know* in English. Fr.)

Nyandĕr, to spring at and bite as a snake does. (At Batavia said of a growling dog, wanting to bite).

Nyanding, reclining against, in close contact with. *Kapanggih ĕukĕur nyanding ka tangkal kalapa*, I met him whilst reclining against a cocoa nut tree. *Nyanding imah*, it is close to the house (even without actually touching it). See *Tanding*. (Jav. Bat. ꦯꦤ꧀ꦢꦶꦁ *sanding*, next to, to the side of).

Nyandung, to marry a second wife whilst still married to a first one. To take a second wife.

Nyang'ĕrok, unable to go further, shoved hard up, as a boat against the shore or the like.

Nyanggatul, confused or foiled in speech or argument. Not able to proceed with the thread of a story.

Nyanggigirkĕn, to set on its edge. (Jav. *gĕgĕr* or *gigir*, edge, side.)

Nyang'krok, something wanting, some deficiency, which is not properly accounted for. A debt which is not all properly cleared off; unsettled. Caught, entangled. *Owoh nu purah njang'krok sakali*, there was none which remained unpaid or unsettled.

Nyangsang, caught, stuck fast, detained, got entangled. *Duit éta owoh nu purah nyangsang ayĕunah*, none of the money is now detained. *Kayu di palidkĕn di chai, nyangsang di bojong*, the wood which was floated down the river, has stuck fast on a small island.

Nyangsaya, sloping, with a gentle slope or inclination.

Nyantok, to bite as a snake or fish. To snap at as either a snake or fish does.

Nyarahkĕn, to surrender, to deliver up. *Nyarahkĕn manéh*, to surrender himself.

Nyarandé, leaning back, reclining. *Nyarandé di tihang imah*, he was reclining (or leaning back) against a pillar of the house.

Nyarang, to implore or pray to God for a change in the weather, either for rain or dryness, when the reverse is prevailing to the prejudice of cultivation.

Nyari, to have a remainder, to remain over, a remnant. *To nyari*, there was nothing left.

N y a r i n g, awake, not asleep; with the eyes open. On the watch.

N y a r u, disguised, clothed otherwise than usual in order not to be recognized.

N y a t a or n i y a t a, manifest, clear, evident, conspicuous. *Nyata*, C. 215, known, apprehended, understood. (Sct. *jnyâta*, known. See *nyana*).

N y a t u, to eat. To eat into or wear away. *Nyatu kejo*, to eat boiled rice. *Nyatu gula titipan*, to eat sugar which has been entrusted to one's care; to break one's engagements; to violate trust reposed in one. To violate a woman who has been entrusted to our care. *Huntu panggilingan nyatuan*, the teeth of the mill are wearing away. (The vulgar word for *to eat*.)

N y a w a, life, soul, the breath of life. This word occurs in Jampés, and is most probably the same as *Nya*, C. 215, with the constructive *wa* added to it; wisdom, knowledge; one of the appellations of Buddha. *Séngyang wisésa huriping nyawa*, Sengyang wisésa the cherisher of wisdom, or the one who causes the soul to live. (*Wa* is no constructive particle, but belongs to the root, which there seems to be little doubt to be Sct. *jîwa*, life. From *jnyâna*, *jnyâta*, corrupted we saw *nyana* and *nyâta*; somewhat similarly, but not quite analogous, *nyawa* might be from *jîwa*. Compare *nyâla*, Mal. to *jwâla*, Sct. flame. Fr.)

N y a w a h, to work a sawah; to plant rice on irrigated land.

N y ĕ b i t, to encroach upon the property or territory of another; to go beyond our own proper limits. To appropriate slyly what does not rightly belong to us.

N y é y a g, to snap as a dog. (Bat. idem.)

N y ĕ k ĕ l, to hold, to have charge of. See *Chĕkĕl*.

N y é l a - b u m i, a direction differing from the cardinal points. Not pointing due East, West, North or South, but to some intermediate direction, as S. W., N. E. &c. *Imah na nyéla-bumi*, his house is not in a cardinal direction, — which is thought improper and unlucky. The ridge poles of all native houses are or ought to run East and West. (*Çilâ* Sct., the timber of a door frame; a transverse beam, or a beam or stone placed across the top of a post or pillar. From *çilâ* might come *nyéla!?* Fr.)

N y ĕ l a p, inserted, stuck in between something else. Lost by being mixed with other matters.

N y ĕ l é k é, to shove oneself into some opening where the body can hardly pass. To creep or crawl into a small opening.

N y ĕ l ĕ s ĕ p, to creep quietly and slyly into any place. To introduce oneself slyly.

N y ĕ m b a h, to go down upon the knees, to salute a superior; to cower down and salute. To make obeisance. (Jav. Mal. *sĕmbah*, idem. *Sĕmbah hyang*, to adore the deity. A faultive reading or pronouncing is *sumbah*, the same *u* is improperly found in the name of the island *Sumbawa*, in Dutch even written *Soembawa*, which is *Sĕmbawa* from Sct. *Sambhawa*, origin; the *a* is shortened to *ĕ* by the influence of the nasal sound, and by the accent being on the following syllalbe. Fr.)

N y ĕ m p i t, to embezzle; to steal what is entrusted to one.

Nyénang, sharp sighted; having a quick clear eye.

Nyéot, rapid in stream; said of water which runs freely down a slokan; said of water running down an inclined plain.

Nyépak, to kick as a horse, to strike out with the leg.

Nyĕpét, always having an arm or weapon about the person. *Kris nyĕpét bai tilok katinggalan*, his kris is always stuck about him, he never leaves it behind. (Jav. *Tjapit*, *Nyapit*. Batav. *Nyĕpit*, to comprime, to stick fast to).

Nyĕrat, scribbling. *Nyĕrat bai tulis surat*, scribbling, he wrote a letter. (Jav. *sĕrrat*, to write).

Nyéré, the mid rib of a cocoa nutleaf. The mid-rib on each side of which the leaflets of a palm frond grow. When the leafy part is stripped off, these ribs are tied together, and they then make very good brooms and are called *sapu nyéré*, *nyéré* brushes, and are in use in every house.

Nyéré, a count kept of cotton thread in weaving. Five threads tied together.

Nyĕré, scattered about, loose. Superfluous. Not being made use of. *Owoh bakakas nyĕré di dinyo*, are there no spare tools there; or — are there no tools there which are not being used.

Nyĕréké, to tiller out as corn, or other plants which grow from a bunch root, as Séréh. To set out side shoots from the roots as paddy. See *Nyoréké*.

Nyĕrélék, to trickle as water; in a small stream.

Nyĕrĕp, to sink into the ground, as water running over gravelly or sandy soil; to be absorbed; to disappear mysteriously, to be kept profoundly secret. *Chai na to ngochor ka hilir nyĕrĕp bai*, the water does not flow down along its course, but sinks into the ground. *Kĕbo bĕunang maling di bawa ka Meester nyĕrĕp bai*, when stolen buffaloes are taken to Meester Cornelis (near Batavia) they disappear mysteriously (as if they sank into the ground). (Cf. Jav. *Surup*, *Sĕrap*, to get into, to go under).

Nyĕrét, to smoke opium.

Nyĕri, in pain, painful, sore, aching, ill of. *Nyĕri bĕutĕung*, stomach ache; *Nyĕri hulu*, head ache. *Di gĕbugan nyĕri nakĕr*, when thrashed he was very sore, or felt much pain.

Nyésang, enraged, in a passion, furious. Said also when straining every effort to do something.

Nyĕsĕp, to smoke — said of the act of a great man. (Cf. *Asĕup*, Mal. *asĕp*, smoke).

Nyété, to copulate.

Nyĕukseukan, to jeer at, to ridicule. To say something by which another person is made vexed, but not with ourselves who speak. To irritate, to cause inward vexation.

Nyĕungĕut, to put fire to, to set alight. *Nyĕungĕut bĕdil*, to fire a gun.

Nyĕupah, to partake of a chew of sĕurĕuh; to chew sĕurĕuh, to chew betle.

Nyĕurĕud, to sting as a wasp.

Nyéwot, in a passion, furious, in a violent anger.

Nyiar, to seek, to look for, to go in quest of.

Nyiĕup, to blow, as *nyiĕup sĕunĕuh*, to blow a fire — means to light it. (Mal. *Tiup*).

Nyihanĕut, literally — to take warm water, means — to drink tea, or warm water with a decoction of any leaves.

Nyilunglum, to sit on eggs, as a bird or a hen; to incubate.

Nyimpang, to step aside. To go off the main road by aside one. To deviate, to diverge from any route. To diverge from any line, as a tool which cuts or slips from the right course.

Nyingkab, blown up or over; shoved on one side. *Hatĕup na nyingkab ku angin*, the ataps were blown up by the wind.

Nyingkir, to move out of the way. Step aside. *Kudu nyingkir*, you must move out of the way. *Nyingkir sakĕudang*, move away for a while.

Nyinyu, to mix anything in water, as salt, bran or the like. To commingle.

Nyiram, to have a longing desire for anything, especially as of pregnant women for acids; to conceive, to become pregnant. (Another word is *Ngidam*, Batav. *mengidam*).

Nyirandé, to lean back against anything. To recline.

Nyirik, to tread out with the foot. To tread out paddy from the straw for seed, the grains still retaining the shell.

Nyiru, the flat open basket implement on which the rice is thrown about and shook up to clean it of chaff and dust, after pounding.

Nyiruan, a variety of bee, which makes its nest and has its honey and young in the hollows of old trees, or in the clefts of rocks. Called about Batavia *Tawon*.

Nyisang, to use water to clean yourself, after having obeyed a daily call of nature.

Nyisig, to chew tobacco along with sĕurĕuh.

Nyisil, to eat grains of paddy, by biting off and spitting out the husk. To take stray grains of paddy in the mouth and nip them between the teeth. To gnaw as a rat or mouse.

Nyising, to ease yourself. To void excrement.

Nyiyĕuk, to ladle out. See Siyĕuk.

Nyodai, inclined, sloping, set at an angle.

Nyodor, projecting, sticking out.

Nyodoran, to hand over. To give by handing. To present.

Nyogléng-nyogléng, said of a weapon as a kris or badi, which is worn in the belt, but only the very tip stuck into the belt, and the greater part or length of the weapon left jauntily dangling out in front.

Nyokchokan, to bung up. To fasten or close an aperture, as of a bottle by putting in a cork or other similar matter. See *Chochok*.

Nyokot, to take, taken. See *Chokot*.

Nyomé, a joint of bambu, set in a stream of rapid water, into which small fish get drifted, and cannot again stem the current to get out.

Nyomplong, solitary, lonely. Left alone to oneself. Exposed on a hill without the shelter of any trees.

Nyontrol, to fight at, to spring towards, to bustle up to. *Lauk nyontrol ka sa-apan*, the fish darts upon the sa-apan. *Maung na nyontrol bai ti lĕuwĕung*, the tiger came flying out of the forest. *Jélĕma na nyontrol bai ka imah*, the men came bustling into the house.

Nyopépang, flinging the arms about when hard at work. See *Ngopépang.*

Nyorang, to take place, to happen, to occur. *Tachan nyorang ngala*, it has not yet happened that I have taken any. *Ilok nyorang mĕuli*, it sometimes happens that I buy.

Nyorang, to visit, to walk, to pass along. *Tilok nyorang ka dinyo*, I never go to that place. See *Sorang.*

Nyoréang, to cast a look at, to look towards. *Unchal na nyoréang kadiyo*, the deer is looking this way.

Nyoréké, said of plants which spread and branch out immediately after leaving the ground. See *Nyĕréké.*

Nyorén, to carry or wear a weapon. *Nyorén kris*, to wear a kris. *Nyorén pĕdang*, to carry a sword.

Nyorog, to join a festival without bringing a present. To go to a feast empty handed.

Nyorompod, a tangled bushy path. Said of a way which is almost impassable for bushes and vegetation.

Nyoroyo, said of a person who, though unasked, comes and joins at a meal.

Nyoso, to clean rice by putting it again in the rice block and pounding off any remnant of husk and there fanning it clean, preparatory to cooking.

Nyosol; projecting, sticking out forwards. Forming a promontory.

Nyowod, to eat greedily. To guzzle with impatience. To do any thing with eagerness and force.

Nyukang, to cross over (a river or ravine) as along a bridge. See Chukang. *Nya-brang chai nyukang ka na chatang*, to cross the river by walking along a log (which served for a chukang or bridge.)

Nyukchĕruk, to walk in the course of a river (not along the bank.) *Nyukcheruk chai*, to follow the course of a river by wading in the water. Nyukcheruk, is also said of a roof which has a good slope and from which the rain water runs rapidly away.

Nyuku, to go on foot. See Suku.

Nyumput, lying hid, to conceal oneself. *Nyumput di na guha*, he hid himself in a cave.

Nyumplĕng, solitary. Retired and apart from other people.

Nyungkadang, bending in the middle, curved like a scimitar, bulging out round.

Nyuprak, to eat with champing. To munch with alacrity.

Nyurat and nyuratan, to write. *Eŭkĕur nyurat*, in the act of writing. *Nyuratan ka Bogor ngabéjakĕn*, writing to Buitenzorg and giving notice.

Nyurĕng, gazing, staring, looking, earnestly.

Nyurup, to set as the sun. Disappeared under water, under the ground &c. *Mata poï gĕus nyurup*, the sun has set. *Nu alus iyo bisa nyurup ka jĕro bumi*, impalpable beings can disappear into the ground. (Cf. *Nyĕrĕp.*)

Nyuruwuk, to fall as water in a large body with a dull heavy sound, as is the case at some large waterfalls.

Nyusuk, to cut a canal, to cut a trench in the earth. See *Susukan*, a water course, a canal.

Nyusup, to creep into a hole or covered spot. To hide oneself; to stow oneself away.

Nyusut, to wipe away any wet or moisture, as the sweat from the face or body. To rub the nose against another person's face, as the sexes in amourous dalliance. To track as a dog by rubbing its nose on the ground or grass.

Nyu-uk, said of wood which is of coarse grain and will not allow the plane to pass smoothly over it. Rising in roughness when planed. Sticking unintentionally into the surface, as a stick pushed along the ground, or a cutting instrument going too deep into wood.

Oah, the *wauwau* monkey; Hylobates leuciscus. Of a large size, greyish colour and very shy. Found only among the mountains and in retired places. Called also *Kuwĕng.*

Oar, name of a vigourously growing succulent reed. Flagellaria Indica.

Obah, and Obahkĕn, moved, changed in place; to alter; to change, to vary. *Ulah di obahkĕn*, do not move it. *Lamun obah sia tiwas*, if you move, you will be done for.

Obat, gunpowder. *Obat bĕdil*, gunpowder, sporting powder. *Obat maryĕm*, cannon powder. The word is Malay and also more usually means in Malay-medicine, drugs, which in Sunda are called *Ubar.* In Sunda, *Obat* is restricted to gunpowder.

Obrog, a rude way of preparing tobacco leaves by the mountain *humah* makers, viz. by wrapping it up in some other leaves, and scorching it between two firy logs. The tobacco so prepared.

Obos, a corruption of the Dutch word *Officier*, officer. A military officer. (Rather from *Overste*, lieutenant-kolonel, unduly applied).

Ochon, a method of speaking, by which familiarity or affection is evinced. This is done by a slight modification of the word, as for *inchu*, they say *onchu*; for *mama*, they say *ama*; for *aprok*, they say *apok*, and so forth.

Odéng, a bee; the bee which makes the honeycomb hanging from trees in the forests. *Sayang odeng*, a bee's nest.

Odoh, dirty, impure, nasty. Means the same also in a figurative sense unclean, defiled.

Ogah, to be unwilling, to have an aversion. *Ogah tĕuyn kahujanan*, I feel very unwilling to be rained upon. *Ogah bai ka jĕlĕma éta*, I have an aversion to that man.

Ogé, also, although, notwithstanding, nevertheless. *Kula ogé daik lĕumpang*, I also wish to go. *Di béré ogé, mohal daik*, although you gave it me, I should not be willing. *Hadé ogé*, it is nevertheless good.

Ogél, another name for the bambu music called also *Angklung. Ogél* is used about Buitenzorg.

O g o a n, proud, vain, boasting.

O g o n g, a largish shell fish resembling the *Tutut*, found in the rivers of the South coast of Bantam. *Ogong bĕurĕum bĕungĕut*, Ogong with red face, is another variety.

O h o l, one of the numerous names for a wild pig.

O j o i, feeling inclined for, disposed to grant or concede. Having an inward disposition towards.

O j o l, to change, to give or take any one thing for another; to swap, to exchange. *Ojol kuda*, to swap horses. *Wang pérak di ojolkĕn*, to exchange, or get change for, silver money.

O k o l, energetic, doing work by oneself. Persevering without assistance.

O l a h, to cook meat or vegetables — not rice.

O l é - o l é a n, a child's trumpet made of paddy straw, something after the fashion of a clarionette, and blown by sticking one end into the mouth. Called also *Ĕmpét-ĕmpétan*.

O l i a h, Arabic, the most High; Saints. See *Aulia*.

O l o k, using profusely, using without thrift or economy. Squandering away especially either money or household stuff. Said also of other matters.

O l o n g a n, to make love to — as *chowéné éta di olongan ku aing*, that young maid is courted by me. See *Ngolong*.

O m a r, the second Caliph in Arabia — same as *Umar*, a common name for a native. (عمر)

O m a s, a small variety of rattan, of no particular use.

O m b a k, a wave, surf, surge, swell on water.

O m b o l, said of planting out paddy on sawahs, where the *binih* is stuck in by handfulls at a time, and thus carelessly, whereas only four or six stumps ought to be put in at one place.

O m é, to repair, to put in order, to take of; to interfere with, to molest. *Ulah di omé*, d'ont molest it.

O m é a n, to repair, to put in order. Molesting. *Imah kudu di oméan*, the house must be repaired. *Oméan chukang*, to repair a bridge. *Oméanan tĕuyn*, d'ont meddle with it, literally, meddling too much.

O m é a n ĕ u n, something which has to be repaired.

O m o n g, to talk, to converse. Conversation. *Omong kosong*, empty talk, said of conversation which is only fishing for information; *Gĕdé omong*, a great talker, a chatter box. (Jav. Batav. idem).

O m o n g a n, to talk over, to persuade by talk.

O m p o n g, toothless, said when the whole or a great part of the teeth are wanting.

O n d a n g and O n d a n g a n, to invite to a feast, or any other occasion of ceremony. When a native wants to hold a feast, he either goes himself, or sends a friend to the neighbours or such persons as he wishes to see, and over a quid of sĕurĕuh makes his communication. (Batav. *Kondangan*, a person called to a feast. Jav. *Undang* to call, to invite).

Ondorosol, impatient, hasty and violent in temper.

Ong'ap, out of breath, blown, stifling, for want of fresh air. (Cf. Batav. *Mang'ap* opening the mouth).

Onggĕl, every, each. *Onggĕl imah*, on each house. *Onggĕl jĕlĕma*, every man.

Onggéng, to walk hobblingly, to hobble like an old man. The hobbling inclination of the body when women are sifting rice.

Onggrét, the grub of the *Légé*, a cockchafer called *Melolontha vulgaris*. The onggrét lives in the ground and is a soft white grub, with sharp red jaws. It is one to two inches long and is very destructive to young plants, the bark of the roots of which it feeds upon, and in the humahs, or upland rice plantations, it sometimes nearly destroys the whole crop by eating off the young and tender roots of the paddy.

Ongkél, to parbuckle; to move by putting a lever underneath and then lifting up and forward.

Ongkoh, separately, distinctly, individually. *Ongkoh bai mĕunang*, he also separately got some. *Manĕh na ongkoh ngala*, he also individually took some.

Ongkol, the fruit stem of the plantain, when it first begins to peep out.

Onom, as for, *kula onom*, as for me. *Sia onom mohal di béré*, as for you, it is not likely that they will give you any. (Perhaps Sct. *náma*, adverb, namely; certainly).

Onta, a camel. MARSDEN gives this word as Hindu. The animal is not known in the archipelago except by report of those who have made the pilgrimage to Mecca. The government of Java imported some about 1840—1844 but they soon die out. *Otuwa C.* 90, a camel. (Sct. is *Ushtra*, camel. In provincial dialects occurs *Unth*).

Onyam, name of a small shrubby tree, mostly growing in open grass lands.

Opak, a very thin cake made of rice flour, and baked crisp.

Opan, a bait, especially to take fish.

Opanan, to bait, to set a bait. To lure, to tempt.

Opas, a native police man, at least such as are always in attendance upon police authorities, the Residents &c. and have a peculiar dress. Any attendant about an office. A man to run errands and execute petty commissions. Most likely derived from the Dutch word „oppasser," an attendant, a person in waiting.

Opat, four. *Pat* indicates evenness, and is a stage in the native scale of counting, succeeding to *Dua*, parity, and *Tolu* disparity, which see. The word *pat* for *four*, is found, very extensively in the Polynesian languages. *Papat* is Javanese, the word *pat* with the inseparable prefix *pa*. *Ampat*, in Malay. *Pat*, alone in Achinese and Sirang. *Ha* is Rottinese. *Fa* is found at several islands of the Pacific. *Afa*, on Pulo Nias. *Hatara*, four, in Singhalese C. 785.

Opat-blas, fourteen.

Opat-puluh, forty.

Opén and Opénan, to meddle with, to molest, to trouble yourself about, to care for. *Kula tilok ngopénan*, I never meddle with it. *Ulah di opénan*, d'ont molest it. *Opénan tĕuyn*, why should you trouble yourself about it.

Orai, a snake, a serpent. The following names of snakes are known to the Sunda people.

Banén, the pig snake, large and black, often seen swimming across water, but is not poisonous.

Bĕdul, the swine snake, large and black, not poisonous.

Bungkalaut, found on trees, red and yellow—very poisonous.

Chabé, a small thin snake, often on bushes, not generally poisonous, but at certain seasons is very bad. The natives tell you that on *fridays* the bite is poisonous.

Dulĕk, small black sort, gets into the ani of fowls and kills them.

Kadut, rather thick, fond of being about water, and catches fish; not poisonous.

Kĕupĕul, found upon trees, but gets out of the way and does not bite.

Laki, the male snake. Reported to be immensely large, and many incredible stories are told of it, so that it may be safely considered as a fabulous snake. Thought to be a great enemy of man, but there are none in Java.

Lĕmbu, the bullock snake. There are many fabulous stories about this snake, which show it to be only imaginary. It is said to have horns and is seen only in great floods.

Maung, the tiger snake, in red and brown rings; very venomous.

Pichung, small kind, brown and black in stripes lengthwise of body.

Puchuk, a large snake of green colour, treliced with black, blue and yellow stripes. Found upon bushes and trees and seldom on the ground. Lives on birds and insects.

Sancha, a Boa constrictor. Kills animals by winding itself round them and so crushing them, preparatory to swallowing them. These snakes are often 15 or 16 feet long.

Sancha Manuk, greenish and white. Often found on trees or in large buildings secreted among the rafters, where it lives on mice. Catches and kills fowls.

Sancha Saroni, another variety.

Sé-éng, quite black; runs and springs at men, but reports do not say that it is poisonous.

Sinduk, about three feet long and very dark colour; often attacks and kills fowls or their chickens. Its spittle, which it is fond of ejecting is reported to be bad and causes bad ulcers.

Sulangkar, partly coloured and found on the ground; not thought poisonous.

Tambang or Banchat, the rope snake or the frog snake; not venomous, catches frogs in swampy places and swallows them whole, hence the second of its names.

Tanĕuh, the ground snake, mottled and very venomous. This is the most dangerous sort there is, lurks in grassy places and frequently bites men or cattle, which die in agony, or lose a limb in consequence.

Wĕlang, the pie bald snake; in black and white rings. Very venomous.

Wĕling, quite black.

Orang, a person in general, a human being, an inhabitant of, a person belonging to any particular place or occupation. *Orang gunung*, a mountaineer, a name by which

the Sunda people generally call themselves. *Orang hilir*, a person living on the sea board, or further down the river than the speaker. *Orang dagang*, a trader. *Orang kumpani*, a person who has to work company or do feudal service. *Orang Batawi*, a man of Batavia. *Jélĕma na orang Bogor*, the man is a person of Bogor or Buitenzorg.

Orang Utan, words which in Malay imply, „wild man of the woods" — Simia Satyrus, is the name of a large monkey found on Borneo, and only seen in Java as a curiosity. On the north coast of Borneo they are called *Mias*, and distinguished into two varieties, *Papan* and *Rĕmbi*, the former being the larger of the two and distinguished by *Papans* = planks or calosities on the face. Rajah Brooks Journal, vol. 1 page 224/8.

Oré g, a mixture of eatables as Bonténg or Iwung &c. with the pulp of cocoa nut. But the Bonténgs or Iwung must have been boiled and softened, otherwise it is called *urab*.

Orok, a young born child, an infant. *Orok bĕurĕum*, a freshly born child, still red. See Bĕurĕum.

Orokan, to have a young born child. To have been confined, as a mother.

Orokaya, whereas, now seeing that, but, however this may be. A word expressive of doubt. — *Hayang nyambut sawah, orokaya to bogah kĕbo na*, I wish to work the sawah, but however this may be, I have no buffaloes for the work. *Sia hayang mĕuli, orokaya to bogah duit na*, you want to buy some, but have not got money.

Orong-Orong, name of a land Saurian, a variety of lizard, with short body, say of two or three inches, and a very long switch tail of nearly a dozen inches.

Orot, to have gone down, to have subsided, as a flood, the tide or the like. Diminished in quantity, less in number. *Cha-ah na orot*, the flood has gone down. *Bĕunang na orot*, what we got (as a crop of any thing) has diminished in quantity, a short crop.

Orotan, to let water flow away, to cause to subside.

Oté t, the ants, which inhabit a nest made of earth and fixed amongst the branches of a tree. This sort of nest is called *Pua*.

Othman, the third caliph. (عُثْمَان)

Otoh, a triangular piece of cloth or clothing worn mostly by children. One corner ties round the neck, and from each of the other two corners, strings proceed which tie round the lower part of the stomach, so that the breast and belly are covered. Small children are often clothed in this way and are otherwise naked. (Batav. idem).

Owoh, none, not one. Absent from home, gone away. Not existing. *Owoh nu hadé*, there are none which are good. *Batur owoh, ngalanchong*, our companions are not at home, they are out on a journey. *Jélĕma na gĕus owoh*, the man no longer exists.

Oyag, to shake, to tremble, to quiver. *Huntu oyag kabéh*, all my teeth are shake. Shaking, trembling.

Oyagkĕn, to shake by moving backwards and forwards.

Pa, is a particle of very extensive use, and is always placed before a word, often a monosyllable, to which it gives a substantive form. As *Chul* the idomatic expression of throwing away = *Pachul*, a hoe, an implement for digging away earth and flinging it out.

Pajĕg, a fixed tax, any thing set firm, from *jĕg*, which see. It is of still more extensive use in the formation of derivative words, when put as the beginning of a word, which is followed by *an*, as *Gawé*, to work, *Pa-gawé-an*, work, occupation. *Gunung*, a mountain, *Pa-gunung-an*, mountain districts or tracts. *Pa* in composition is often pronounced very short, and as such is frequently expressed below by *Pĕ*. Amongst the words below, which are monosyllables, with *Pa* before them, the meaning of the crude monosyllable has often been lost or become absolete, as in *Patuk*, the bill of a bird, which is, however, sometimes heard as *Patok*, and means thus an instrument for knocking or tapping with. But the *Chok* of *Pachok* is never heard singly. *Pago*, *Pahul* &c. admit of no solution to their meaning from the monosyllables *go* and *hul*, which are, now at least, not in use, whatever may have formerly been the case.

Pa, father. Probably an abbreviation of *Bapa*, father. In Clough occurs at page 37, *Appā*, father, as well as at page 459, *Bapa*, father.

Pabégal, a highway robber; a robber who attacks travellers.

Pabéyan, a toll-house, a customhouse, any place where toll is paid. See Béa or Béya.

Pabinihan, a small compartment fenced round in every sawah, in which the seed paddy is sown and where it is allowed to grow from 40 to 60 days, and is then planted out into the sawahs where it has to bring its grain to perfection. See *Binih*.

Paburantak, scattered about, lying in confusion. Dispersed.

Paburial, dispersed, scattered about. Said especially of any thing scattered about in water.

Pabuwatan, deed, act, performance. The simple word *Buwat*, to do, to act — is Malay and not used in Sunda.

Pabuyar, dispersed, gone from one another, scattered about.

Pachar, also Pachar kuku, name of a plant or tree, used to dye the nails red. *Kuku* means the nail of the hand. Lausonia iners.

Pachar lĕuwĕung, the forest balsam. Balsamina latifolia. Found growing among the mountains in cool, moist situations. It bears pretty pink flowers the whole year through.

Pachĕmut, coming often and in numbers. Confusedly coming in numbers so that no distinction can be made between one another. Eagerly trying who shall be first.

Pachét, a leech which lives on trees, in moist mountainous jungle, and not in water. It is very troublesome by getting inside the clothes and drawing blood. These land leeches are still more abundant and troublesome among the mountains of Ceylon where they are called *Kudaella*, Clough 135. They are called in Malay *Achih*, Marsden page 3.

Pachi-pachi, name of a common weed growing every where about gardens or cultivated land; seldom more than a foot high with narrow leaves and labiate white flower, growing on axillae. Phlomis linifolia, also Leucas linifolia of the family of Labiatae. The leaves are used for doctoring horses. Blume gives the native name as *Daun Sétan* or Devil's leaf, which name is unknown among the mountains.

Pachikĕr, awkward walking in fits and starts, limping.

Pachikrak, name of a small pert bird, which wags its tail up and down at every hop.

Pachinan, the quarter of the Chinese in any town. Where Chinese live.

Paching, a scitameneous plant, Costus speciosus.

Pachok, to peck at as a bird does. To pull down or away anything with a hooked stick, a pachul or the like. *Di pachok manuk*, it has been pecked by the birds. *Taněuh di na gawir kudu di pachok ku pachul*, that earth on the bank must be pulled down with te hoe. (Batav. id. Jav. *Pětjók*, to peck through. Cf. Malay *Pâtjak*, a spit.)

Pachorok, taken by mistake. Confounded. Got the wrong one.

Pachuan, D'ont by any means. *Pachuan di béré*, D'ont give it by any means. *Pachuan pěupěuli*, D'ont tell on any account. See *Chuan.*

Pachul, a hoe, a very common agricultural implement. The etymon of this word is *Chul*, the idiomatic expression of flinging away. (Jav. Mal. Batav. idem).

Pada, respectively, all; a word implying distribution; rather than, now that, seeing that, since. *Pada lěumpang*, they respectively (or all) went. *Pada bogah*, each one has some. *Pada mandi*, they respectively (or all) bathed. *Pada di béré milih*, seeing that we may pick. *Pada daik mayar, kajěun di dawa*, rather than pay let him sue me. (Batav. idem. Jav. *Para* en *Pada* ꦥꦢ)

Padagang, a trader, a merchant. See *Dagang.*

Padalaman, or Padalěman, the abode or residence of a *Dalěm* a native of high rank, such as a Regent. The enclosure, house and grounds where a high native chief lives.

Padalang, the man who performs at a native *wayang.* The man who sings and recites the story, a sort of native Bard. (Mal. id. Javan. ꦢꦭꦁ *Dalang* id).

Padoman, a mariner's compass. This word might easily be derived from *Du-um*, to divide, and *Pa-du-um-an*, would elide into *Padoman*, anything which is portioned out in divisions, to which the card of the mariners compass not only anwers, but without it, a native, who had never seen such an instrument would naturally form the idea of division, by having to turn himself to nearly the four cardinal points, which they well know, and which are called by them *Papadon opat*, which see. This word is also good Malay; see Marsden, page 216, though no word like *Du-um* exists in Malay for to divide. *Padoman*, may also be derived from *Dhom* in *Javanese*, a needle, but *Dhom* is neither Sunda nor Malay. With *Dhom* meaning *needle*, the compass would then be — an instrument with a needle — which is also a very apposite etymology. The Sunda people never having been apparently much of mariners, perhaps the Javanese Etymology from *dhom* a needle, must be allowed to preponderate. (Jav. ꦢꦸꦩ *Dum*, according to Gericke R., *Division*, corresponds with Sd. *Du-um*. Jav. *Dom*, *Padomman*, the compass; also a needle.)

Padri, Portuguese, a Priest; a European clergyman; a Christian priest.

Padu, to oppose, to resist, to have a dispute, to resist each other. Altercation, dispute. To compare by placing together, so that each may, as it were, assert its claims. (From *Adu*, Jav. Mal. *Fighting, quarrelling. Padu* in Javan. the same as in Sunda).

Padudan, an opium pipe.

Paduka, an honorary title given to a great man, or a Sovereign. *Pādukā*, Clough 385, a shoe, a slipper, a sandal. It has usually *Sri* before it, which means *illustrious*: thus *Sri Páduka*, the illustrious slipper, as if the person using the expression, dared not to look higher than the slipper of the great man. (In Sct. are similar expressions.)

Paduli, see Pĕrduli.

Padung, a plank, a thick dubbed plank not sawn. The planks used for setting round the dead in their graves.

Pagah, and Pagahan, to teach, to instruct, to give lessons. To accuse, to point out as. *Di pagah maling*, he is accused of stealing. *Di pagah goréng*, I am pointed out as a bad man; it is made out to be bad. *Pagahan ka nu hadé*, teach him how to be good. *Budak kudu di pagahan*, children must be taught.

Pagalangan, chocks to set a boat or ship upon when building or repairing. Any frame work to support some other object. (*Galĕngan*, Jav. *Galangan*, Batav. the frame work for rice-fields. The dams of the sawahs. *Galanggang*, *Galâgang*, Mal., Marsden, the (square) room pepared for cockfighting).

Pagaléntor, to dispute with noise, many people talking to gether, an affray.

Pagas, to cut away the seed strings from the end of the fruit stem of the Kawung Palm, preparatory to obtaining Toddy. (Javan. *Pagas*, cut.)

Pagawéan, work, occupation. Yearly plantation of paddy. *T'o bogah pagawéan*, I have no yearly cultivation—also I have no work, or am without work. *Pagawéan-ulin*, playing work, child's play. (Javan. idem, in the first meaning. In Malay exists *Pagáwei* ڤڬاوي, contracted *Páwei*, instrument, utensil, from the same root *gawé*.)

Pagĕlaran, a place in front of a *Kraton* or native palace, where the Sovereign shows himself to the people. See *Ngĕlar*. (Javan. idem.)

Pagĕr, a fence, a hedge; a paling, a palisade, a wall. *Ngabĕuntas pagĕr* to break down the fence. Per simile—to exceed your rights, to go beyond your power. (Jav. Mal. id.)

Pagĕr hirup, a live or quick set hedge.

Pagĕr ruyung, a fence made of some Palm wood split in slips.

Pagĕr sari, literally a fence of flowers, implies the collection of handsome young women who surround the person of the Sovereign.

Pagĕr témbok, a walled fence.

Pagéto, the day after tomorrow.

Pagĕuh, firm, fixed, set fast, secure. Strong and tenacious. *T'ali pagĕuh*, a strong (or tenacions) bit of rope. Said of a person who is not to be talked over. Resolute, determined. *Pagĕuh to mĕunang di chabut*, it is set firm and cannot be pulled out. (Kawi idem.)

Pago, a reading stool, when the natives read a book, the koran for example, they place it upon a low stool, 6 or 8 inches high, before which they squat. They write also on such a stool. (Cf. Mal. *Pagū*, floor.)

Pagonan, to keep or hold firm or fixed. To make steady. To keep at any particular rate. To make permanent. (Jav. *Gon*, *Ĕnggon*, place. *Panggonan*, place, where a person, or thing stands.)

Pagulingan, a great man's bedstead or sleeping place. (From *Guling*, Jav. to lay stretched out, to sleep. Also a cushion. Mal. *Guling*, to turn round, to wallow, to roll.)

Pagunungan, mountain districts. Places where mountains exist.

Paham, ar. *Fehem*, skilled, well-versed, intelligent. (فهم, *Fahim*, intelligent.)

Pahang, having an obnoxious smell. Frouzy. Smelling of urine, when soaked into cloth.

Paharé, emulating each other — same as *Papaharé*, which see.

Pahĕut, a chisel. The same as *Tatah*. In Malay it is called *Pahat*, but *Pahĕut* is good Sunda; and occurs as the name of a mountain rivulet, *Chi-pahĕut*.

Pahing, the second day in the old Javanese week of five days. Vide *Manis*.

Pahit, bitter. It may be derived from *Titta*, C. 231, bitter; pungent, with the Polynesian *Pa* before it, dropping the initial *T*. *Hoih pahit*, the bitter rattan, resembles *hoih kĕsur*, and is used for like purposes.

Pahugikĕn, to offer in a present to a sweetheart. *Pyamangĕun di pahugikĕn ka* bébéné he presented his sweetheart with cloth to make adress.

Pahul, a short bit of stick round which to twist string which is being used for binding anything, so as to have a better purchase for drawing it tight. Much used in binding up the bundles of Paddy.

Pahumahan, the place where the humahs or upland rice fields are made. The people who make humahs.

Paido, disbelieving, wanting confidence. An expression of wonder and disbelief. *Paido tĕuyn sia to daik pĕupĕuli*, there is no wonder you will not tell. *Kula di paido*, I am not believed. (Jav. idem).

Paih, dead, defunct. *Jélĕma paih*, a dead man. *Kayu paih*, dead wood.

Paila, dearth of food, famine. See Pĕchĕklik.

Pais, to cook anything wrapped up in leaves and stuck into the fire. Pais Bakatul, fine bran wrapped up in leaves and stuck into the fire to cook.

Paisan, as Batu paisan, a tomb stone. A head stone to a grave; such as used by natives. When made flat, they stand over a woman, and when round, over a man.

Pajabungan, coming from all quarters; made up of several different lots. *Sédikah pajabungan*, a festival made by different persons contributing something.

Pajabur, overflown with water. *Musim pajabur*, the rainy season, the same as *Pajibur*.

Pajaga-an, a watch-house, a guard-house. A place to keep watch.

Pajagalan, a butcher's shop, a slaughter house, a place where cattle are slaughtered for sale of the meat.

Pajajaran, the name of an ancient kingdom in Java, situated in the Sunda districts and of which the capital is related to have been situated near the present Bogor or Bui-

tenzorg. For its foundation bij Chiung Wanara see RAFFLES, Java, vol. 2 pages 100—104. The name is said to have been derived from a row of fern trees near wich the brothers Ariya Bang'a and Chiung Wanara had been fighting, but were reposing from their struggle. *Paku* in Sunda is a fern; the fern in this case was probably the mountain tree fern *Paku-tihang*. *Pakuan*, abounding in such ferns. *Pajajaran*, set in a row, from *Jajar*, a row; the whole place being called *Pakuan Pajajaran*, the place abounding with tree ferns growing in a row. Pajajaran was probably founded at the close of the 13th century of the Christian era. RAFFLES, vol 2. page 98 gives the date of the foundation of Majapahit as anno Java 1221, to which must be added 78 years to give the Christian era A. D. 1299, and Pajajaran was founded at about the same period. Pajajaran was destroyed on the introduction of Mohammedanism about the close of the 15th century, and this empire thus lasted for a couple of centuries, and had ceased to exist before A. D. 1500. In Pantuns is often heard the expression — *Ratu Pakuan*, *Ménak Pajajaran*, the Sovereign of Pakuan, and the nobles of Pajajaran.

Pajang, a petty principality near the old Mataram. An appanage of one of the princes of Demak, soon after the introduction of Mohammedanism, and from whom were descended the royal family of the princes of Mataram.

Pajar, to accuse, to charge with.

Pajĕg, a fixed tax. An amount of tax on land, not dependent on the actual crop, but on the land itself, and thus known before the cultivation of it is commenced. Firm unmoving, steady, fixed. *Tihang na gĕus pajĕg*, the post is firmly set. (Jav. *Ajĕg*, to remain unmoved, steady, immutable. *Jĕjĕg*, idem).

Pajĕmon, an assembly, a collection of guests; many people. (Perhaps from ar. جمع, *Jam'u*, collection, multitude, from the verb جمع, jama'a, to collect, to congregate, wherefrom is derived جمعة, juma't, the day of congregation, i. e. Friday. Fr.)

Pajibur, overflown with water. *Musim pajibur*, the rainy season.

Pajirih, sneaking out of the way to avoid work. Unwilling to put out a hand to do any work. (Jav. *Jirih*, afraid, cowardly. *Jĕrih*, fearing, fearful?).

Paju, going forward, advancing. Guzzling, eating greedily. *Di pajuan dĕui*, he went at it again. *Sia di paju maung mĕngké*, you will be guzzled up bij a tiger. (Jav. idem, in the first signification).

Pak, the idiomatic expression of patting or striking gently; also of lying flat as if patted down, as *Chĕpak*, a level bit of land. *Papak*, level and even at the top. *Tĕpak*, to clap with the hands, to pat. *Pak-prak*, to clap or smak with the lips.

Pak, Dutch, a package, a bale of goods.

Pak, the Dutch word *Pacht*, a farm, a government farm. A department of government revenue farmed out to private individuals. *Pak kulit*, the farm of hides, the right to claim the hide or a duty on animals killed, especially of the buffaloes. *Pak madat*, the opium farm. *Pak Pasar*, the market farm; the right of taking a toll from all

who attend a public market. *Tukang Pak*, the farmer, the man who has bought the right to any government farm. *Di pak*, to farm out. *Tanĕuh na gĕus di pak*, the estate is farmed out.

Pakal, to caulk, as a ship or boat. To close a seam between two planks by forcing in oakum &c. (Malay idem).

Pakalongan, name of a residency in Middle Java. The place abounding in *Kalongs* or flying foxes.

Pakan, the woof or threads in a web which are crosswise in it, from *Tĕpak*, to strike or knock together. The *Pakan* is shot into the web bij means of the *Tropong* or shuttle. *Pakan* are also the cross pieces of split bambu wove into a *Bilik*. (Javan. idem).

Pakapuran, a lime kiln. This word has evidently been borrowed from the Malay, where *Kapur* is lime, whereas in Sunda it is called *Apu*, and according to the spirit of derivation would form *Pangapuan*, which is seldom heard for lime kiln.

Pakarang, implement, instrument, utensil. A weapon in general, as a gobang, kris or spear. *Pakarang tinun*, weaving implements; the native loom. *Sia to mawa pakarang*, have you got no weapon with you? (*Kárang* in Malay, to arrange, to combine or compose artfully).

Pakarangan, garden or grounds about a house, see *Karang*. The environs of a great man's dwelling.

Pakauman, a place where priests meet or assemble to pray. A mosque and its appurtenances. (From ar. قَوْم, *Kaum*, people).

Pakaya, subsistance, livelyhood; property. Any work or occupation by which a livelyhood is gained, as a garden, an orchard, a trade or profession.

Paké, to use, to wear, to put on. To make use of. To wear or put on clothes. *Kampak ĕukĕur di paké*, the axe is just being made use of. *Jamang anyar gĕus di paké*, the new jacket has been worn.

Pakéan, clothes, dress. Anything which a person makes use of; implements, accoutrements. *Pakéan sutra*, silk clothes. *Parabot pakéan tukang kayu*, tools made use of by a carpenter.

Pakon, orders of great personages, mandates.

Pak-prak, to make a smacking sound with the lips, by opening and shutting the mouth in rapid succession. By the sound so made cartmen stop their buffaloes, or induce them to be easy and quiet

Paksa, to force; to compel, to constrain. *Sia daik di paksa ku aing*, you shall be forced by me. Paksa is probaly the same as *Paksha*, C. 345 party influence or power, a side, a flank. As if such were brought to bear upon any one — which *Paksha* in its compounds countenances as — *Paksa-grahanaya* from a *Paksha*, side, *grahana*, seizing — Partiality, taking to one side of a cause or contest; confederating, using party influence. (Jav. ꦥꦏ꧀ꦱ *Pĕksa*, idem. GERICKE R. give another form *tĕksa*, of the same meaning. This shows, that neither *pa*, *pĕ*, nor *tĕ* (*tĕr*) belong to the root of the word.

and the comparison with Scr. *Paksha*, side, flank etc. can not be admitted. *Pĕ* or *Tĕ* being Praefixa, remains *ksha*, from a root *kshi* or *kshâi*, meaning *destruction*, which word is found in WILSON. *Pĕrksa*, or *Tĕrksa*, originally, put to destruction. Compare *kshan*, to kill. Fr.)

Paksi, the iron part of the handle of any weapon, as of a *Bĕdog* or *Kris*. The iron rod which goes within the handle— on which the handle is fixed. *Pakshi*, plural of Paksha, C. 345 and 346, a bird in general, a wing, a feather. *Paksi* is never used in Sunda to express a *Bird*. (Sct. *Pakshin*, Nominat. *Pakshî*, is derived from *paksha*, *paksha* meaning also a *wing*, so *pakshin* having wings i. e. a bird. *Pakshî*, means besides an *arrow*, and the Sundas seem to have called the iron part going into the handle, the *arrow* of the kris, of the pĕdang etc. Fr.)

Paku, a nail, a spike. *Paku bĕusi*, an iron nail. *Paku tambaga*, a copper neil. *Paku léntah*, a leech nail, a clamp with both ends bent and driven into wood.

Paku, a fern. Filix. The Sunda mountains abound in a great variety of ferns.

Paku Alam, title of the independent Prince at Jugjokarta. — The spike nail of the world.

Paku Buwana, a royal title. The spike nail of the Universe.

Paku haji, though bearing much the appearance of a fern, is nevertheless a Palm, and is the Cycas Circinalis. Another variety only found in gardens is the Cycas revoluta.

Paku handam, a fern growing with very thick entangled bushes.

Paku munding, the buffaloe fern, a large coarse kind.

Paku tihang, the tree fern; grows up with a stem like an areca Palm and has a very graceful top. Grows only on the mountains.

Pakuan, abounding in ferns. Part of the name of Pajajaran-which see.

Pakuchĕrut, without order, at random. Said where every one wants to do as he likes and the work gets into confusion.

Pakulahan, a muddy hole in which buffaloes wallow during the heat of the day.

Pakung, to tie an animal by a rope to the head, either to graze, or to have handy to steal. To tie up an animal to a tree, post or other object.

Pakuw-on, the enclosure round a house; gardens and approaches from which animals are excluded. Same as *Pakarangan*. (*Kuwu*, or *Kubu*, Jav. Kawi, a temporary residence, where to remain a night etc. *Pakuwon*, the place of such a temporary residence).

Pal, the Dutch *Paal*, a post, a stick of wood. A *Pal* is, on Java, a mile so called from the distances being marked bij *Paals* or posts viz. mile posts. A Paal or Paul in Java is 400 Rhineland roods, or Tumbaks of each 12 Rhineland feet, which at each 12.357 English inches will give 4942.800, which taken from 5280 feet in an Englisch mile, gives the Java Paul short of an English mile 337 English feet. *Pal* is also any boundary mark, which is mostly a post of wood, but the people would say *Pal batu*, a stone post, if such boundary mark was a stone pillar.

Pala, Nutmeg. *Tangkal Pala*, nutmeg tree. Myristica Moschata. The word *Pala* appears to be of Sanscrit origin, and means simply *Fruit*, applied par excellence to the nutmeg. *Pala*, C. 372, and *Phala*, C. 452, fruit, fruit in general.

Palabuan, an anchoring place; a bay. See *Labuh. Palabuan Ratu* or Wynkoops Bay, on the south coast of Java, at westend of Preanger Regencies.

Palagi, customary, usual, in ordinary routine. *Palagi na di ala*, it is the usual custom to take it. *Lain palagi*, unusual, unheard of; litterally — otherwise than usual.

Palahlar, name of a tree, Dipterocarpus trinervis. Has much ropy gum.

Palai, desiring, longing for.

Palajang, a plant growing wild, and sometimes planted in gardens. It resembles a variety of Plantain, and has red flowers. Seldom grows above 8 or 10 feet high. Musa Coccinea.

Palal, of unpleasant taste; harsh to the palate.

Palamporan, an enclosure, into which Paddy is collected to dry after cutting, viz. that part which has been levied as the tax of the landlord. The word is derived from *Lampor*, which in the Malay of Bencoolen, see CRAWFURD'S Dictionary, means a stack or rick of corn. Lampor alone is not used in Sunda.

Palanchasan, conclusion, end, having come to a termination of work, or anything in hand.

Palanchu, a long stake driven into the ground for any purpose, as a support to a fence or the like.

Palang, a cross beam, a horizontal bar of wood. Anything laid athwart. In Malay occurs — *Alang*, cross beams in building; and in Javanese it means across — athwart. The Malay name for the long tall grass of the plains *alang-alang* is probably derived from its barring the way, being entangled and bad to get through. This grass is called in Sunda *Eŭrih.*

Palangan, indisposed, unwel. Anything which interferes with what we propose doing. *Měurěun datang lamun to aya palangan*, I shall undoubtedly come if there is not something to prevent me.

Palangké, a litter, a sedan, a Palanquin. (Scr. *Palyangka* and *Paryangka*, originally a bed, bedstead.)

Palapah, the fronds or leaf stems of Palm trees. *Palapah kalapa*, cocoanut branches. *Palapah Kawung*, branches of the aren tree.

Palasta, done, accomplished, fulfilled. *Gĕus palasta*, it is all done, or accomplished. (Kawi, according to GERICKE R. *Palastra*, dead, died. Sct. root *Las*, to be an artificer, to exercise an art. !? *Pa*, Polynesian Praefix).

Palatuk, a short stake or peg of wood driven into the ground, either as a mark or to tie an animal to.

Palawan, an opposer in any contest, as at games or in active exercises, such as in *Ujungan* or fighting with rattans. A champion. (Persian *Pahlawan*, a champion).

Palé, pomatum, or any unguent used for stiffening the mustachios. A little is carried by young dandies about the golok or gobang handles. *Kumis di paléan*, his mustachios were pointed with pomatum.

Palédang, a maker of copper rice pots or Sé-éngs.

Palélé, in proper order; having made proper arrangements. Systematically. Not in confusion or unadvisedly.

Palémbang, name of an old native government on Sumatra opposite the island of Bangka, established by a Javanese colony in the 12th century. The name is derived from *Lémbang*, to wash ore or metals, such as gold dust.

Paléndéng, set on one side, disregraded, to walk on one side of. To follow the course of. Amusing oneself; unwilling to conform to. *La ilah paléndéng*, God being disregarded. The expression occurs in a Badui Jampé. *Paléndéng chai*, to follow the course of the river.

Palĕngkung, twisted in a circle, curved, bent over.

Palér, not longing or wishing for women; an aversion to sexual intercourse.

Palias, may it be for from us. God forbid; ward off. *Palias tĕuyn chelaka kitu*, may such misfortunes be far from us. *Hayang nĕda palias*, ywould entreat that God should forbid. This word may be a derivative of *Paliha*, C. 374, a shield, a buckler, or from *Palisa* which is of the same meaning C. 374.

Palias, name of a grass, with long narrow leaves; grows in moist cool situations.

Palid, carried away by water; swept away in a stream. A drift.

Palipisan, the temples of the head.

Palis, said of a light or candle which has been blown out by the wind. Driven or drifted away, as heavy black clouds which threatened to send down rain, but have now been drifted away by the wind.

Palisir, cloth or hangings about the upper part of a bed, often ornamented with *Hanjéré* and tinsel.

Palita, a lamp, an oil lamp, a candle, a light. Quere? *Palita*, C. 374, heat, burning.

Palobah, about, near to; *Palobah tangkal kadu*, near the Durian tree. *Palobah imah batur*, somewhere about my neighbour's house.

Palu, a hammer. *Palu gĕdé*, a big hammer, a sledge hammer. *Palu*, C. 374 a knot, a joint, the joint in a bambu &c. (Malay, Javan. idem).

Paluan, to strike with a hammer.

Palungpung, the Orchis parasite plant, with pretty white flowers, frequently found growing on cocoa nut trees.

Palupuh, bambu flooring, viz large kinds of bambus split open lengthways, till the whole piece can lie flat like a board. (Jav. *Plupuh*. Mal. *Palūpuh* idem).

Pamabokan, a Drunkard.

Pamainan, a toy, a plaything. Amusements, entertainments.

Pamaja, the chisel used for turnery work done at the lathe called *Pamindo*, in making spools.

Pamajikan, a husband or wife; literally the „good one"—or as we should say „the good man" „the good wife". Probably derived from the Javanese *Bĕchik*, honourable,

trusty. The word is applied by labourers towards their employer, and frequently occurs in the sense of „Master."

Pamakasan, name of a district in the middle of the island of Madura.

Pamaké, custom, habit, what is made use of. *Pamaké orang kulon goréng*, the habit of the people from the westward is bad.

Pamalĕs, retaliation, retribution, requital. (Mal. *Bálas*, to retribute, to requite, *pembálasan*, retaliation, requital. Jav. *Walĕs* en *pamalĕs*, idem.)

Pamali, forbidden by some moral feeling of wrong. Prohibited as unlucky. An interdict, often superstitious, but respected for fear of incurring the displeasure of God or of some overruling power. The *Chipamali*, or river of Prohibition, in the district of Brĕbes, in the residency of Tagal, was of old, the boundary between the Sundaese and Javanese people, and their respective governments.

Pamalingan, a thief, a robber.

Paman, an uncle or aunt when *younger* than the parents of the person using the expression. A friendly term of respect addressed to any person even though no relation. See *Uah*, and *Mama*. Evidently compounded of *ama* father in some Polynesian languages. In Engano *ama-ama* is father. (Jav. id. An uncle, a younger brother of the father or mother. Mal. An uncle from the fathers side).

Pamanching, a fisherman; a man who takes fish with a hook.

Pamangsén, an inkstand.

Pamarat, what comes from the westward. *Musim pamarat*, the westmonsoon, the rainy season, from November till April. (Mal. *Bărat*, West. Jav. id. Wind, storm; the storms in this country coming usually from the westward).

Pamarat hérang, a fair west monsoon. When the wind blows steadily from the westward but is not accompanied by the usual rain it is called *Pamarat hérang*, which is very injurions to young planted crops, especially paddy, which require plenty of rain and usually get it at the season, but now and then a year occurs when the rain fails and the stiff westerly wind does much harm.

Pamasangan, an assortment of sweetmeats set ont on a tray for a stranger or visiter. (From *Pâsang*, Jav. Mal. made ready, put in order. *Masang'i*, Jav. to make ready, to prepare).

Pamatang, a person who hunts deer on open plains by mounting on a horse and galloping up alongside of them, cuts them down with a sword or gobang. This is much practised in some parts of the Preanger Regencies bij order of the chiefs. The horse so ridden is also called *kuda pamatang*.

Pamatil, the rays or sharp bones in the fins of some fish, viz in the fins near the head. These serve as weapons of defence te some fish and sometimes inflict painful wounds, as is the case with the Lélé.

Pamatuk, the bill of a bird. (Jav. *Patuk*, idem. *Matuk*, to peck with the bill).

Pamautan, the last leaf which sets itself upon the Paddy straw before the grain makes

its appearance. When being cut, the straw is snapped just below the insertion of this leaf, which is immediately stripped off the straw, and this is called *di pautan*, to strip off, to pull away.

Paméan, a place to keep rice in. A vessel in. a native's house for holding rice.

Paméntahan, demand, request, what is asked for.

Paměuntasan, a ferry, a place at which to cross a river, or any water.

Paměupěuh, a stick to beat anything with. A bludgeon, a mallet.

Pamichěun, an outlet, an escape, an opening or place at which to throw something away, or be able to dispose of anything. The word most frequently means an outlet or escape for a canal, where surplus water can be discharged.

Pamidangan, the place where birds are in the habit of flying to. The place where wild animals stroll out to, to feed. A lounging place for human beings, a place to stroll about in. (Jav. *Midang*, to go to a place for pleasure, to amuse himself.)

Pamikat, something set by way of bait or allurement. (Jav. *Pikat*, a trap set to catch birds. *Mikat*, to catch birds).

Pamilih, choice, alternative. *Po-ék pamilih*, a choice in the dark, not knowing what to do; at your wit's end. (Jav. *Pilih*, choice, chusing. *Milih*, Mal. *Pilih*, *Memilih*, to chuse).

Pamindo, a small turning lathe for petty purposes, such as making the kisi, spindles or spools on which thread is wound.

Pamipitan, the first few heads of paddy which are cut. See Pipit.

Pamondokan, a house of reception for travellers, or temporary sojourners. A place where a traveller spends the night. (From *Pondok*).

Pamor, the damasking on iron; the wavy lines which are brought out of iron by lying it to soak in a solution of Arsenic and which natives consider as so great an ornament. Any inherent good quality which is not every day evinced. *Lamun raja di rurugan, mohal di bijil pamor na*, if you attack the king, he is sure to show his pamor (or inherent power). (Jav. *Pamor*, mixed metal. Mal. *Pâmur*, the veins, or damasking of the blades of weapons).

Pamoras, a musketoon, a blunderbuss. A short thick gun, generally with a wide mouth.

Pampéngkěn, to fling from one; to fling away. To throw down with force. To fling away in a rage.

Pamujahan, a place of offering, or of adoration. The word is derived from *Puja*, with the usual pre- and suffix *Pa* and *an*. *Puja* C. 414, offering, sacrifice, worship, homage, adoration. These *Pamujahans* are very frequent amongst the mountains, being often found at their top, where some one of yore is supposed to be buried.

Pamuk, a great fighter, a valliant man. A man who in battle makes *amuk*.

Pamukti, a fall of good luck. Exceedingly lucky. Prosperity. See *Bukti*, which word it is, with the Polynesian preposition *Pa*.

Pamukulan, a place where some beating is going on. Indigo works.

Pamulu, shape, appearance, form, description. (Jav. or Kawi according to G. R. face; shape, form. From *Mulu*, to see).

Pamuna, see *Raja pamuna*, in which ossociation ouly it has been heard.

Pan, a prefix in compounding words, of much the same force and use as *Pa* and *Pang*.

Panagan, a building raised on posts, a little off the ground, usually made of bambu, and provided with a moveable atap roof, so as to expose the contents, at pleasure, to the sun and in case of rain, to be able to speedily cover it up. A small Panagan is found in every paddy field when cutting, in which the short heads and refuse of grain are collected and dried. Such Panagans, only on a large scale, are used for drying Coffee in the pulp. The word appears to be derived from *Naga* a snake or serpent, thus *Pa-naga-an*, the place of the serpent, and a serpent or dragon called *Anta Boga* is mentioned in the Manék Maya, where it is connected with the account of early paddy-growing on Java, as a kind of presiding genius. See Raffles Java 2 vol, appendix Page CCXIX.

Panah, a bow (for shooting). Bāna, C. 467, an arrow. The bow here appears to have been coufounded with the arrow. In Sunda an arrow is called *Anak panah*, the child of the bow. (Mal. id. Jav. an arrow.)

Panaitan, or Pulo Panaitan, an island lying close to Java Head, called" Prince's Island" by Europeans. It is probably derived from the Sunda word *Jait* or *Jayit*, to take up or out of the water anything which has been put therein to soak. This probably was a rendez vous place for the old Hindu traders, who came from India and proceeded along the South Coast of Java to reach Bali and the Eastern islands, without venturing among the pirates of the inner seas of Java. *Pa-nyait-an* = Panaitan, the place of coming up, or taking up (out of the Ocean).

Panakawan, a domestic, a retainer, a follower.

Panambah, augmentation, what is added. (From Tambah).

Panamping, on the borders of, adjoining. *Panamping Chidurian*, along the course of the Chidurian. (Batav. *Samping*, side, border).

Panang'an, a respectful modification of *Tang'an*, the hand. A refined expression. *Ku panangan Puachi*, with the hand of Puachi.

Pananggalan, the first day of a moon. The first day of a new month. *Bulan gĕus pananggalan*, the moon has begun afresh. See *Tanggal*.

Pananggung, a carrying stick. A stick laid across the shoulder, to which objects are attached to be carried. See Tanggung.

Panangguran, heedlessly, without having an earnest intention. Casually. (Jav. *Tanggor*, to run against a thing, to hurt. *Nanggor*, to knock).

Panapak, the foot — a refined expression. (*Tápak*, *Tĕlápak* Mal. the palm, the sole of the foot. Jav. Trace. *Tĕlâpakkan*, the sole of the foot.)

Panarima, thanks, acknowledgment, obligation.

Panarukan, name of a district in the residency of Bazukie, the seat of an ancient trade in Java, before the arrival of Europeans.

Panas, hot. Vehement, passionate. *Eŭkĕur panas poi*, during the heat of the day. *Pánas lĕungan*, hot-handed, or a person in whose hands nothing prospers. The reverse of this is *Ti-is lĕungan*, cold handed, which see.

Panasaran, a feeling of uneasiness or distrust that matters are not all in order An anxiety to know something. *Panasaran nu léutik*, the diffidence of the lower orders-the anxiety of a man of small degree to know or get something. (Jav. *Sasar*, mistaking; *Nasar*, to mistake the road, to get out of the right way. *Kasasar*, confused.)

Panataran, the name on Bali for inferior village temples, derived from *Natar*, a court. In these Panatarans, offerings are made to Durga, Kala and and the Butas or goblins, by placing the objects offered on the ground. Friederich Bat. Trans. Vol 22 pages 32/33. *Natar* on Bali is the innermost part of a house where offerings are made. Ditto Page 56. *Natar* is probably only a modification of the word *Latar*, which in Javanese is the court before a house. There still exists on Java, in the Residency of Kĕdiri, near Blitar, an old stone temple called *Panataran*, which evidently has had a parity of origin with such places on Bali.

Panawar, a remedy, an antidote, a charm. See Tawar.

Panawar Jambi, a celebrated remedy, especially for staunching blood; brought from *Jambi* on Sumatra. It is the leaf-bud of a fern tree, aud the mossy matter adhering thereto is the *Panawar*. It is the Cybotium Glaucescens of Botany. This plant is also called the Scythian Lamb, and was formerly considered to be some animal.

Pancha-bagah, having difference of opinion. Differing in wish or in will. *Pancha*, C. 347 is the numeral *five*, but is prefixed to a great many words, and seems to be at the bottom of a system of reducing every thing to *fives*, as the *five* senses, the *five* tastes, the *five* royal insignia &c. &c. *Bhaga*, C. 490, part, portion, a share. Thus the five divisions-or perhaps points of dispute.

Pancha-baya, a critical period; a period when any harm may come over us. *Gĕus liwat pancha-baya*, he has got over the critical period, when fear might be entertained. (*Bhaya*, Scr, fear, alarm. The word *pancha*, five, added to this and the preceding word means *many* or *universal*, as it is a holy number; there are five elements, five superior deities (on Bali); five Bhûtas or demons etc.)

Panchalang, an emissary of the police. A person sent out as a spy. *Prahu panchalang*, a man of war vessel or ship sent out to keep the police at sea. A cruizer. *Panchalang Bogor* a police spy from Buitenzorg. (Jav. *Chalang*, watching, observing, spying.)

Pancha-lima, a book or written paper for ascertaining lucky or unlucky days, and what must be done at any particular period of any day. Astrology. A sort of Psychography. A kind of divination book arranged under five heads, somewhat after the fashion of the old Javanese week of five days. Over these five days Hindu deities preside, viz Mahiswara or Siva—Bisnu or Vishnu—Barahama or Brahma— Asri or Sri who is the goddess Lakshmi—and Kala who is also Yama, the Regent of death. All

sorts of rebels to constituted authority generally have, or pretend to be provided with a *Pancha-lima*, with which they dupe their followers. *Pancha* is sanscrit for *five*, C, 347 and *Lima* is also *five* in Malay, Sunda, and many other Polynesian tongues and the compound word seems therefore to be tautology, of which the uninitiated are not conscious. As *Pancha*, however, is indisputably Sanscrit for Five, we might fairly expect that the other part of the expression would have its origin in the same language and as *Lima* does not occur in Clough in any admissable shape, it may perhaps be a contraction of some more extended word. The nearest approach which presents itself is *Gaelima* C, 186, sinking,- in the composition contracted to simply *Lima* and the „five sinkings" may have indicated some method of drawing or selecting lots.

Panchar, a bundle of reeds or split bambus used for a flambeau.

Pancha-téng'ah, in the midst, middle, mid.

Pancha-Warna, party-coloured. *Pancha*, C 347 five, *Warna*, C 625 colour, to paint. *Pancha-Warna*, C, 349, the five colours which are reflected by the body of Buddha, viz blue, gold-colour, red, white and black.

Pancha-Wati, the place for keeping a concubine; a concubine's dwelling, apart from the husband's abode with his legal wife. *Wati*, C, 618 a woman of property, a female possessing great wealth.

Panchĕr, the tap root of a tree. Applied to a man who is the lineal descendant of some family, or chief person as if he was the tap root of his stock. (Jav. The principal root of a tree, the ancestor; descent in a straight line.)

Panchĕran, having a tap root. Firmly rooted.

Panchi, taken out. Picked out and removed. Driven out, as a bolt by driving another bolt against its smaller end. To separate from something else. (Jav. *Panchi* means measured, determined).

Panching, name of a kind of wild Plantain, Heliconia Buccinata, Heliconia Indica.

Panchir a wedge. A wedge or peg driven into wood work.

Pancho, a method of taking fish, by setting a circle of stones, which have an opening to be closed by a bit of net when the fish enter. Similar to *Kombongan*, only done more easily and in a hurry.

Panchuran, a spout, a channel, a gutter, a bit of bambu, set for the purpose of leading water, when fixed aud immoveable. A spout to bathe at; set in the ground so as to lead water from any reservoir or spring. The etymology of *Panchuran*, is the strictly Sunda word *Chur* indicative of pouring out, with *Pan* and *an*, the usual pre- and suffixes. See *Talang*. (*Panchuran* Jav. the falling stream; Batav. *Talang*, or Mal. *Abangan*, is the spout, commonly made of Bambu, wherethrough the falling water flows).

Pandahan, name of a place and sugar—mill in Pasuruan, at the base of the Gunung Arjuno. *Dahan* and *Dahana* C. 263 fire, a name of *Agni*, the god of fire; burning, combustion. *Pandahan*, the place of combustion. Can this place in old Hindu times have been a place where the dead were burnt?

Pandak, short, lowly. A modification, or sort of diminutive of Pondok, short. (Mal. *Pendek*, idem. Jav. *Péndék* ꦥꦼꦤ꧀ꦢꦺꦏ꧀ low, under, beneath).

Pandakawan, and Panakawan, an attendant, a follower; as with natives, generally a young man as an attendant on a chief. Compounded of *Pandak*, short, lowly, and *Kawan*, an attendant.

Pandan, the screwpine, name of a genus of plants. Pandanus odoratissimus. The young leaves, especially those about the flower, being shred fine and mixed with flowers, are worn in the hair by young natives when they are busy courting.

Pandan Pudak, Pandanus Moschatus, a sweet scented variety.

Pandan Rampé, Pandanus latifolius, flower shred fine and mixed with the hair. A Sancrit Etymology may be giveu for the word Pandan. *Pan*, C, 359, a leaf, leaves. *Daha*, C. 263, a bud, a young sprout. *Pan-däha-an*, Pandan, the tree or object which bears the „leafy sprouts" or „branches", in allusion to the way in which the Pandanus grows, being one main upright stem, surrounded by long broad leaves without any tree branches. See *Dahan*.

Pandapa, an open hall in front of a house. An audience hall. (By mistake made from Scr. *Mandapa*, a temporary building, an open shed or hall, erected on festival occasions as at a marriage. The Javanese mistook *mandapa* for a verbal form, and made accordingly the substantive *Pandapa*. But there is yet in the district of Jasinga a mountain called *Mandapa* according to his form.)

Pandawa, the sons of Pandu in the Mahabarat.

Pandé, learned, erudite. Skilled. A blacksmith. From this we see that, at early periods of Javanese history, blacksmiths were considered learned men, and the traditions of the country countenance this idea, the art of the blacksmith being held in great repute, and designated by a sanscrit word. Before their intercourse with the Hindus, the Javanese used stone hatchets which are still occasionally found, aud when the use of iron became known, its workers were looked upon as "learned men". *Pandi*, C. 353, learned, erudite, well-informed in theological study, the same as *Pandita*. In the Singhalese, or at least in their literature, a blacksmith and teacher or preceptor are designated by words nearly alike, aud evidently of a common origin. Clough Page 61 gives — āchāriyā, a blacksmith; āchāyarya, a teacher, a preceptor. So that even on Ceylon and consequently also in India proper, the profession of blacksmith and preceptor were looked upon as one. The Javanese and Balians confound *Himpu* in the same way, which designates both a blacksmith and a learned man. (Cf. Scr. *Pandâ* knowledge, wisdom. A form *Pandin* or *Pandya*, which might have been altered into *Pandé*, does not exist. *Pandita* is known enough. *Himpu* read *Hĕmpu* or *Mpu*. Fr.)

Pandéglan, name of a place in Bantam on the Gunung Karang with a fine view-see *Négla*.

Pandĕurĕusan, a place where fish spawn, from *nĕurĕus-* which see.

Pandĕuri, behindhand. Later in time or place.

Pandita, a Pundit; a man learned in Buddhistical or Brahminical lore. The word is

now adays, on Java, applied to Christian Clergymen. *Pandita*, C. 353, learned, erudite, well-informed in scholastic and theological study.

Pandita, viz Pulo Pandita, the island of the Panditas. An island situated in the straits of Lombok, and generally called vulgarly "Banditti Island". The island, however, has its name from Holy men and not from ragamuffins. (The island has no particular name given to it by the native Balinese; it is called only *Nusa, the island*, in opposition to the continent of the Balinese, i. e. *Bali* or *Bali-angka*, the womb of heroes or of perpetual offerings. The name *Pandita*, given to this island, originates in the ingenuity of some European officers, who thought to correct the Portuguese „Banditti" into a native word! Fr.)

Pandu, The father of Arjuna and husband of Kunti. The father of the Pandawa. *Pandu*, C. 382, the name of a sovereign of ancient *Delhi*, and nominal father of *Yudhisthira*, and the other *four Pandawa* Princes.

Pané-ér, otherwise called Sunduk; a crossbeam in carpentry.

Panékér, flint and steel to strike a light.

Panél, a balustrade; the horizontal piece of wood along the top of wooden rails. (Seems to be the Dutch *Paneel*).

Panĕmbahan, a title of high rank, as the Panĕmbahan of Sumĕnap, on the island of Madura, who after a long and reputable life died on the 31 march 1854. Derived from *Sĕmbah*, to make reverence or obeisance, with the usual prefix *Pa* und suffix *an*, the object before wich we must make obeisance. A. title in general below Susuhunan and Sultan. This same Panembahan of Sumĕnap had for upwards of 20 years borne the title of *Sultan* under the style of *Paku Nata ning Rat*, conferred on him by the Dutch, for services rendered them in the war of Java in 1825/30. He was of much service to Raffles in the compilation of the literary parts of his History of Java.

Panéng'ah, the middle one. Intermediate.

Panĕlĕg, any instrument by which something else is held firm or fixed.

Pang, a preposition; a modification of *Pa*, when occurring before a word beginning with a vowel. *Pang* also forms the superlative degree, *Pang hadé na*, the best; *Pang goréng na*, the worst. The comparative degree is formed by *manan*, as *hadé manan nu lian*, better than the other. *Goréng manan nu séjén*, worse than the other. *Pang* has also the power of indicating something to be done for another, or for one self. *Pang-omongkĕn*, talk or bespeak it for me. *Pang-hadéankĕn*, make it in order for me, or for some one else than yourself. *Pang-giringkĕn*, chase them awy for me, or for your neighbour.

Pangabakti, an act of adoration, an act of worship; any good deed done under a feeling of its being acceptable to God. See *Bakti.*

Pangabĕtah, pleasure, delight. What we take delight in. See *Pĕtah.*

Pangaji, to the value of. Amounting in value to - *Barang pangaji sa ratus rupiyah*, goods to the value of *f* 100. (Jav. idem. Jav. Bal *Aji*, idem = *arga.*)

Pang'alapan, the spot where water is admitted upon a lot of sawahs, to be distributed thereon. The place where water is tapped out of a canal. The terrace of sawahs which receives the water coming immediately from the canal or the river and which is usually the finest of the whole lot, getting the most and the best of the sediment.

Pang'ali, an instrument for digging earth; usually a stake of wood sharpened at one end.

Pang'alitan, shamming, pretending to be ill when much work is on hand, and much ordering about may be expected.

Pang'ang'onan, the place where cattle, especially buffaloes graze.

Pang'antén, a bridegroom or bride. Probably from *anti*, to wait, to long for. *Pang'antén lalaki*, the bridegroom. *Pang'antén awéwé*, the bride.

Pangapuan, a lime kiln, more usually called *Pakapuran*, a case or place to hold lime in.

Pang'arah, the object of our desires. That which we long for.

Pang'arakan, a place or establishment where arack is made.

Pang'arakan, the apparatus for carrying a person in procession. A processional chair.

Pang'ari, a wooden spade, an instrument used to turn over rice in the pan whilst cooking.

Pang'aruh, propitious, efficacious in obtaining: lucky. Used when any prayer to God, or petition to man is granted. *Pang'aruh ing jampé*, obtained by the efficacious power of incantation.

Pang'asaman, the idea prevails that poisonous snakes whet their fangs on certain vegetables in the jungle, thereby imparting their venom to them. Now if a man gets scratched or wounded by such a piece of vegetable, and the wound festers and becomes an ulcer, the people say it comes from the snakes poison, and such a disease is called Pang'asaman.

Pang'asih, commisseration, pity; anything which we do or concede out of consideration to another. See *Kasih.*

Pang'asuh, a nurse, a woman to take care of infants.

Pang'awinan, the spear bearers in a procession. Halberdiers, a name given to the inhabitants of certain villages, who formerly held the office of halberdiers. See *Kawin.*

Pang'ayogya-an, indication, something to serve as a guide; a word compounded in the Polynesian fashion from *Yogya*, C. 577, suitable, fit, proper, becoming. A calculator of expedients.

Pang'yogya-an patahunan, the indicators of yearly work. Such are the trees Randu, Kenyéré and Jéngkol coming into flower, which is generally about July, which is a warning to begin to cut down fresh forest for next year's *humah.*

Pang'ayunan, a royal bed chamber.

Pangbabuk, a short thick stick sometimes carried as a weapon of defence.

Pangbědilan, as Sa pangbědilan, the distance which a gun will carry.

Pangbědol Sambung, a payment made for deserting the cockpit. Name of a tax levied in Bantam by the native chiefs on those who remove from their jurisdiction.

Pangchalikan, a seat. A refined expression.

Pang'ĕbus, a ransom. The price paid to redeem any object.

Pang'éjoan, the period at which the rice is cooked. The period occupied in boiling a pot of rice. A vague way of indicating time.

Pang'éran, the highest title for a native on Java below the actual sovereignty of Susuhunan, Sultan or Panĕmbahan, and given to princes of the blood. It is most likely derived from *Era*, bashfullness, shamefacedness, with the prefix *Pang*, and suffix *an*. The object before whom we ought to deport ourselves with bashfulness or shamefacedness. The word *éra* does not appear in Javanese dictionaries, and may in that language have become obsolete. It has, nevertheless, the above import in the Sunda language (vide voce) and is a very common word. *Pang'éran* is also not unfrequently used to designate God, and as such is used as a vocative in addressing the Deity.

Pang'éran Adipati, the title of the heir apparent in Java.

Pang'ĕrok, the strike of a corn measure. A curry comb. Something to perform the act of *Kĕrok*, which see.

Pang'érong, the prods or bambu skewers used in fastening on the covering along the ridge poles of a thatched house. Derived from *Kérong*, to wind round, as a rope twisted round two sticks, and in this case the Pang'érong holds the ropes which secure the thatch.

Pang'ĕurĕut, a cross beam or rafter in house building. The beam running at right angles to the *Lambaran*, and binding together the two sides of a building.

Panggal, a top, a childs plaything.

Panggalak, the priming of a gun; the powder which rests in the pan. *Liang Panggalak*, the touch hole of a gun.

Panggang, to roast before or on the fire; to roast, to grill. *Panggang kotok*, roast fowl.

Panggangsoran, a bambu cut so as to present a sharp edge against which yams or other soft vegetables are cut up, or reduced to shreds.

Panggawa or Punggawa, high officers of state before the introduction of Mahomedanism. Prime ministers or deputies of the Sovereign. The word is given in MARSDEN'S Dictionary as of Javanese derivation and meaning „an officer," „a warriour," „a hero." In the Tijdschrift voor Ned. Indië, 9de jaargang, 9de aflevering, year 1847, page 290, the following passage occurs, when giving a description of the „Usana Bali," which is a popular description of the institutes of the Hindu religion on Bali. „There are in attendance upon the Prince, all his *Punggawas* (chiefs, who are also the stadholders in the Provinces; thus on Bali, the seven other princes are the *Punggawas* of the Déwa Agung of Klonkong. Punggawa is correctly speaking a *Bull*; it is Sanscrit, and thence derived to imply a Brave and Conspicuous man".— The derivation of this word is Sanscrit. — *Pun*, Clough page 405, means, male, masculine; *Gawa*, Clough page 170, an ox, a bullock, and thus a masculine animal of the cow kind = a Bull, in reference to the superstitious regard which Hindus entertain for the bull. There are more examples of great men's names being derived from animals. See Maisa, Kĕbo,

Lĕmbu, Rangga. *Panggawa* is a title among the Dayaks of Sarawak and among the Bugis. (BROOKE'S Journal, vol. 1, page 22, page 46). *Panggawa* is also a title of rank on the East Coast of Borneo in the Tanah Bumbu. (Tijds. voor Indische Taal-, Land- en Volkenkunde, 1853, page 343). *Panggawa* is also derived by some from the Javanese word *Gawa*, to bear, to carry, hence Panggawa is a bearer or a carrier of the orders of the sovereign, whence it also means a principal minister of state.

Panggawé, a workman, a labourer, a man to do work for another.

Panggĕbug, a bludgeon, a stick to thrash with.

Panggiling, a roller. Any contrivance to turn round as a windlass; name of the long bambu, with a short spoke through the lower end, by which, in native sea-going boats the mat sail is rolled up perpendicularly, and which can thus be partly or wholly furled or reefed, according to the wind.

Panggilingan, any machine with which grinding can be done, a mill; from *Giling*, to grind. *Panggilingan Béas*, a rice mill. *Panggilingan Tiwu*, a sugar mill.

Panggitik, a switch, a stick to strike with. Award, adjustment. Any contribution levied, literally, what is got by striking.

Panggul, to carry on the shoulder, as a heavy weight.

Panggulingan, the bed place of a great man.

Panggung, an elevated stage; a platform; a look-out house.

Panggung, high, tall. A word used towards nobles.

Panghadéan, goodness, kind endeavours, kindness.

Pangharăngan, a place where charcoal is made.

Pangharti, meaning, signification.

Panghulu, a mahomedan priest. *Panghulu* properly means Headman, from *hulu*, the head, but is restricted in Sundanese to a Headman of the mahomedan religion, a priest. On Sumatra a *Panghulu* means the *head* of a Suku or tribe; and is thus there a civil designation. On the island of Nias, on the Westcoast of Sumatra, the chief of one or more villages is called *Si-Ulu*; his power is despotic and hereditary. (Tijds. voor Ned. Indie, January 1854, page 2).

Panghulu tandang, a great man whom it is difficult to ăpproach. A ringleader.

Pangidĕran, a revolution, a turn, the act of revolving.

Pangimpian, a dream, the act of dreaming.

Pangiring, a follower; suite, train. Vide *iring*.

Pangiwa, an assistant, a petty official. A subordinate officer. It may perhaps be derived from *Iwa*, Clough page 71. Scent, the power of smelling at a distance after the manner of hounds. With the usual *Pang* prefixed, would thus imply a very useful officer in scenting out information for a Sovereign.

Pangjadian, the time required for seed to come up out of the ground after planting.

Pangjĕpit, nippers, pincers, blacksmith's tongs. Any contrivance for nipping or jamming together. A vice.

Pangkalan, a place where boats stop or congregate, and consequently where a kind of market takes place. A quay, a wharf. *Pangkalan China*, a place where Chinese reside or stop with their trading boats and hold trade. See *Mangkalan.*

Pangkat, rank, office, gradation. Tier, row, stage.

Pangkéng, a room, an apartment shut up from public view.

Pangku, to take on the lap, to cause to sit on the lap. The lap itself. See *Mangku.*

Panglai, a plant, the root of which is much used in native doctoring. It is the Zingiber gramineum. It is found growing in every village, and no native *Dukun* can exercise her calling without it.

Panglaku, a messenger. A man sent to communicate the orders of the authorities. A petty village police man.

Panglima, a title not used by the Sunda people among themselves, but used as applied to some other foreign native chief. In Sumatra *Panglima* is a Governor or Chief, a commander of forces. The word *Lima* means *Hand* in the language of the Sandwich Islands, and in most other dialects of the Pacific, but with this acceptation has become obsolete in most of the more civilized languages of the Archipelago, particularly in those of Sumatra and Java, though it is retained as such, viz *the hand*, by the Bugis and Balinese. *Lima* in Malay and Sunda, as well as in most Polynesian languages means also the number *Five*, no doubt originally derived from the *five* fingers of the *hand* or the *five* toes of the *foot.* The gradation of rank as called after parts of the human body, may be traced also in the words *Panghulu*, headman, and on Bali they also use *Chukurda*, as a designation of rank, derived from *Chukur*, foot.

Pangling, growing up speedily; shorting up. Said of plants or men who grow up quick.

Pang'onan, a troop of deer, a herd of deer.

Pang'ot, a variety of *Péso-raut*, or curved knife for paring anything.

Pangpang, a dead branch still attached to the tree.

Pangparang, a piece of wood or bambu tied against a bambu pager so as to be able to set it up firmly. A bambu cross stick, the same as *Tégér.*

Pangpĕurĕuman, to let fall any juice or liquid into the eye by way of medicament to cure its weakness. See *Pĕurĕum.*

Pangrang'o, name of the conical top of the Gunung Gĕdé near Buitenzorg, which contains the crater of that volcanic mountain. No satisfactory explanation can be given of its meaning, but seems to imply — uppermost pinnacle.

Pangrasa, taste, feeling, opinion.

Pangriyĕusan, a flat stone for rubbing or grinding down any vegetable matter or curry stuff, or any medical preparation. Called also *Batu giling.* See *Riyĕus.*

Pangsét, of a salt taste, saltish.

Pangsar, name of a tree with a gum.

Pang'ukuyan, what is scratched or scooped out of a hole in the ground. See *Ngukui.*

Pangwidangan, a frame or loom for stretching anything, especially cloth which has to be embroidered.

Paniti, a pin, the Portuguese word *Alfinite*.

Panitik, a bit of steel for striking a light with a flint.

Panjak, a mountebank. A man who makes grimaces. A man who goes about with every troop of Ronggéngs, and dances with them for the public amusement. A buffoon.

Panjang, long, lengthy. *Lĕungan panjang*, long-handed, means a thief. *Sa panjang jalan*, the whole length of the road; all along the road.

Panjang, name of a kind of dish. A large dish of earthenware for setting out food for guests.

Panjĕr, earnest money. An advance paid on some agreement.

Panji, a title for a young nobleman, for sons of chiefs of rank. His not in use among the Sunda districts, but is heard as applied to the Javanese. *Panji* is a celebrated hero in Javanese romance, called also *Ina-Karta-pati*, and husband of *Chandra Kirana*. *Pana*, C. 385, a lamp, a light of any kind; life, animation; *Jiwa*, C. 212, life, existence, beautiful, pleasing. *Pana-jiwa*, dropping the final *wa*, which is the constructive particle — *Panji*, the Lamp of the Soul. Panji was the son of Ami Luhur, Sovereign of Janggala, and is said to have been killed in a war with Nusa Antara or Madura in A. Javae 927, plus 78 = A.D. 1005. (RAFFLES, vol. 28, p. 94).

Panon, eye, eyes. A refined expression. *Panon kiai Pangéran*, the eyes of the revered Pangéran. *Panon poi*, the eye of the day; the sun.

Pansmat, a Spanish dollar; a dollar. A corruption of the Dutch expression *Spaansche mat* = Spanish dollar.

Pantang, forbidden, unlucky; interdicted by some superstitious custom.

Pantaran, somewhat resembling, such as, the like of. *Pantaran bĕunang di gunung*, such as you get from the mountains. This word is evidently derived from the Malay word *Tara*, MARSDEN 63, equal, fellow, counterpart, but *Tara* simply does not occur in Sunda, in this sense.

Pantég, driven home; driven in as far as it can go. Fully arrived and present. *Pantég kapoi*, the day is upon us, the day has come.

Pantég, in an exceeding degree, excessively. *Pantég ku hayang papanggi*, I very much long to meet him, or her.

Pantĕs, fit, proper, becoming, graceful, neat. *Hanto pantĕs sia bogah kalakuan kitu*, it is not proper that you shauld conduct yourself in that way. *Maké jamang pasmént pantĕs nakĕr*, he was very gracefully wearing a jacket with gold galoon.

Panto, a small door made of split bambu; a wicket.

Pantong, to drive in with a mallet; to thump in with a block of wood.

Pantun, a legendary tale; a tale or narrative told by a professional story-teller, and relating to ancient times, mostly to the times when Pajajaran flourished, and of which a love story forms the stock in trade. The man tells his story in a singing and ar-

gumentative manner, accompanying himself on an instrument called a *Kachapi*. *Tukang pantun*, the man who tells the story of the Pantun, and is the actor on the occasion, though that consists in sitting still, playing on his Kachapi, and reciting his story.

Panuduh, an accuser. A person who discloses a crime.

Panuduh, the fore finger, the index finger. Explanation, instruction.

Panuhun, entreaty, solicitation. What is humbly requested.

Panuilan, anything used to assist in driving any object into a hole, as a piece of wood or iron, which being struck drives pegs of wood or nails deep into their places. A toothpick (from being used to drive meat from between the teeth). See *Tuil*.

Panuju, a dagger, usually called *péso panuju*, a stabbing knife. See *Tuju*.

Panulung, aid, assistance, help.

Panunggu, a guard, a watchman, a porter. A sentinel, a warder, a keeper. See *Tunggu*.

Panutup, termination, the last of anything; any piece laid on the top of a lot. The crowning piece. A bribe given to keep a bad matter secret. Derived from *Tutup*, which see.

Panyabrangan, a ferry, a place to cross a river at.

Panyabungan, a cock-pit, a place to fight cocks. The word occurs as the name of a village on the Jambu Estate, reported in old times to have been a great place for cock-fighting.

Panyakit, sickness, malady, disease. *Sakit* in Malay is ill, sick, diseased;—not used in Sunda.

Panyana, as I should have thought; as I should have imagined. *Panyana mohal mĕunang*, as I should have thought he would never have got it. This word is the Sanscrit *Nyana*, C. 216, or *Gnyana*, C. 215, wisdom, understanding, intelligence, knowledge; religious knowledge, such as is acquired by the reading and study of the sacred books. The Sanscrit word has thus the Polynesian *Pa* before it, and *Pa-nyana* is —" the act of understanding." *Panyana kula*, the act of my understanding; as I understand it. So also may be explained the Malay word *Tranyana*, I should never have thought it; compounded of *Nyana*, and *Tra*, the short for *Trada* in Malay, no, not. *To nyana*, I should not have thought it.

Panyapu, a brush to lay on paint or whitewash.

Panyĕupahan, the time taken to chew a quid of *sĕurĕuh*.

Panyĕusĕup, name of a handsome but small bird of a bright crimson colour, called also *Kalachés*.

Panyiraman, a watering pot.

Panyisi, on the outside, from *Sisi*, side; people living on the borders, and who have no influence and are looked down upon or oppressed with impunity.

Papadon, a cardinal point—either due N. S. E. or West. *Papadon opat*, the four cardinal points. Apparently derived from *Padu*, to oppose, to be in opposition to. *Pa-padu-an* = *Papadon*.

Papag, to go out to meet and to receive. To go to meet on the road a person who is coming, and then escort him to your house. This is a compliment paid to all persons of consequence.

Papag or papagan, the bark of trees when pulled off in strips.

Papaharé, side by side, emulating each other; trying who shall be first; striving with others to attain some object.

Papai, to fellow the course of; to track, to trace. *Chai na di papai*, he followed the course of the river. *Papai urut*, to track a mark.

Papak, level and even on the top; flat. *Cĕdong papak*, a stone building with a flat roof. *Sawah pinuh ku chai sa papak ing galangan*, the sawah was full of water, till it laid level with the ridges.

Papalayĕun, a kind of remonstrative expression against any one who wishes to excuse himself from doing anything. *Di titah naik kalapa, papalayĕun sasari bisa*, you are ordered to go up the cocoa-nut-tree, for the simple reason that you are daily in the habit of doing so.

Papalayon, a pleasant and harmonious sound of the gamĕlan, or of people singing to musical instruments.

Papaliaskĕn, and Pangpaliaskĕn, to entreat God to ward off evil; I beseach that disaster may be far from us. See *Palias.*

Papan, a plank, a board, flooring.

Papandayan, name of a mountain in the Preangĕr Regencies. South South East from Bandung, generally called *Papan Dayang*, though the correct word is *Papandayan*, the place of the blacksmiths, from *Pandai* or *Pandé*, a blacksmith. Mr. Friederich has heard the mountain very distinctly called *Papandayan*, by the natives in its immediate neighbourhood. In Kawi the word is written *Pandai* or *Panday*, of which there are more similar examples. It has been changed, in the colloquial language, into *Pandé. Panda*, Clough 353, is wisdom, understanding, science, learning. *Pandita*, Clough 353, learned, erudite, well informed in scholastic and theological study. Blacksmiths or workmen in iron have, in early ages, been looked upon as *learned men*, and hence in Java, till this day, a blacksmith is called a *Pandé.* These men well deserved the title amongst a people who, till the arrival of Hindus amongst them, knew not the use of iron, but made use of stone wedges for the purpose of cutting. A similarity of thought must have prevailed with the native when he named a volcanic mountain a *Papandayan*, or blacksmith's shop, as with the ancients of Europe when they applied the name *Volcano* to a mountain in a state of eruption; which word is generally supposed to be derived from Vulcan, the god of subterraneous fire, who was also reputed for his skill in blacksmith's work, in fabricating armour.

Papanggungan, an elevated shed from which a prospect may be enjoyed; a look-out house. See *Manggung.*

Paparah, to adjust, to arrange according to will or testament, and not according to the law of Mahomet.

Paparon, to divide, to each take a share. From *Paro*, which see. *Paparon lĕutak*, to divide the mud, an expression used in sawah making, where one man owns the sawah, but having no buffaloes to plough it, gives the sawah to plough to some one who has buffaloes. When the ground has been all ploughed and rendered fit for planting, the parties divide the ground; the owner of the sawah plants his own share, and the man with the buffaloes retains the other half in payment for ploughing, and then further takes care of his own share alone.

Papas, to dubb off wood with an adze. To cut and square wood with a baliyung.

Papasah, separated, divided; what was lately united now put asunder. Separating on a journey, each going a different way.

Papasan, to square wood, to dubb off wood with an axe or adze.

Papasan, name of a running plant, which is often boiled as a greens and given to a woman after her confinement.

Papatah, orders, instructions, directions, precepts. *Lain papatah*, that's not the way you were taught; that will never do. *Papatahna hadé*, his precepts were good.

Papatahan, to instruct, to give precepts, to teach, to show how to act. To warn. *Kudu di papatahan éta jélĕma*, you must show that person what to do.

Papatong, a neuropterous insect called a Horse stinger, or a Dragon fly; Libellula. A common variety is Ashna Viatica.

Papatungan, see Patung, having a share with, associated, connected in business. Trading together.

Papayon, a roof or covering. A temporary covering. Anything set up by way of shelter.

Papégon, the Chinese plough drawn by a single buffaloe.

Papĕlakan, whatever is planted; plantations.

Papisah, separated, put apart. See *Pisah* and *Misah*.

Papolah, to cook victuals, to make cooking preparations.

Papotongan, anything which has been separated from something else. A piece broken off. A piece cut off. A man's wife whom he has repudiated or divorced.

Paprangan, warefare, fighting, battle. Wartime.

Para, of the order of, of the rank or number of. *Bangsana para Raden*, his race (or descent) is of the order of *Radens*.— *Para puachi*, of the rank (or number) of *Puachi*. *Para putri*, princesses collectively. Vide also *Parahiang* below. *Para* becomes *Poro* in Javanese and is usually translated by: all, every.

Parab, food, sustenance. *Naun parabna*, what does it feed on?, or what is its food? *Parab kotok*, food for fowls. *Parab kuda*, food for horses.

Parabah, goods, chattels, property. In a collective sense: gear, tackle. A compound of *Para*, of the number of, and *Abah*, effects. *Parabah dapur*, kitchen traps, cooking pots, etc. etc. *Parabah tinun*, weaving gear; all the implements necessary for weaving.

Paraban, to feed, to give food to, to provide with food. *Jélĕma na kudu di paraban*, the men must be fed.

Parabot, tools, implements. *Parabot tukang kayu*, carpenter's tools. Apparently derived from *Para*, of the number of, and *Habot*, heavy, = things which are heavy, implements- *Habot* is rarely used in Sunda, for heavy, though sometimes occuring.

Parabu, and Prabu, a title given to ancient chiefs in Java, in pre-mahomedan times. Derived from *Pra*, Clough 430, a particle and prefix implying excess, much, very exceeding, excellence. *Phu*, to be, see Clough 443. Thus *Pra*, pre-eminent and *Phu*, to be. A master, a chief, a lord. As an adjective, strong, able.

Parada, to help in difficulties.

Parada, (Portuguese), tinsel. Leaf or thin plate of any metal. *Paradă mas*, gold tinsel.

Paragan, suddenly attacked with violent stomach ache which terminates in death. The Cholera Morbus when taking off many people suddenly is called Paragan. *Kĕbo paragan*, a buffaloe suddenly taken ill, which if not killed would soon die of itself. Such animals are immediately slaughtered, and the flesh is still good.

Paragat, accomplished, perfected; got through. *Gĕus paragat*, we have got through the work.

Parah, a ledge or kind of shelf in native houses, close up under the roof, mostly at one end. This place being out of the way of children and people in general, is used for kind of store room.

Parahiang, a proper name frequently occuring in the districts of Sunda. The natives tell you that in such places, their heathen forefathers vanished from the earth on the introduction of Mahomedanism, and they derive it from *Para*, of the rank or number of, and *hiang*, to vanish. See Priangĕn and Hyang. Such places may have possibly had, in former times, a Buddhist or Brahminical temple or offering place at them. The word *Parahyangan* is still current on Bali, and means a collection of temples for all the gods and for the *Pitaras* or ghosts of deceased mortals. See Mr. Friederich's account of Bali in 22^{d} vol of the Bat. Trans. *Para* in this sense is the Javanese *Poro*, all, every one.

Parail, and Parailkĕn, to divide the jĕkat or priest's dues among those who attend upon the services of the mosque, as the panghulu, katib, and mĕrĕbot.

Parakan, a place in a river which has a gentle slope, and where the stones are numerous and mostly bare except in times of floods. See *Marak*.

Parakasa, troubled, in difficulties; overworked, etc. etc.; having unnecessary annoyance. *Parakasa tĕuyn di bawă ka sabrang*, why make so much trouble by taking it across the river.

Parakkĕn, to set to work, to superintend work. *Jelĕma lamun di parakkĕn ku aing, mohal to anggĕus*, if I superintend those people at work, you may be sure that it will be done.

Parako, the fire place in a native house. It consists of four bambus, or pieces of wood tied in a square, which is filled with earth, well rammed down, on which to light the fire.

Parampang, gaping in holes, standing open. Pierced with numerous holes.

Paraman, to seek out, to go for an explanation, to challenge. To dare any one.

Parang, a small agricultural instrument for cutting grass, weeds or small bushes. Called more commonly *Arit*. *Parang* is the usual Malay word for the implement, but still it is sometimes used in Sunda, and in confirmation of this idea we may instance the name of a district in South Bantam called *Parang kujang*, which means a particular kind of Parang. See *Rang*.

Paranggi, a man who carves kris heads. A man who carves wood or bone, especially for kris heads.

Paranjé, a place to keep fowls in,—generally a compartment fitted up under the native's house. A sheep pen raised on posts from the ground.

Parantéan, a person condemned to work in chains. A prisoner in chains.

Paranti, usual, customary; for the purpose of, in order to. *Paranti sasari*, what is every day usual. *Paranti mandi*, for the purpose of bathing. *Paranti narik*, for the purpose of dragging. *Aya paranti na*, there is the necessary apparatus, or means.

Parapag, drift wood in a river jammed fast. What is called a *snag* in the Missisippi.

Parapat, cut or made into regular uniform shape; made ship shape. Regular and even. To shave the hair of the head in shape of a cross by way of punishment.

Parasabĕn, forgiveness.

Parasi, name of a jungle plant, Curculigo minor, or recurvata. *Kawung parasi*, a small badly grown Kawung palm, which will not give much toddy for sugar, which soon dies out. If after eating the fruit of the Parasi, a person drinks water, it has a pleasant, sweet taste, thereby often leading people astray as to its real flavour. From this circumstance the plant may have got its name, which sounds like Sanscrit, and may be a contraction or corruption of *Parastri*, from *Para*, other, *Stri*, woman, and in Singhalese occurs the expression *Parastri Séwana*, C. 364, adulteration, fornication. *Sèwana* is serving. *Parastri* or *Parasi*, may therefore have the meaning of „adulteress," from enticing the people to eat it, or to work the palm for sugar, and finding it deception.

Parat, cut through; having a passage through. *Liang parat*, a hole with a clear passage through; a hole gaping open from end to end.

Parawantan, a kind of superstitious offering of cocoa nuts, sugar cane, plantains etc. hung up to the ridge pole of a new house whilst building, under the idea of driving away evil spirits. Probably derived from *Wanta*, C. 621, destroyed or subjugated (viz the evil spirits). The natives of Ceylon have a similar custom when putting up any building.

Parayoga, great and strong; substantial, well made, perfect in all its parts. Parayoga is compounded of *Para*, of the number or rank of, and *Yoga*, C. 576, religious and abstract meditation, refraining the mind from external objects, and fixing it in profound absorption. Fitness, propriety. Magic, or the acquisition of supernatural

powers by the mystical or magical worship of Siwa, Durga and Kartikeya etc. *Parayoga* thus probably originally meant those who had attained celebrity by religious meditation or *tapa*, in Buddhist or Hindu times, and hence became used to mean anything which had attained perfection.

Paré, paddy, Oriza sativa. Rice in the ear or husk. When ground it is called *Béas*, and when cooked *Kéjo*. The Sunda people have an idea that paddy was called *Paré* originally from growing up regularly to same height, and bearing fruit evenly, and thus *Papaharé*, side by side, emulating each other; the word was shortened into *Paré*. The Sunda people have a well known tradition that a time existed when their ancestors were not acquainted with paddy, but lived on *Jégéng*. Paddy is either grown on irrigated lands and hence called *Paré sawah*, or on uplands dependent upon rain and called *Paré humah* or *Paré pasir*. It may be useful to subjoin a list of the varieties known at Jasinga, distinguishing the *sawah* from the *humah*, giving the colour of the rice and noting whether the ears bear awns or beards or not. The following is a list of *Paré sawah*.

1 Angsana Bahĕula, white, bearded.
2 Angsana lĕutik, white, bearded.
3 Banténg, white, bearded.
4 Bénténg, „ „
5 Bĕurĕum gĕdé, or Rabik, red, bearded.
6 „ Huis, red.
7 „ Loyor, red, bearded.
8 „ Séksék, „ „
9 Chĕré Bogor, white, beardless.
10 „ Changkaruk, red, beardless.
11 „ Gadog, red, beardless.
12 „ Kadut, white, beardless.
13 „ Malati, „ „
14 „ Pichung, „ „
15 „ Taropong, „ „
16 „ Tigaron, „ „
17 „ Tongsan, red, beardless, a variety introduced from China; ripens in 80 or 90 days.
18 Chindé, white, bearded.
19 Chokrom, white, beardless.
20 Gajah mĕnur, white, bearded.
21 Gĕbang, „ „
22 Génja, „ „ grows quick.
23 Giliran, „ „
24 Gimbal, „ „

25 Grogol, white, beardless.
26 Gudélan, white, bearded.
27 Kadut, white, beardless.
28 Kamuning, white, bearded.
29 Katunchar, white, beardless.
30 Kětan Bébék, white, bearded.
31 „ Bělědug, white, bearded.
32 „ Běurěum, red.
33 „ Hiděung, black, bearded.
34 „ Huis, white, bearded.
35 „ Jayanti or Bogor, white, bearded.
36 „ Minjangan, white, bearded.
37 „ Sénggolan, „ „
38 Lampuyang, white, bearded.
39 Madura, „ „
40 Manglar, „ „
41 Mataram, „ „
42 Sěri kuning, „ „
43 Sikěp, „ „
44 Sisit Naga, „ „
45 Sogléng, „ „

Now follows a list of *Paré humah*, which are more than three times as numerous as those growing on the sawahs:

1 Ambon, white, bearded.
2 Badigal, red, bearded, an early sort.
3 Baduyut or Lěuběut, white, bearded.
4 Bagoan or Ujung Gunung, red, bearded.
5 Bangban, white, beardless.
6 Bantan or Siyut, white, bearded.
7 Banténg, white, bearded.
8 Batu, white, beardless.
9 Běntik, white, bearded.
10 Běuntěur, red, beardless.
11 Běurěum Banggala, red, bearded.
12 „ Barudin, red, bearded.
13 „ Gěbang, red, bearded.
14 „ Jalani or Paré Maringgui, red, beardless.
15 „ Kanchana, red, beardless.
16 „ Kapundung, red, beardless.
17 „ Karudin, B. Bidur, B. Badui or B. Karang, all four are the same kind. Red, bearded.

18 Bĕurĕum Kĕsur, red, beardless.
19 „ Lopang or Pulung, red, beardless.
20 „ Limar, red, beardless, much planted.
21 „ Loyor, red, bearded, much planted.
22 „ Manggala, red, bearded.
23 „ Ngéngé, red, beardless, much planted.
24 „ Pĕutĕui or Baduyut, red, bearded.
25 „ Rachik or Tiwu, red, bearded.
26 „ Randa, red, bearded.
27 „ Ranji, Warna, Oja, red, beardless.
28 „ Ronyok or Gimbal, red, bearded.
29 „ Salir or Riji, red, beardless.
30 „ Séréh, red, bearded.
31 „ Sĕungkĕk, red, beardless.
32 Biluk, white, bearded.
33 Birus, white, beardless.
34 Bubuai or Bali, white, bearded.
35 Bujang, white, beardless.
36 Bunar, white, bearded.
37 Buntut Ajag, white, bearded.
38 Champaka, white, bearded.
39 Chandana, white, beardless.
40 Chauk, white, bearded.
41 Chĕré Bĕurĕum, red, beardless.
42 „ Kalapa, white, beardless.
43 „ Malati, white, beardless.
44 „ Pìngping Kasir, white, beardless.
45 „ Ratus, white, beardless.
46 „ Satak, red, beardless.
47 Chindé, white, bearded.
48 Chokrom, white, beardless.
49 Dĕlĕs, white, bearded.
50 Dirah, white, bearded.
51 Gadog or Gintung, black, bearded.
52 Gajah Mĕnur, white, bearded.
53 Gajah Pulĕn, white, bearded.
54 Gandréng or Kolélét, white, beardless.
55 Gimbal, white, bearded.
56 Gumang, red, beardless.
57 Gundĕt, white, beardless.

58 Hapit, red, beardless, grains grow together in twos and threes.
59 Injuk, white, bearded.
60 Jalawara, white, bearded.
61 Jambon, white, bearded.
62 Jambu, white, bearded.
63 Jampang, white, beardless.
64 Jĕruk, white, beardless.
65 Kadaka, white, bearded.
66 Katunchar, white, bearded.
67 Kawalu, yellow, beardless, a peculiar kind planted by the Badui of Bantam.
68 Kĕtan Asmara, red, bearded.
69 „ Banténg or Smut Lutang, white, bearded.
70 „ Bĕurĕum, red, bearded.
71 „ Buntut Kuda, white, bearded.
72 „ Buntut Ayiruan, white, bearded.
73 „ Chĕuri, white, beardless.
74 „ Chikur or Nangka, red, beardless.
75 „ Hidĕung, black, beardless.
76 „ Huis, white, bearded.
77 „ Jaléha or Salasi, white, bearded.
78 „ Jalupang, white, bearded.
79 „ Kĕrud, white, bearded.
80 „ Kidang, white, bearded.
81 „ Loyor, white, bearded.
82 „ Padi laki or Poho di laki, white, bearded.
83 „ Pĕndok, white, bearded.
84 „ Ruyung, white, bearded.
85 „ Saja, red, beardless.
86 „ Salompét, white, bearded.
87 „ Tigaron or Kasumba, white, beardless.
88 Kĕuyĕup, white, bearded.
89 Kidang, „ „
90 Koas, „ „
91 Konéng, „ „
92 Konyal, „ „
93 Lĕndi, „ „
94 Lilitan, „ „
95 Lopang, „ „
96 Lulut, white, beardless.
97 Malaman, „ „

98 Mandala, white, bearded.
99 Manjara, white, bearded.
100 Marah, white, bearded.
101 Marukan or Langkap, red, bearded.
102 Mas or Golden, white, bearded,
103 Mayang, white, beardless.
104 Mayangan, white, bearded.
105 Mayor, white, bearded.
106 Ménténg, white, beardless.
107 Minyan, white, bearded.
108 Mohong, white, bearded.
109 Molog, red, bearded.
110 Munding; white, bearded.
111 Naga wuling = Black Dragon, white, beardless.
112 Nandi, white, beardless.
113 Ngaléng, white, beardless.
114 Nurun, white, bearded.
115 Odéng or Marukan, white, beardless.
116 Pandak, white, bearded.
117 Pĕndok, Mĕgai or Kokod, white, beardless.
118 Pĕutĕui, white, bearded.
119 Pĕutĕui lĕubĕut, white, bearded.
120 Pichung, white, beardless.
121 Rachik, white, bearded.
122 Rajah Pamuna, all the Invocations, red, beardless.
123 Raja Sana, white, bearded.
124 Rogol or Munchang, white, beardless.
125 Rumbai, white, beardless.
126 Ruyuk, white, beardless.
127 Sabagi, white, bearded.
128 Salak, white, bearded.
129 Salak charang or Salak madur, white, bearded.
130 Salak Gading, white, bearded.
131 Samarang, white, bearded.
132 Sampang hurang, white, bearded.
133 Sancha, white, bearded.
134 Séréh, white, bearded.
135 Séréh Pĕndok, white, bearded.
136 Sĕupa, white, beardless.
137 Sikulan, white, beardless.

138 Singgul, white, bearded.
139 Sisit Naga, Dragon's Scales, white, beardless.
140 Sondo, white, beardless.
141 Tamblĕg, red, beardless.
142 Tanjung, white, beardless.
143 Tanggai, white, beardless.
144 Tanggai lopang, white, beardless.
145 Timbun, white, bearded.
146 Tundun, white, bearded.
147 Tunggul, white, bearded.
148 Wahangan, white, bearded.
149 Walén, white, bearded.
150 Wasiyat or Changkaruk, black, bearded.

Paréksa, to examine, to investigate, to enquire, to search. *Prékshā*, C. 450, from *Pra*, before *Iksha*, to see. Intellect, understanding; viewing, looking, observing, seeing. *Parikshawa*, C. 366, from *Pari*, intense, *Iksha*, to see. Searching, trying, examination, investigation, test, trial, experiment.

Préksa-an, investigation, inquiry, examination.

Parémpéng, name of a small tree, Croton laevifolium.

Parĕndang, the rainy season, say from about Nov. till March.

Parĕng, agreeable, conceded; willing, granted. *Lamun parĕng, hayang ménta ngahutang*, if it is agreeable, I would wish to buy on credit.

Paréngpéng, name of a tree in young jungle, Croton laevifolium. The same as *Parémpéng*.

Paréngréngan, by mutual consent or general agreement. Said when several authorities agree upon a line of conduct or decision.

Paréntah, order, command, direction, injunction. Authority, government. *Njĕkĕl paréntah*, to be endowed with authority. To hold sway.

Parérédan, a sledge. A conveyance consisting of a wooden or bambu frame dragged along the ground, on which anything can be loaded, as paddy or the like. Derived from *Séréd*, which see.

Parĕum, extinguished, put out. Blocked up, discontinued. *Damar na parĕum*, his torch has gone out. *Jalan na parĕum*, that road is blocked up; no longer used; impassable.

Pari, the ray-fish; — its skin is very rough, and when dried is used for rasps.

Pari, a variety of Manggah so called.

Pari, viz Chandi Pari. The Pari temples in the delta of Sourabaya, three pauls W. N. W. from Porong. They are built of brick. *Pāri*, C. 389, one not having known a woman; a quantity of water; a water jar. *Pari*, C. 365, homage, respect; ornament. If the first meaning be adopted, they might be temples of Buddhist priests, who are devoted to celebacy. Or they may be homage-temples, or temples which are an ornament of the land.

Paria, a cucurbitous liane giving a fruit with bitter taste, and covered with short stumpy knobs. Momordica Charantia.

Paribasah, an expression; a method of expressing oneself. A maxim, a saying. *Paribhāsā*, C. 368, play, sport, amusement; a grammatical maxim given as a summary explanation of certain rules of grammar: (in medicine) Prognosis.

Parigĕl, suitable, fit, proper, becoming, appropriate.

Parigĕlkĕn, to put in order; to set to rights; to arrange matters.

Parigi, a ditch, a trench, either deep or shallow. A fosse dug round a house, or round any enclosure, with a view to using it as a defence or means of defence. *Parikha*, C. 366, from *Pari* round, *Khā*, to dig,—a moat, a trench, a ditch round a fort.

Parihatin, careful; paying proper attention to all requirements.

Parit, to wind a running string round any fence work; to interlace pieces of wood or bambu, but not to knot each stick separately.

Paro, part, portion. To divide. *Kudu di paro lima*, you must divide by five, only take on fifth. See *Saparo* and *Paparon*.

Parol, to gather fruit by drawing the branch or stem through the hand, so that the fruit drops off. To strip off roughly. *Kopi na ulah di parol*, do not pull the coffee off roughly.

Parrai, name of a small but plentiful fish, in stagnant water, in swamps or small streams, seldom above a couple of inches long. Leuciscus Argyrotacnia. *Ki-parrai*, name of a tree, Lepisanthes montana.

Parsi, Persian. *Kuda Parsi*, a Persian horse.

Parud, to rasp, to reduce by filing.

Parudan, a bit of plank set with fine spikes, on with cocoa nut is rubbed down to fine shreds. A fine rasp.

Parung, a place in a river where the water has a long and gradual but rapid fall over a *rough* bottom. When over a *smooth* bottom it is called *Bantar*.

Parungpung, the hollow in the stem of a tree. Any hollow in a growing tree.

Parut, paid off, discharged in full — as a debt.

Pas, a passport. The Dutch word *Pas*, a passport.

Pas, occurs only in *Jalan pas*, said of a horse which is running at a peculiar pace, where by it moves both legs on one side, at same time. The word *Pas* is most likely of Portuguese origin. The „Jalan pas" is a very easy pace for the rider, as the jolting of the usual European galop or canter is avoided, and the rider sits comfortably and moves quickly.

Pasah, a plane; a carpenter's tool for smoothing wood.

Pasal, the Arabic *Fasal*, article, section, paragraph, subdivision of a writing.

Pasalisihan, missing each other, not meeting in consequence of travelling somewhat different routes. In Malay *Sĕlisih*, MARSDEN 178, to differ, to vary from, to be at variance. Difference (in quality or in opinion).

Pasang, a pair, a couple. *Sa pasang*, one pair. *Dua pasang*, two pairs.

Pasang, the wild oaks or Querci, on the mountains, generally go by this name of Pasang. There are several varieties, but the Quercus Robur, or common oak of Europe is not among the number, and none of them have indented leaves like it, but bear acorns in great abundance and variety of size and shape.

Pasang, the flood tide, the advancing tide. *Laut ĕukĕur pasang*, the tide of the sea is setting in.

Pasang, to apply, to put in motion or in use. To join together; to set up, as machinery or the like. To lay bricks, to build them up. *Panggilingan tachan di pasang*, he has not yet set up his mill. To yoke a buffaloe or horse. *Kĕbo gĕrrah di pasang*, look sharp and put to the buffaloe (to the cart or plough). *Pasang bandéra*, to hoist a flag. *Pasang omong*, to join in conversation.

Pasang Batu, name of a tree on the mountains, Lithocarpus Javensis.

Pasangan, a yoke, a piece of wood laid over the necks of two buffaloes when yoked for use. The one which is the fellow; the pair; the match — of something else.

Pasangan, auxiliary marks on Javanese letters. Grammatical offices. *Sanga*, C. 695/6, derived from *Sam*, a particle and prefix implying union, with, together, (as a prefix it corresponds to *Co*, *Con*, *Com* etc.) and *Gna*, to know, name, appellation, sign. The technical name of any grammatical affix. To this *Sanga* are added the Polynesian prefix *Pa* and postfix *an* = Pasangan, something where with to make a union. A uniting mark.

Pasangrahan, a resthouse. A house built for the accommodation of government servants or travellers. The word *Sangrah* does not occur in Sunda, but would appear to mean: refreshment, or something of the kind, and thus *Pasangrahan*, is a place of refreshment. Such Pasangrahans serve as a kind of inn often in the interior, but all they afford without previous notice is only shelter.

Pasantrén, a place for *Santris*, thus in some sense a school, an academy.

Pasar, the Arabic Badzar, MARSDEN 211, a Bazar, a regularly constituted market, a know ledged by government, held usually once a week, and in some populous places twice a week. Formerly all pasars paid market dues; each person coming within the the limits of the pasar, with anything to sell, was subject to a tax. This tax at length became, on the government lands, so great a means of extortion, in the hands of Chinese farmers, that the government abolished the tax in a great measure in 1852, on lands subject to their own immediate controul.

Paséa, to fight, to quarrel, to dispute, to wrangle.

Pasében, an open audience hall before the dwelling of every native chief, see *Séba*. An open hall for people to collect in and await the orders of the chiefs. CRAWFURD gives *Séwa*, Sanscrit, to appear before a superior. *Séwa*, C. 764, to serve, service; worship, homage,— and thus the place of homage, where the people may pay their respects to their chief.

Pasĕk, firm, hard, compact; having consistency; fitting tight.

Pasĕmon, like, resembling.

Pasĕr, an arrow shot from a blowpipe; now a days used only by children to kill birds.

Pasétran, a place for exposing the dead, according to the ancient practice of the Javanese. CRAWFURD.

Pasĕuk, a prod, a wooden pin; a peg.

Pasi, a small piece of anything; a half or part of, a slice. A clove of fruit, said especially of a fruit; a segment cut off a round fruit.

Pasingkĕn, to separate, to put apart or asunder.

Pasini, conversation, verbal agreement, talk, saying. *To nyaho di pasini na*, I do not know what talk has been had about it.

Pasinikĕn, to talk over a matter; to arrange by conversation.

Pasir, a hill, a ridge, something less than a mountain. This word seems to be derived from *Pa*, the usual prefix, and *Sir*, the noise made by wind passing over a hill, or past any obstacle. *Paré pasir*, upland paddy, such as is grown on Pasirs.

Pasisir, the country lying along the sea coast; apparently derived from *Sisi*, which see, but this still leaves the final *R* unaccounted for. See *Palisir*, bed hangings, probably from the air playing amongst them.

Pasmat, a contraction of the Dutch words Spaansche Mat = Spanish dollar, which ought to certain 3709 grains of silver, and be of the sterling value of 4/3¾. The old Spanish pillar dollar is much used as a standard in weighing and estimating the value of both silver and gold.

Pasmént, galoon, gold or silver lace. Passement, in Dutch, galoon. *Jamang pasment mas*, a jacket with gold galoon.

Paso, a large earthenware vessel for holding water, such as an infant is bathed in. A bathing tub.

Pasti, indeed, certainly, undoubtedly, assuredly. A term of strong asseveration.

Pastikĕn, to make certain, to assure. To determine.

Pasuliwĕr, denotes the movements of people in a crowd, as in a crowded market. Passing and repassing in all directions.

Pasumbon, the touchhole of a gun, or other instrument to be fired off. Derived from *Sumbu*, which see.

Pasung, a variety of *Kuéh* or pastry made of rice flour and put up in leaves.

Pasurandog, met, encountered, come in contact with, clashed.

Pasuruhan, name of a Residency at the East end of Java; meaning literally: abounding in Sĕurĕuh, or in Javanese *Suruh*, Betle.

Pat, the idiomatic expression of being cut off even with something else, of having equality or evenness in some shape. *Sapat*, cut through. Evenness of scales when weighing. *Pat bai matang*, it is exactly level (said of scales).

Patah, vide Ariya Damar.

Patahunan, a yearly occupation, from *Tahun*, a year. This name is given to the yearly cultivation of paddy. *To bogah patahunan*, I have got no yearly occupation,—which means that the man does not plant paddy.

Patakar—patékér, walking gently on tiptoes. Said most of animals which often set down a small pointed foot in walking, making a rapping noise in so doing.

Patala, seven imaginary spheres below the surface of the earth, or the infernal regious of the Hindu mythology. The word occurs in *Pantuns*. See Sapatala. *Pātāla*, C. 383, the regions below, the abode of the *Nagas* or serpent race. The infernal regions under the earth; hell; an abyss. (Also seven celestial spheres. N.).

Patangkapan, a trap set for a wild beast. A rattrap, a snare.

Patapa-an, a place for *Tapa* or penance. See *Tapa*.

Patat, a scitameneous plant with broad long leaves, which are much used for tying up articles, in same way as we would often use brown paper.

Patĕran, a mud hole or boggy place where a horse or buffaloe gets stuck fast. A bad place on a road where a cart sticks fast in the mud. See *Tïpatĕr*.

Patĕuh, seriously sprained. Broken as a bone of the body of man or beast. *Kĕbo patĕuh*, a buffaloe with a badly sprained leg, or broken leg.

Pati, name of the chief place in the Residency of Japara.

Pati, particularly, to any extent or degree. *To pati hadé*, it is not particularly good. *To pati luhur*, it is not particularly high. The word generally occurs after the negative *to* or *hanto*. *To pati*, not particularly.

Pati, a sort of prime minister of a native Regent. The man who actually does the official work. *Pati*, C. 355 and 383, a master, a lord, a husband. In this sense it helps to form many proper names, as: Adipati, Bupati, Senapati, etc. etc.

Pati, Death. Occurs in a form of incantation, and is there said to denote *the North*. See Sĕri.

Patik, a small adze. The same as the Javanese *Pĕtél*.

Patimah, the daughter of Mahomet, and wife of Ali. Fatima.

Patma, the Lotus, more usually called Taraté. Occurs sometimes in proper names. *Patma*, C. 357, and *Padma*, C. 358, the Lotus.

Patri, solder, to solder, borax. *Patara*, C. 354, anything which diffuses itself, as water etc., powder, any pulverized substance. Our Sunda and the Malay word *Patari*, Marsden 215, appear to be *Patarayi*, with *yï* added to give it a verbal form.

Patuha, name of a mountain in the Prĕangĕr Regencies, forming part of the Bréng-bréng range, south of Bandung and thus towards the South coast. The word has no meaning in Sunda, and may perhaps be a slight modification of the word *Patuka*, C. 383, the declivity of a mountain, a precipice; falling, descending. The last consonant *K* has been elided and an aspirate put in its place. Or it may be derived from *Pātha* C. 383, the sun, fire. *Huwa*, C. 797, a sound of calling, hallo, the same as *Hu*, C. 797, a particle of shouting or halloing,—elided into *Pathuwa*, a roaring or bellowing fire, which would answer very well for an active volcano.

Patuk, the beak, the bill of a bird.

Patuk manuk, literally bird's bill; name of a plant; Modecca Macrophylla.

Patulayah, lying in confusion, heads of some one way, and feet of others the reserve. In all directions.

Patung, in partnership, associated. *Di patung*, to divide equally, each to have a fair share.

Patut, right, just, proper, fitting, suitable, becoming. See *Tut.*

Patutkĕn, to make a fair arrangement or award, to adjust. To compromise; to put in order. To make to fit; to adapt.

Pauk, di pauk, to deceive, to cheat, to mislead, to do out of. Name of a bird.

Pauk-pauk, some undefined, indefinite spot at a distance. A distant place not exactly ascertained. *To nyaho di pauk-pauk na*, I have no idea where it is to be found, I don't know where to look for it.

Paul, a light blue colour,—called in Malay *Biru.*

Paut, to pull out the hair straight; to disentangle and make straight any hairy or grassy matter. *Kumis na di pautan*, his mustachioes he kept stretching out, or stroking out. *Paré na mémèh di gédéng kudu di pautan*, before tying up the paddy in bundles, you must slough off the superfluous straw. See *Pamautan.*

Pawarang, the wife of a nobleman. A wife of rank. A consort.

Pawitan, capital, something to begin with. The first wife. The first child. The etymology of this word may be *Witta*, C. 646, thing, substance, wealth, riches, property, gain; acquirement. *Pa-witta-an*, what becomes riches or gain, as natives look upon their children as a source of wealth. *Wit* in Javanese means a tree, a plant, a stem, a beginning, origin, and in this sense *Pa-wit-an* might be the stem, or a genealogical tree,—something to begin with with, capital.

Pawiwirang, fine for breach of promise of marriage. Derived from the Javanese word *Wirang*, shame, modesty, thus a fine to cover the shame of the disappointed party.

Payah, suffering severely; being hard punished; being in indigent circumstances; badly used; hard up, distressed.

Payang, as di payang, to bear up a raft in a river or in water by men walking or swimming with it.

Payilah, famine, hunger. The season of scarcity.

Payingan, assuredly, there's no wonder, that is a natural consequence. *Payingan sia masakat*, *lamun to daik di gawê*, there is no wonder that you are poor, if you will not work.

Payogya-an, what is suitable, fit, or proper, becoming. *Payogya-an patuhunan*, certain indices of the seasons of the year observed by the humah makers, viz the flowering of certain plants. *Yogya*, C. 577, suitable, fit, proper, becoming; a calculator of expedients. A vehicle, or any conveyance.

Payu, sold, saleable, disposed of. To pass current. *Paré na payu*, the paddy is saleable, or has been sold out. *Musim payu béas*, in the season when rice can be sold. *To payu omong sia*, what you say will not pass current.

Payung, an umbrella, a parasol.

Payungan, to screen with an umbrella, as a state umbrella held over a great man. To hold an umbrella over the bier on which a dead person is being carried to the grave.

Payus, (difficult to translate). It indicates certain transactions between three parties, as if A owes B, and B owes C. A is ordered to play direct to C which is called *Payus*. If a man has two pieces of land or sawah on each side of a third bit, and the third is coveted to form one compact whole, that is also called *Payus*.

Péchak, one eyed; blind of one eye.

Pĕchat and Pĕchatan, to loosen cattle from work, from the plough or cart.

Pĕchat-sawad, literally, loosening the yoke band, viz indicating about 9 o'clock A. M. year when the cattle are released from ploughing.

Pĕchĕklik, dearth of food, famine. *Musim pĕchĕklik*, the season of dearth, occurs every year during the few months previous to cutting the new crop of paddy.

Pĕching, a slip of bambu, or bit of stick, with a piece of rag or bit of cotton, which is soaked in urine, tied round the end of it; or a little hair of the human head stuck in a cleft at the top. These sticks so prepared are stuck in round about a humah or paddy plantation, under the idea that where they stand, no wild swine will pass.

Pĕchuk, a large web-footed water bird, with long neck and of black colour.

Pĕchut, a whip.

Pechutan, to whip, to drive by whipping.

Pĕda, a small sea-fish, generally about four inches long, preserved in brine (like herring) and much carried inland. It is the *Kĕmbung* fish so preserved.

Pédah, for the reason that, seeing that; in order to give pleasure, to make matters easy. *Jalan gĕdé di hadéan aya pédah na*, when the great road is made, it can easily be travelled over, it will facilitate communication. *Pédah sia to bogah ayĕunah sia di béré*, seeing that you have not got any, I will now give you some, I will make matters easy by now giving you some.

Pĕdang, a sword. The etymon of this word appears to be *Dang*, which, however, does not occur simply in Sunda, and perhaps means curved, bent; it is heard in the word *Nyungkadang*, curved like a scimetar. In the Malay of Batavia and in Javanese, *Dangdang* is the name of a tall cylindrical copper rice pot, called in Sunda *Sé-éng*, and conveys fully the meaning of something curved in circle.

Pĕdati, a cart, a buffaloe cart.

Pĕdĕs, pepper, common black pepper, Piper nigrum. Of a peppery taste.

Pĕdĕs putih, white pepper, which is only black pepper blanched.

Pĕgat, broken, as a string; snapped asunder, as a rope. Dissevered. Divorced. See *pĕpĕgatan*.

Pégo, inarticulate in speech. Speaking indistinctly.

Pĕjĕl, stiff and firm; adhesive and bad to cut; said of earth which resists the cuts of a pachul. Said of stiff clay which sticks to the pachul when worked amongst.

Péjét, a speckled fowl, white and black.

Pĕkih, arabic: a high priest; a man well versed in the Mahomedan religion. A Mahomedan high priest attached to the old court of Bantam; an official of this designation is still consulted in some of the native law courts in Bantam.

Pĕkir, arabic: a man well versed in the Mahomedan religion. A theologian.

Pĕkir masakat, the poor theologian, a man who studies the Mahomedan religion, but being poor is forced to beg. A religious mendicant.

Pĕlak, to plant, to put into the ground. *Pĕlak guriang* (vide voce) said of fruit trees and bambus found growing wild in the forests and mountains. Planted by the mountain spirits.

Pĕlĕkat, instructions, mandates, precepts, behests. (From the Dutch *plakaat*, publication, notification).

Pĕlĕkatan, to give instructions or precepts, to issue behests.

Pĕlĕm, pleasant and luscious to the taste. Anything which is grateful to the taste, neither too dry nor too moist, as for instance ripe fruits, or well savoured meat.

Pĕlén, entire, ungelded,— is usually applied to buffaloes or bulls. *Kĕbo pĕlén*, an entire buffaloe.

Pĕlĕpĕs, said of seed-paddy which will not come up, being either too old, or from having laid piled in large heaps by sweating has lost its power of vegetation. Said of a fire when burning off jungle, which has subsided or is dying out.

Pĕlér, the penis,— used as a word of insult.

Pĕlés, the Dutch *flesch*, a flask bottle, a case bottle; square bottles, such as gin is imported in.

Pélét, the wood naturally mottled black and white, and which is in great request for kris sheaths. It is procured from the *Tangkĕlé* tree.

Pĕlit, deceiving, fraudulent. Acting contrary to promise.

Pĕlkara, same as Pĕrkara, which see.

Pélla, viz Hoih pélla, name of a variety of rattan. Makes good lashings when split up, and much used in house building.

Pélor, a ball, a bullet, for cannon or gun. *Pelouro*, (Portuguese), a ball.

Pĕluh, imbecile, wanting in manly force. Non potest feminam subire.

Pĕluk, to hug, to clasp, to embrace, to hold in the arms. The idiomatic word *Luk*, a bending, with the prefix *Pa*, made short *Pĕ* = *Pĕluk*, a bending or embrace (of the arms).

Pĕlus, a very long and thin gourd, about a couple of feet long.

Pĕmpĕurĕuman, an involuntary twinkling of the eye.

Pĕmpuhunan, the place in a paddy plantation, either in sawahs or in humahs, where the first paddy is transplanted in a sawah, or the first grain dropped in a humah, which is done with many superstitious observances. The *Pĕmpuhunan* consists of the twigs of several various trees, which are considered emblematic of healthy growth. The etymon of the word is from *Puhu*, the lower stump of a tree, hence *Puhu-an*

= *Puhun* or *Puhon*, which in Malay means a tree. Our Sunda word with Pĕm— before, and *an* after the word makes *Pĕmpuhunan*, that which answers for a tree, and is thus emblematic of the future paddy stems.

Pĕndak, met, encountered, jumped with.

Pĕndĕm, to bury in the earth, to secrete by burying. To throw down into a hole in the ground. To thrust into any place out of sight.

Pĕndĕng, to shut off by an enclosure, to fence off. A division in a house forming a room or rooms.

Pĕndĕutan, to shut up, to close, to block up. *Chai na gĕus di pĕndĕut*, the water has been shut off. *Pĕndĕutan lawang na*, shut the door.

Pĕnding, an ornamented plate of gold or silver, embossed with various devices, and forming the clasp of a belt or girdle worn mostly by women, round the waist, the pĕnding or clasp being placed right in front.

Pĕndok, a silver or gold kris sheath, made to pass over the sheath of wood.

Pĕng'ék, holding the nose shut with the fingers, pinching the nose so as not to be able to smell.

Pĕngging, viz Ratu Pĕngging, see Andaya ning Rat.

Pĕngki, a shallow wattled bambu basket, two of which are suspended, one to each end of a pole, and carried across the shoulder for the purpose of removing earth or any other objects.

Péngkolan, a bend, a turn, especially in a watercourse, or in a road.

Pĕngpĕk, to stop up, to shut up, as a sluicegate in a canal, or a hole in a fence etc.

Péngpélangan, the inner side of the thighs.

Pénna, a European's pen for writing; a pen made of a goose quill.

Pĕnta, the same as ménta, to ask. Assumes this form after the preposition *di*. *Di pénta to di béré*, when asked for, it was not given.

Pĕntang, to stretch out a fresh hide with pieces of stick in order to dry it. To cut a fresh hide in strips for making rope and hanging the same out in the sun to dry, stretched from tree to tree. To distend; to stretch out. To tie up a man who is to be flogged to a frame work, so that he cannot move.

Pĕntil, small sprouts setting for fruit. Any small fruit when first forming from the flower. The nipples of a woman's breast.

Pĕnyakit or Panyakit, sickness, disease. *Pĕnyakit bongsor*, the small pox. *Pĕnyakit muriang*, the fever.

Péot, shrivelled up, gone down as a swelling; very lean and poor; nothing but skin and bone.

Pĕpanting, a kind of wasp.

Pĕpantér, a small worm or grub which attacks and eats the tender leaves of growing paddy.

Pĕparĕm, any medicinal warm or pungent preparation rubbed on the body externally.

Pépéd, to cut and collect stray heads of paddy which have been broken or injured, and cannot be reaped with the straw to tie up in the usual way.

Pĕpĕd, blunted, worn out by use; the sharp edge gone.

Pĕpĕdan, said of the fruit stem of the Kawung palm which has been cut and tapped so long for sugar, that said stem is off even with the trunk of the tree, and will give no more toddy.

Pĕpĕgatan, divorced,—literally snapped asunder like a rope which breaks. See Pĕgat.

Pépéh, said of any iron instrument, especially a bĕdog or arit, which is heated in the fire, in order to be repaired, or the edge mended. To repair any old iron or other tool by putting a new edge on it.

Pĕpĕndĕman, anything which is hidden in the ground. Hidden treasure. See Pĕndĕm.

Pĕpĕsék, to tear in shreds; to tear in pieces.

Pépét, the fin of a fish.

Pĕpéték, name of a small fish taken in the sea, dried an carried inland for sale. Equula in several species.

Pĕpéték, usually called *Orai pĕpéték*, otherwise called *Haphap*, which is a small flying lizard, and no *Orai* or snake at all.

Pĕpéték, the name of the pieces of wood inserted into two planks which have to be rabbeted together, and are buried out of sight when the planks are joined together.

Pĕr, a prefixed particle in the formation of derivative nouns.

Pérah, the handle of any instrument; the wooden or bone handle adapted to any instrument or tool. *Pérah bédog*, the handle of a chopper. *Pérah tatah*, the handle of a chisel.

Pérahan, to put a handle to any instrument.

Pĕrailkĕn, to divide fairly; to apportion anything as well as Jĕkat. See *Parail.*

Pérak, silver. *Wang pérak*, silver money. *Di lopak ku pérak*, it is plated with silver.

Pĕranakan, any person or animal of a cross breed. From the etymon *anak*, child, offspring. *Pĕranakan China*, a half cast chinaman, a chinaman born in Java, and thus of a mother not genuine chinese, or come from China. *Kuda pĕranakan Parsi*, a horse of Persian cross breed.

Pérang, withered up and dead. Scorched up by the sun.

Pĕrangkat, a set, an assortment. *Sa pĕrangkat kanching*, a set of buttons. When worn at the wrists, the set is nine buttons on each wrist. Waistcoat or jacket buttons ought properly to be the same number of 18, but is really seldom half of that quantity.

Pĕrapat, a fourth part, a quarter. *Tilu pĕrapat*, three quarters. *Opat* is the Sunda for four, modified in this case into *Apat* = pĕrapat. The *Pĕr* is probably a modification of *Paro*, to divide, division, share.

Pĕrchaya, to believe, to trust, to confide in. *Ch'hāyā*, C. 203, radiance, beauty, splendour, lustre,—with the Polynesian *Per* before it, giving it a verbal form; to have lustre, or light, where matters are clearly seen.

Pĕrchumah, of no avail, useless, helpless. More usually simply *Chumah*, which see. Gratis, for nothing.

Pĕrdah, the handle for the Baliyung or native axe, being a straight shaft with a naturally turned up end, upon which the iron axe is lashed with thongs of hide, having a long round tapering head for that purpose.

Pĕrduli, arabic, also Paduli; properly *Fadluli*, MARSDEN 208. To care for, to be concerned about; meddling. *To pĕrduli*, I don't care for that. *To di pĕrduli*, he does not care about it, he neglects it.

Pĕrĕba, sort, variety.

Pĕrĕbu, the same as Parabu, which see.

Pĕrĕkan, a concubine, a woman kept in addition to the four lawfull wives allowed by Mahomedan law.

Pérélék, to let grain fall in continuous shower, but in small quantities at a time. Said especially of rice putting into a measure, allowing any small grains to fall lightly, as into a gantang, in order not to give too much.

Pĕrĕlu, necessary, indispensable, obligatory. A necessary obligation; what is absolutely necessary. *Pĕrĕlu kudu di turutkĕn*, it is obligatory that he should be obeyed. *Feredl* and *ferudlu*. Arabic, MARSDEN 207, obligatory observances (by divine institution).

Péréng, name of a ficus variety with multitudinous small seeds all over the stem, Ficus Ribes.

Pĕrés, to squeeze out water from a cloth, to wring out. To milk a cow. The word sounds like the English *press* in *press out*. In Malay it is *Prah*, with same meaning as the Sunda *Pĕrés*. See MARSDEN p. 221.

Pĕrĕték, steep and rugged; said of a road or way which is very bad and almost impassable from its steepness.

Péri, Persian, a fairy; a class of supernatural beings residing upon earth but invisible, whose nature is beneficent.

Pĕrih, same as Prih, auxious in endeavours. Striving.

Pĕrjanjian, agreement, bargain, contract, treaty, convention.

Pĕrkara, circumstance, affair, thing; kind; section, head. A case in court or referred to some one for adjudication. An action, a suit. Occurrence. This word is probably derived from the Polynesian *Pĕr*, and *Kara*, a form which the verb *Karanawa* assumes. *Karanawa*, C. 108, to do, to act, to make, also *Karana*, C. 108, an act, an action, business, occupation. This word would thus be formed with a Polynesian *Pĕr* in the same way as the word *Perchaya*, or the Malay word *Pĕrmana*, MARSDEN 220, measure, rate, derived from *Māna*, C. 536, a measure in general, whether of weight, length or capacity. *Pĕrapat*, a quarter from *Pĕr* and *Opat* four; *Pĕrampuan*, in Malay a woman from *Pĕr* and *Ambuwa*, C. 44, a wife.

Pĕrkutut, a variety of small wild dove which the natives are very fond of keeping cages, under the idea that they will bring luck. These doves when they coo cheerfully, and are supposed to turn themselves towards the house of the owner when so doing, often command great prices. Columba Bantamensis. Quere is the etymon of this word *Katut*? going along with, accompanying — in death. See *Japati*.

Pĕrlénté, a coxcomb, a dandy; showing airs. The pride of adolescence Dissolute, debauched.

Pĕrmasuri, a queen consort, a royal female. *Pĕr* and *Iswari*, C. 73, the wife of Siwa, otherwise named Lakshmi, Durga or Saraswati. The letter *m* has been intercalated between *Pĕr* and *Iswari*, for the sake of euphony.

Pĕrnah, and Pĕrnahkĕn, to make arrangements for, to accommodate; to show respect to.

Pĕrniti, neat and decent in dress. Perhaps from *Nita*, C. 336, well behaved, modest, humble, obedient, or *Niti*, C. 336, guiding, directing, leading.

Pĕrsagi, square, a cube; at right angles. *Sagi*, however, is not only square, that is four sided, but may imply any indefinite number of sides, as *tiga pĕrsagi*, *ampat pĕrsagi*, *lima pĕrsagi*, three, four or five sided.

Pĕs, the idiomatic expression of a candle, light or fire going out. *Damar na pĕs bai parĕum*, the candle blew out, or became extinguished.

Pésék, flat nosed; having a small flat nose.

Pĕsék, to tear in shreds; to split up into a small pieces. To tease out.

Pésian, to take the skin off a fruit, to peel. *Pésian kanas*, to peel a pine-apple, which is done by cutting off all the outer rind and eyelets.

Pĕsing, smelling of urine, stinking of piss.

Péso, a knife. *Péso chukur*, a shaving knife, a razor. *Péso raut*, a whittling knife, to pare rattan with. *Péso tĕundĕut*, a dagger. *Péso penuju*, a kind of dagger, a poignard, from *Tuju*.

Péstol, European, a pistol.

Pĕta, arrangements made preparatory to any work or operation, a basis for working on. A sure footing. A place to stand on. *Kudu boyah pĕta*, you ought to make arrangements. *Ari turun ka jĕro kawa kudu ngilikĕn pĕta*, if you descend into a crater, you ought to look out for standing places, or places to rest on.

Pétak, a garden bed; a bed of anything planted.

Pĕtakĕn, to make arrangements for commencing work. To make dispositions.

Pétangan, divination; finding out lost goods by necromancy.

Pĕtét, a seedling plant, any small plant raised from seed. Offspring.

Pĕti, a box, a trunk, a chest. *Pettiya*, C. 417, a basket, a box, a trunk, a coffer. *Pĕti wang*, a money box. *Pĕti bĕusi*, an iron chest.

Pĕtis, a mixture of sugar, salt, délan or trasi, and chabé, with a little water, and used as a sauce with green unripe fruit.

Pétor, Portuguese feitor, a factor, a superintendent of trade; the chief European at a subordinate settlement. On Java it often means the resident or chief civil authority.

Pétot, any fruit which is not full formed, not well developed, thus stunted, and in this sense is sometimes applied to animals which are poor and small.

Pĕtot, to pick out. To disengage or disentangle anything from a place where it is fixed. Evidently the same etymon as *Tut*, which has been in this instance contracted into

Tot with the prefix *Pa* or *Pĕ*. Indeed the word is sometimes heard pronounced *Pĕtut*.

Pĕuchang, a diminutive deer about 6 or 8 inches high, with prominent bright goggle eyes. The animal is only 8 or 10 inches long. The body is of a darkish brown, and the breast bears some peculiar black and white stripes. The pĕuchang never has any horns, and is very active. Called in Malay *Kanchil*. Tragulus kanchil.

Pĕu-ĕung, the toddy drawn from the Kawung palm, and much drunk by the Baduí people in South Bantam. See *Wayu*.

Pĕuhĕur, having an astringent and sourish taste; harsh to the taste, nearly the same as *Kĕsĕd*. *Ki-pĕuhĕur*, name of a tree, see voce.

Pĕuhpĕur, to lop the branches off trees which have been felled, in order that they may dry quickly, and then lie close together, so as to burn well. This done especially in the humahs.

Pĕujit, the guts, the entrails.

Pĕuuchit, to cut the throat, to kill an animal for food. To slaughter.

Pĕundĕut, and Pĕundĕutan, to shut, to close. *Pĕundĕutan lawang na*, shut the door.

Pĕungkĕur, firm, not soft, hard. Said of the consistence of boiled rice which is not watery. Consistent.

Pĕupĕuh, to strike, to knock, to hit.

Pĕupĕus, broken, smashed as an egg, a plate, a cup or other light material. Burst; to come to a termination, to have an issue. *Endog na pĕupĕus*, the egg is broken. *Pinggang na pĕupĕus*, the cup was broken. *Bisul na pĕupĕus*, the bril has burst. Said of an unpleasant event which has come to a crisis, which has blown over. *Pĕrkara na pĕupĕus*, the suit or action has come to a termination.

Pĕupĕuskĕn, to smash, to break in atoms, to burst open.

Pĕupĕutĕuyan, the round muscle of the upper arm,—as if it resembled the Pĕutĕui fruit.

Pĕupĕuting, as Sa pĕupĕuting, the whole night through. The dualization of the first syllable of the word *Pĕuting*, night;—implies continuity.

Pĕurah, the spittle or saliva of snakes; at least such is the meaning given to certain frothy secretions found sometimes on plants in the jungle, and which is very malignant if it gets into any wound or sore.

Pĕurĕuh, water or medicament dropped into the eye. Some particular trees are known for their good qualities, and when fresh cut, their juice is let drop into the eye;—this is Pĕurĕuh.

Pĕurĕuhan, to drop water into the eye;—see Pĕurĕuh.

Pĕurĕum, eyes shut; eyelids closed; sometimes blind, but then the lids must be closed, otherwise the blindness in called *Lolong*, which see.

Pĕurĕup, the clenched fist.

Pĕurĕus, sore, smarting when touched. Chafed, as any part of the body. *Suku na pĕurĕus*, his foot is sore. *Pĕurĕus ka na awak*, having a sore feel to the body.

Pĕurĕut, to squeeze out water or juice. To wring out a wet cloth.

Pĕurih, feeling sore, aching; smarting pain. In Malay *Pĕdih*, also *Prih*, pain, ache, smart, MARSDEN 216. *Rahĕut di chichian barandi, pĕurih to kawawa*, when brandy is poured into the wound, I cannot endure the pain.

Pĕusing, an animal wild in the woods, a sort of ant-eater. It is covered with scales, and can roll itself up into a ball. Called in Malay *Tanggiling*. The *Manis* of Linnaeus. A variety is also called *Pangoling* in Malay, which is the *Pangolin* of European naturalists, and is a Myrmophaga. MARSDEN, page 225.

Pĕutag, name of a tree, Helittophyllum Javanicum. The same as *Pingko*.

Pĕutĕui, called in Malay *Pété*. Name of a large tree, a variety of Leguminosae, Parkia speciosa, which produces a long pod enclosing beans, of which the natives are very fond, though they stink most abominably when eaten.

Pĕuti, the round fat lice on cows and other animals. They get round and bloated by sucking the blood of the animal on which they fix.

Pĕuting, evening, night, night-time. The distances of a journey, especially of extending beyond one day, are counted by so many nights. *Jauh na tilu pĕuting*, its distance is three nights,—that is you have to sleep three nights on the road.

Pĕutingan, to pass the night with any one. To watch by night.

Pĕuyĕuh, hoarse; having nearly lost the voice from cold and wet, or from loud roaring. A sore throat.

Pĕuyĕum, to stow away, or put in a position to ferment. To put into stagnant water, or to cover up close with any materials, so as to exclude the air, in order to ferment. To keep secret. To prevent being known. *Hatĕup di pĕuyĕum*, to soak ataps. *Pĕrkara di pĕuyĕum*, to hush up an affair.

Pi, is a prefix of considerable use and of frequent occurrence in compounding certain forms of words. Now and then it occurs simply, but these cases are rare, as in the following:—*Piagĕm* and others seen below; but in general the word to which it is prefixed must have after it *ĕun*, when it gives the word the sense of „being used for some purpose", „of acting in some capacity", but with a prospective view, as *Pi-hadé-ĕun*, something that will turn out well. *Pi-omong-ĕun*, something to talk about. *Pi-baya-ĕun*, something that will cause disaster;— and thus many words will be constantly occurring in the Sunda language which will not be found in this dictionary. To ascertain therefore their meaning, it will be necessary to divest such words of the prefix *Pi* and suffix *ĕun*, and seek the crude word in its place, and to its meaning there found, add the prospective idea conveyed by *Pi* and *ĕun*, as *Hadé*, being found to be good,— with the *Pi* and *ĕun* = Pi-hadé-ĕun, it gives something good in future, or at a time merely in advance of the present, which may, however, be the next moment.

Piagĕm, a rent roll or schedule given to the chiefs of villages on Government lands, showing what the village must pay, and on which the various instalments are marked off when paid. See Agĕm. Pi-agĕm is thus literally: the wherewithall to be dignified.

Pias, pale and delicate; looking unwell about the face.

Pibaya-ĕun, something which will cause disaster.

Pibibitĕun, something to serve as seed. Grain to be planted.

Pichahan, a term used in rice mills to express the husking of the grain,— from the Malay word *Pichah*, broken. *Pichahan paré*, to break open the husk from the grain in grinding paddy.

Picha-piring, name of a large shrub with pure white flowers. Gardenia florida. More frequently called *kacha-piring*. *Picha piring* sounds like Malay and would literally mean „broken plate," as if the white flowers were like broken bits of pot stuck upon the tree. The word *Kacha* or *Picha*, however, is most likely derived from the Sanscrit word *Pichcha*, C. 392, a jasmine, from the white colour and sweetscent of the flowers, and the plant was very likely introduced from India. May not *Piring* perhaps be part of the verb *Piranawa*, C. 405, to comb, to dress the hair with a comb,— and thus the jasmine used in dressing the hair. The Malays have evidently seized upon the words as resembling *Picha-piring* = broken pot, whereas they in reality mean: jasmine for putting in the hair. In Malay it is also called *Sang klapa*, which may allude to its being *hid* amongst the hair.

Pichara, a lawsuit, any question to be discussed. *Gĕdong pichara*, the town-hall, a court-house. *Kudu di pichara*, we must discuss the matter; a lawsuit must be instituted. Probably derived from *Achāra*, and the Polynesian *Pi* before it. *Achāra*, C. 61, an established rule of conduct, an ordinance, an institute; a precept.

Pichĕun, to throw away; to fling away; to get rid of; to discard, to put away. *Pichĕun ka jauh*, throw it far away. *Ewé na gĕus di pichĕun*, he has flung away his wife (or been divorced from her).

Pichis, any small coin or money. Originally meant the China cash with square hole in the centre. Called also *Kupang*. *To bogah pichis*, I have no money.

Pichung, name of a tree, Pangium edule; has large brown nuts from which an inferior dark coloured lampoil is extracted.

Pidangdanĕun, materials; tackle, gear.

Pi-éwé-ĕun, a woman to make a wife of. *Aya loba pi-éwé-ĕun nu ngora di lumber éta*, there are lots of young girls to make wives of in that village.

Pigasol, a sort of tiger trap, being two pinang or other straight trees, set side by side, at an angle with the ground, with one end on the ground and the other bearing the bait, a lump of flesh, so fixed to a doorway erection, that the tiger creeping along the pinang stems and pulling at the bait, lets the whole fall, and he himself is caught on spears or sharpened bambus set below.

Pigatì-ĕun, a difficulty, a hindrance, an impediment. Anything which causes difficulty.

Pihadé-ĕun, something which will turn out well; amelioration. *Lain pihadé-ĕun*, that will never do; that will not answer.

Pihané-an, an instrument with upright stanchions, about a foot high, and which can be

adjusted to different distances. Around these the different coloured threads are wound and thus the pattern to be woven is given.

Pihapé, to consign to the care of another. To give in trust. To place for security with some one else. *Anak kula di pihapékĕn ka batur*, I entrusted my child to the care of the neighbours. *Banda ulah di pihapékĕn kadĕungan*, do not entrust your property to strangers.

Pihatu, an orphan. One without connexions or friends.

Pihutang, debts receivable, money that is owing us. Money due on credit.

Pi-it, name of a small bird, very troublesome to standing, ripe paddy. Called about Batavia *Prit*. The bird nestles about houses like the sparrow.

Pijahĕut, a soreness or scab on the skin, which is very itchy.

Pikat, to allure, to decoy, to entice. To entrap. A method of catching birds in a cage in which there is a decoy bird. This is the way by which the *Pĕrkutut* is caught.

Pikir, Arabic, to meditate, to consider, to think, to cogitate. *Fikir*, MARSDEN 208, of same meaning.

Pikiran, thought, idea. *Pikiran kula*, as I think, according to my idea.

Pikul, a certain weight consisting of 100 catties or katis. The word itself is Malay and means to carry on the shoulder. The weight and its divisions were no doubt originally Chinese, who call the picul, *Tan*, and its subdivisions kati, *Kin*. The English generally reckon the pikul at 133⅓ ℔s avoirdupois; but on Java the picul is 125 ℔s Amsterdam weight, which are equal to 135,64 ℔s avoirdupois or 61,52 kilogrammes. The picul of Java is generally taken in commerce at 136 ℔s avoirdupois. The Malays may have given the name of *Pikul* to the Chinese *Tan*, as for occasional use the *Dachin* or weighing yard is provided with a ring, through which a staff passes which rests on two men's shoulders, whilst weighing is going on.

Pikul, to carry by means of a stick laid across the shoulder. Rarely heard, the more usual expression being *Tanggung*.

Pilĕulĕuyan, adieu, farewell. Compliments at parting.

Pilih, to pick, to select, to choose; to assort.

Pilihan, to pick, to select. Choice; the thing chosen.

Pilihanĕum, what is still to be picked. Anything which has still to be assorted.

Pimahi-ĕun, wherewithall; sufficient for any purpose. Competency.

Pinang, the Areca nut palm. Areca Catechu. The Areca nut or Betle nut is in universal daily use among the natives for chewing with sĕurĕuh. This palm is slenderer in the stem than the cocoa nut tree, and is very graceful.

Pinang réndé, name of a dwarf Areca nut tree, Areca Pumila. *Réndah* is Malay for lowly, humble, but is not used separately in Sunda, in which language even the original word *Réndah* has been corrupted into *Réndé*.

Pinara, the bank of a canal or watercourse. The side of an artificial waterway. Apparently a modification of *Pāra*, C. 387, a way, a road, a path; the further, or opposite bank of a river.

Pinarĕng, agreeable, with the consent of. Quere literally—„having one common way or road." Modified from *Parĕng*, which see.

Pinatih, in ancient times the name of a petty state in Bali, being the Eastern part of the present state of Badong. FRIEDERICH, Bat. Trans., Vol. 23, page 26.

Pinchang, lame, limping.

Pindah, to remove, to shift or change place. To change the place of our abode; to migrate.

Pindahan, to remove oneself to a place. *Sawah kudu di pindahan*, you must remove to your sawah.

Pindahkĕn, to shift or move something. To remove any person or thing from one place to another. To transcribe; to translate.

Pindang, a method of cooking and preparing meat so that it will keep some time. Said especially of fish from the river or sea, so cooked to be carried to a distance for sale.

Ping, in the direction of. *Ulah ka ping harĕup*, do not press forward. *Ka ping buri*, behind, in the after part.

Pinggan, a plate, a dish, a platter, a saucer; a bowl, a cup. *Pingana*, Clough, Vol. 1, page 427, a plate.

Pinggĕlan-lĕung'an, the wrist of the hand.

Pinggul, to round off the edges. To cut away the sharp corners.

Pingko, name of a tree, Helittophyllum Javanicum. Same as Pĕutag or Kiboma.

Pingping, the thigh, the upper part of the leg above the knee. *Dulur pingping*, a nickname for a wife or husband. A brother or sister of the thigh.

Pingping Kasir, literally the thigh of a Gryllus, name of a variety of grass.

Pining, a scitameneous plant, Geanthus minor.

Pintas, a short time, a while. *Sa pintas*, a while long; for a short time.

Pintĕr, knowing, cunning, sharp in understanding. Long-sighted.

Pintonkĕn, to bring and show; to produce, to exhibit.

Pinuh, full, replete. *Pinu*, C. 396, *Punu*, C. 408, full, complete, fulfilled.

Pinuhan, to fill, to make full.

Pinyu, a turtle, a sea turtle. The species which yields the tortoise shell of commerce. *Kulit Pinyu*, tortoise shell.

Piomongĕun, something to talk about.

Pipi, the cheek.

Pipir, the side of, proximity to anything or place. *Pipir imah*, the side of the house. *Pipir kĕbon*, the side of a garden. In both cases the outside is implied. *Sa pipir*, side by side, close together.

Pipit, to cut the first of any growing crop, especially of paddy. This is done with certain ceremonies and invocations, and the few heads so cut are set apart and religiously preserved; they are called by the name of Pamipitan.

Pipit, to procure oil from vegetable substances, especially from the Kachang Tanĕuh or groundnut, by steaming the beans and then subjecting them to pressure.

Pipitan, an establishment for extracting oil from the Kachang tanĕuh.

Piraku, not to be expected, against probabilities, unreasonable to expect it, quite out of the question. *Piraku kudu onggĕl poi*, it is quite out of the question that it should take place every day. *Piraku daik*, it would be unreasonable to expect it. *Piraku daik méré mindĕng tĕuyn*, it would be unreasonable to expect that I should give it frequently.

Pirang, how many; so very many. In Javanese the simple word *Piro* or *Pira* occurs, how many? In Sunda it has a terminal *ng* added. *Pirang lawas na to kapanggih*, how long ago it is I have not met him. The more usual form is *kapirang-pirang*, which see, indicating any great quantity, or length of time.

Pirĕu, not able to speak, born dumb.

Piring, a plate, a broad plate such as used by Europeans. The smaller Chinese plates which are more used by the natives are called *Pinggan.*

Piruang, a pit-fall, a hole dug and then covered lightly over, so that when man or beast steps on it, it will give way, and let him down into the hole set with sharp bambu stakes.

Pirus, as Batu pirus, a stone used for finger rings. It is blue with some white stripes on it. These stones are brought from Arabia. *Firuzeh*, Persian, MARSDEN 208, the turquoise stone.

Pirusa, the tenon in carpentry. The end of a beam cut small, so as to fit into a joist. The joist is called *liang pirusa*, the tenon hole. A corruption of *Purusha*, male, masculine, C. 410. See Pupurus.

Pisah, apart, separated, disconnected.

Pisahkĕn, to separate, to disunite, to disconnect. To set aside.

Pisan, utterly, totally, extremely, entirely. Ruined, dead. *Hadé pisan*, totally good, extremely good. *Rusak pisan*, entirely destroyed. *Gĕus pisan*, he is dead, he has gone to the extreme.

Pisĕrĕt, a knot upon a rope to prevent a running noose from drawing too tight, especially upon a halter or other rope by which a horse, a buffaloe or other animal is tied.

Pisitan, a fruit resembling the Duku.

Pisuhan, to scold, to be angry with.

Pita, a riband, tape;—Portuguese.

Pitangkĕup, a trap set to catch a wild animal alive; a mouse trap; a trap in general.

Pitĕs, to rend in shreds, to tear in slips.

Pitĕuk, a big horse-fly, a gad fly, which gives a severe sting; it is found only in forests. Probably Hippobosca or Forest fly,— or Ostrus, Gad fly.

Pitik, as Tali pitik, the split bambus wattled round a stake or pole called ranchatan, used in dams in rivers, to hold the stones in their place, and not allow them to be washed away one by one,—the whole constituting an *Angkul.*

Pitrah, a present made by every soul to the priest on the day of Labaran. This must consist of a Kulak of rice, of which about three Kulaks go to one ordinary gantang. Man, woman and child must each present this offering, which is thought very obligatory.

Pitu, seven. Properly Javanese, but is sometimes heard in composition. Vide Na-as or Na-as pitu.

Pitua, instructions, orders of the elders; instructions handed down from father to son.

Pituwin, goods or property earned by our own means, by our own exertions, not inherited from others. *Bogah na pituwin*, he owns it by having worked for it, or earned it.

Piwarang, to order, to command. To send on a message.

Plérét, name of a place and district in het province of Mataram near Jugjakarta, where there is an old palace of the former sovereigns of Java.

Plok, the idiomatic expression of any small object falling to the ground, and in so doing making a small report.

Po, a chinese game, a way of gambling.

Pochong, a quantity of paddy tied up in some regular and even weight, usually 8 catties. Two Pochongs make one Gédéng.

Pochot, fallen out, slipped out. Displaced. Dismissed from an employment.

Podang, withered, died away, faded, scorched up.

Podol, excrement, dung,— a very coarse word.

Po-ék, dark, obscure. Anything which causes perplexity.

Pogor, the abrupt termination of a hill, where it suddenly ends, and the land beyond is level.

Poho, to forget. *Poho di éra*, forgets modesty. *Ulah poho*, don't forget.

Pohpor, name of a bird.

Pohpor, the stock of a gun.

Poi, day, daytime — 24 hours. *Sabraha poi*, how many days. *Mata poi*, the eye of the day = the sun. Sometimes *Poi* alone is used for the sun. *Bang'at amat poi na*, the sun is excessively oppressive.

Poikĕn, to put out in the sun. To expose to the sun's rays.

Pojok, a recess; a distant out-of-the-way place.

Pok, the idiomatic expression of speaking, giving utterance, of opening the mouth to speak. *Pok bai lémék*, and opening his mouth he spoke. *Gĕrrah pok kunaun*, be quick and speak, why not.

Pokal, a person's own act, his own fault; our own individual work or deed. No one else to blame. *Sia chĕlaka-an pokal ku maném bai*, that you have got an accident is your own deed, or fault. *Sawah iyo pokal sorangan*, this sawah is my own from having made it (not bought or inherited it).

Pokék, short trousers, not reaching to the knees. Most probably derived from the words *Puk-kék*, which you sometimes hear the natives make use of to denote the bursting of old trousers, when sitting down. *Puk* = squat, *Kék* = torn.

Poko, or di poko, to inject or squirt at into a hole. To poke at in a hole. *Lauk nya-lindung di na chadas kudu di poko*, the fish hides itself among the rocks, and must

be squirted — or poked at (to get it out). *Poko* is a hole or aperture in the Marquesas and Sandwich Islands. CRAWFURD, Dissert., page 143.

Pola, a model, a model made of wood to work by. A block around which anything is made, by way of a model.

Poléh, tired, knocked up.

Poléng, any rectangular or square pattern on cloth, which is woven with the cloth; hence such cloth is called *Kain poléng*. Rectangular pattern painted on or platted into any fabric, as on a *Dudukui* or native hat.

Polés, silver plate. Brass or copper implements plated with silver. (The Dutch *polijst* = *polish*).

Polo, the brain. *Mola*, C. 560, the brain, marrow.

Polo Déwo, is the name given to one of the old Hindu temples on the Diyĕng mountains in Pakalongan. *Polo* is the plural of *Polowa*, C. 424, the Earth. *Déwa* or Javanese *Déwo*, a god,—thus the Earth or abode of the gods, as the Javanese even now express themselves: *Bumi Radén Adipati*, the earth, the world of the Raden Adipati, when they merely designate his house or palace,— the enclosure in which it stands.

Polong, pease, garden pease. Pease of European origin.

Pond, a pound weight (₰ — Dutch). 125 pounds Dutch make a Picul.

Pondang, name of a tree with large coarse leaves. The wood is much used for making *gauls*.

Pondok, arabic *Fondok*, the huts or sheds where young men put up when they go to live near a master to instruct them in the Koran, or to learn to read and write. *Chi-ching di pondok bai*, he always remains in the pondok,—which means he is always studying the Koran or reading religious books. *Pondok* is also a hut of any kind. *Pondok ronggéng*, a ronggéng's hut, a house of ill fame. *Pondok bujang*, the huts for paid labourers to live in.

Pondok, short, low in stature. *Kayu pondok*, a short piece of wood. *Jelĕma pondok*, a short man. *Pondok umur na*, his life was short.

Poné, a variety of wild pigeon, with green feathers. Columba Jambu. It is the same as *Walik*, which see. MARSDEN, page 238, gives *Punei*, a wild pigeon or green dove.

Pong'an, name of a shrub covered with thorns.

Ponggawa, see Panggawa.

Pongkĕl, a small piece detached from a larger mass.

Pongkor, a joint or tube of bambu; as much as is between two joints.

Pongpok, the innermost recess, the sanctuary. It is applied to the sun and wind, whose sanctuary or abode is unknown:—*pongkok mata-poi*,—*pongkok ang'in*. The back or after part of anything. That part which is opposed to the face. The reserve.

Pongporan, name of a large tree, leaves used medicinally.

Ponyoh, famished, very hungry.

Po-os, disappointed, not getting what we want or expect. Done out of anything.

Popoi, as Sa popoi, all day long. The dualization of the first syllable of the word *Poi* implies continuity.

Popol, a semi-fluid mass of ground leaves and roots, brought to the substance of a paste and then laid on the forehead or temples by way of medicament.

Porang, a standing panier to hold fish in a boat as caught.

Porgol, gilt, overlaid with gold. A corruption of the Dutch word *verguld*, gilt.

Porog, a net-bag set in the jungle, into which *Mincheˇk* are driven and taken.

Porokokok, name of a river fish.

Porot, slipped through between anything, as between two beams. *Porot suku na di na chukang*, his foot slipped through the bridge. Ceased, terminated, left off. *Gĕus porot nyĕkĕl pagawéan*, he has ceased to have charge of that work.

Porowulon, an eight part, the eighth.

Pos, European, the post, the means of conveying letters. A post or stage, the distance between an exchange of horses in travelling, which on Java is 5 or 6 English miles. *Kantor pos*, the post office. *Kreta pos*, a post carriage, a stage coach.

Posong, a jĕlér fish trap.

Pot, the idiomatic expression of letting go. *Pot bai di lésotkĕn*, dropping it he left hold. *Gĕus pot*, he has let go. *Pot!* let go.

Potlod, a lead pencil. The Dutch word *Potlood*, lead pencil.

Potol, miserably poor, not worth a rap. Not able to command the first necessaries of life.

Potong, to cut, to hack. *Kudu di potong*, it must be cut.

Potong, cut, broken, separated, disjointed.

Poyok, to jeer at, to laugh at, to ridicule.

Prabu, see Parabu.

Prada, tinsel, see Parada.

Prah, as tanĕuh prah, loose, open, good soil, the opposite of tanĕuh tĕula, stiff clay.

Prahu, a boat, a ship,—a general term for all vessels afloat. *Pārūwa*, C. 389, a flat bottomed boat.

Prahulu, a scitameneous plant. Amomum Aculeatum.

Praja, subjects. Occurs in the composition of proper names. *Praja*, C. 433, progeny, offspring, people, subjects.

Praji, a midwife, an accoucheuse. Probably the feminine of *Praja*, C. 433, progeny, offspring—and thus the person who assists offspring.

Prajurit, a soldier, a warrior, a fighting man. *Pra*, a particle and prefix implying excess, much, very, exceeding; or *Praja*, C. 433, people, subjects,—and *Jurit*, Kawi, war;—thus pre (eminent) in war, or people for war.

Prak, the idiomatic expression of commencing any undertaking, setting to work or the like. *Ari gĕus prak*, if we have once set to work. *Prak bai di sèlla-an*, and he clapped the saddle on (the horse).

Praku, weak, feeble.

Prambanan, the name of a place on the confines of the territories of Solo and Jugjo, where numerous remains of Hindu temples are found. CRAWFURD tells us that the priests of Bali usually designate Mahadéwa by the name of *Prama Siwa*, or the Lord Siwa. *Pramatha*, C. 443, is an attendant or follower of Siwa. The word *Prama* is derived from the particle and prefix *Pra*, C. 430 implying excess, much, very, exceeding; excellence,—with the constructive *Ma* suffixed to give it a substantive form. This *pra* corresponds to the Latin *prae*. The two last syllables of the word are idiomatic particles, by the help of which the Javanese form derivative words; thus *Prama-an* would be a person or place having excellence, and *prama-na-an*, would be the abode or place of persons having excellence. The word has then been softened down into *Prambanan*, by inserting a *b* to avoid the hiatus. Prambanan was therefore in all probability a place devoted to the worship of Siwa. In the 22 vol. of the Bat. Trans. Mr. FRIEDERICH also reports *Parama Siva*, as one of the designations on Bali for Siwa, as well as Sada Siwa and Maha Siwa. On Bali, Siwa is also called *Prameswara*, the Highest Lord. Dito, page 34.

Pranaraga, called also by the Javanese Pronorogo and Ponorogo; a town and district in the Residency of Madiun, lying East from the Gunung Wilis. It is celebrated for Mahomedan academies kept there, and the Sunda people go there often as *Santris*. *Prana*, C. 441, old, ancient. *Raga*, C. 589, affection, love; the quality or property of passion,—mental affection in general.

Prang, war, battle. *Prang di laut*, war at sea.

Pransman, the Dutch Franschman—French; *Orang Pransman*, a Frenchman. *Chita Pransman*, French chintz.

Prapat, to cut a man's or woman's hair off in two streaks, at right angles to each other so that four corners are visible. A punishment inflicted by the Mahomedan priests on some occasions.

Prawira, a hero, a warrior. A word often occuring in the composition of proper names. *Prawira*, C. 445, from *Pra*, preminent, *Wira*, a hero. A hero, a warrior, a chief, a person of rank.

Prawu, the name of a range of mountains between Pakalongan on the north coast, and the Residencies of Banyumas and Bagĕlén to the Southward. The upperpart of these mountains is called *Diyĕng*, which see. Many remains of Hindu temples and other antiquities still exist upon the Prawu, which is probably derived from *Prabhu*, corrupted into *Prawu*, and derived from *Pra*, C. 430, a particle and prefix implying excess, much, very, exceeding, excellence;—in short it is the same as the Latin *Prae*,—and *Bhu*, to be. See voce *Prabhu*, C. 443, a master, a chief, a lord, thus *Gunung Prawu*, the pre-eminent mountains. The word Prawu or Phraw is still used in Ava and Birmah as a high distinction. In its original sense it signified the Sun, and was applied to the sovereigns and the priesthood, as the representatives on earth of that splendid luminary. See Constable's Miscellany. Syme's Embassy to Ava, Vol. I, page 219.

Préayi or Priayi, petty noblesse, the younger relatives of chiefs. Petty functionaries. *Priya*, C. 450, is most probably the etymon of this word, meaning — love, affection, joy, pleasure, delight, what pleases, from *Pri*, to please.

Priangan, the native name for what Europeans call the „*Prianger Regencies*" in Java. The etymon of the word may be found in *Hyang*, divinity, vide voce. Vide also *Parahiang*,— with the Polynesian *an* suffixed, to indicate place, and thus originally *Para-hyang-an*, contracted into *Priangan*. The Prianger Regencies are for the most part, especially the inhabited parts, an inland upland plateau, surrounded by stupendous mountains and volcanoes,— a fit place for a superstitious people to locate their gods in, and a fit neighbourhood for the adjoining territory of Bantam, which see. It will thus mean,— the abode of the divinities. *Priangan* was also the name given to the capital of the inland and central parts of Sumatra, called Menangkabau, and had no doubt its name in a parity of origin with the Priangan on Java.

Priĕuk, a wide mouthed, coarse, earthenware cookingpot.

Prih, anxious to rival another; earnest in endeavours.

Prih-hatén, earnest, stirring, striving, using exertions. Literally: sore-hearted, or with a striving heart.

Probolinggo, name of a town and residency on Java. *Prabala*, C. 442, much, great power or strength; *Linga*, C. 607, the phallus or Siwa under that emblem, viz the penis.

Progo, name of a river, which, taking its rise among the Prawu mountains, flows through Kadu and Jugjokarta, till it falls into the South Sea. With the peculiar intonation of the Javanese, it is called Progo, but would otherwise be *Praga*, derived from *Pra*, C. 430, exceeding, excellence, pre-eminence; *Gama*, C. 167, which dropping the constructive final *ma*, will leave *Ga* in its crude shape, meaning: going, moving, and thus *Pra-ga* implying pre-eminent movement or going, or the chief river of the land. On this river is situated the village of Dikso, which Dipo Nĕgoro selected for the purpose of making his first stand in the great rebellion of 1825/30, it being considered a place of mystic authority and importance. The word itself conveys this idea. *Diksha*, C. 273, sacrificing, offering, oblations, engaging in a certain course of religious austerities.

Pruk, the idiomatic expression of going together, of uniting, of joining in marriage. *Pruk bai éwéan*, he took unto him a wife.

Pua, the globural nest of ants which is found hanging on trees, made of earth and arranged in avenues and compartments.

Pua, a title of respect or honour made use of in old mythology or romance, and as such prefixed to some proper names, as *Pua Putri*, *Puachi*. Probably derived from *Puwa*, C. 411, former, prior, ancient,— the Elu form of *Purwa*. The word *Puang* occurs in Bugis for Lord, God.

Puachi, a name given to some kind of ancient divinity. *Puwa*, as above, ancient.

Wāchchya, C. 634, success, prosperity, literally: ancient prosperity, old luck. *Para puachi*, of the number of the Puachi, which may have been a designation of lower household penates. See *Achi*. In general terms Puachi means fairies, genii male or female; supernaturally endowed beings.

Puachi Rumbayang Jati, the genius who presides over dyeing cotton yarn of a red colour. *Rambhā*, C. 586, one of the Apsaras or courtezans of Swarga. *Hyang*, divinity. *Jatya*, C. 210, well born, of good family;— thus the goddess, the courtezan divinity who is of good birth,— who is invoked to lend her aid in making so difficult yet fine a dye as the *Red* for cloth. The *Rumba* is probably an easy corruption of *Rambha*.

Puak, to fart.

Pua-pua, a person with a frizzled head of hair. A negro of the Indian Archipelago. This word may be a duplication of the word *Puwa*, C. 411, former, prior, ancient, the Elu form of *Purwa*,— and might have originally been used, by the people from continental India, to designate the former inhabitants of the land, whom civilization tended to drive Eastwards. In Malay they are called *Puwah-puwah* or *Papuwah*,— vide CRAWFURD in voce,— which latter is the same word with the usual preposition *Pa*, and in that language means the woolly headed race of men who now inhabit New Guinea or Papua. A small population of these woolly headed black negroes still exists on the Andaman Islands in the Bay of Bengal, and some also linger in the Malayan Peninsula under the name of Samang and Bila; but from Sumatra, Java, Borneo and Celebes they have disappeared, nor is there even a tradition that they ever existed there, though a curliness in the hair of many natives would seem almost to indicate a trace of such original connexion.

Puas, or Puwas, efficient, satisfactory as to strength or other requirements. Likely to answer any purpose. *Panggilingan puas amat*, a mill that is complete and fit for work. *Puru*, C. 410, much, many, exceeding; *Asā*, C. 65, wish, desire;— contracted into *Puwas*, exceeding desire, all that you can desire.

Puasa, fasting, abstaining from food. *Puwasa*, C. 412, greediness, avarice, covetousness, miserliness. *Bulan Puasa*, or the fasting month, is also known by the Arabic name of Ramalan, which is the ninth Mahomedan month, during which no Mahomedan may eat or drink, whilst the sun is above the horizon. From the above Sanscrit derivation we may infer, that the professors of Hinduism on Java, or in the Archipelago, derided the early Mahomedans with their fast, attributing it to mere miserliness not to eat in the day time. As Hindu worshippers they had also their abstinence or penance, which they called *Tapa*, by which was meant fasting entirely both night and day. See *Tapa*.

Puchat, pale in colour, wan; pale or sallow from illness.

Puchuk, the outermost end of a branch; the top branchlets of a tree. The tender sprouts or shoots of any leafy plant coming up out of the ground, as paddy. The fresh leaves of a palm tree, as they are developed from the spadix. Leaf buds.

Puchuk sulang, said of seed paddy which will not come up, or which only throws up sickly white plants which soon die away. This is attributed to the seed being to old, or to its being stifled by lying piled in heaps, or that the air could not get at it.

Puchung, an intonation or tone in singing.

Pudak, a fragrant variety of the Screw pine. Pandanus Moschatus.

Puguh, assuredly, clearly understood, anything about which there is no doubt. Definite. *To puguh*, that is neither one thing nor the other. Not clearly understood. Indefinite. *Ari gĕus puguh, karuan*, it is clearly understood, so and good.

Pugur, a tree still standing but deprived of branches. Said especially of palm trees which have lost their terminal and only foliage. *Kawung pugur*, a Kawung palm without any branches or leaves. See *Muguran.*

Puhu, the lower or stump end of a tree. The lower end of any plant. The lower end of a stick of bambu, viz of that part which grows next the ground. Used in contradistinction to *Chong'o*, the upper part comprising the branches. NB. The Malay word *Puhn* or *Puhun* = a tree, is no doubt derived from our *Puhu*, with the addition of the constructive *an*, and thus means: having a stump end. The Sunda people have not, however, this very simple and easily derivative word according to their own language, to designate a tree, but make use of the word *Tangkal.* MARSDEN, page 239, gives — *Puhn*, a tree, the stem of a tree as distinguished from the branches; the part of the stem next the root; — thus in Malay a particular part gives the name to the whole plant.

Puhun, and Puhn, a title of respect given to an old man who has no title by birthright. Thus also the chief of the Badui heathen in South Bantam is called *Girang Puhun. Girang* meaning: up the river, superior, when mention is made of a river. This name assimilates the head of a clan or family to the stump or trunk of a tree. The rest of the community representing the branches and leaves. A very natural simile for a people living in primeval forests. *Puhun* is a designation still made use of in the commencement of some native *Jampés* or invocations, and seems to refer to some divinity or supernatural being, and has very likely a similar origin. *Pu-un* in the language of Talaga in the Philippines means: chieftain, elder. CRAWFURD'S Dissertation, page 239.

Pu-ih, to twist and twirl round a bit of string, rattan, liane or the like to give it consistence and fit it for binding or tying anything. *Haramai beunang mu-ih*, hemp which is twisted.

Puja, a Sanscrit word of same import as given by Clough, page 414, offering, sacrifice, worship; homage, adoration. The idea and the practice are the remnant of Bhudistical or Brahminical superstition. See *Pamujahan.*

Puji, a prayer, an adoration. *Pujya*, C. 415, worshipful, deserving admiration. See *Muji. Pujita*, C. 414, worshipped, adored.

Puk, the idiomatic expression of squatting down on the hams.

Pukul, to strike, to knock, to whip; to divide, as in arithmetic; to levy upon, as a tax; to apportion a contribution. *Di pukul rata*, every one paid an equal share. Also to take an average.

Pukulan, a place to beat in. An indigo vat, from the water being beaten to separate the feculae.

Pulang, to return, to go home, to revert.

Pulang anting, to go and return the same day.

Pulangkĕn, to give back, to return anything borrowed.

Pulas, to rub on paint, whitewash or the like. To daub.

Pulasari, name of a plant, Alyxia Stellata, used medicinally. Quere — *Pula*, C. 411, the erection of the hairs of the body considered as a proof of exquisite delight. *Sari*, used much in compound words on Java to denote, a flower, or beauty.

Pulasari, name of a mountain in Bantam, a little way to the south of the Gunung Karang.

Pulĕn, said of any food, but especially properly boiled rice, which is glib and easily swallowed.

Pulé pandak, name of a plant used for a strong drastic. Given to horses, dogs or other animals on which it operates very powerfully. Ophyoxylon Serpentinum of the family Apocyneae.

Pulĕs, name of a class of plants, the leaves of which have stinging properties, the same as the common nettle in Europe, Urtica Dioica, only in a more violent degree.

Pulĕs, simply, Urtica Stimulaus,
Pulĕs munding, „ Astuans,
Pulĕs maléla, „ Ardens,
} of the family Urticeae.

Pulĕs arĕui, Cnesmosa Javanica, of the family Euphorbiaceae.

Pulĕsan, name of a variety of Rambutan or Tundun. Nephelium globium.

Pulihan, same as Mulihan, to weed a humah a second time. To go over again.

Pulir, to twist, to twirl, to turn round, especially something small. *Mĕngké chĕuli sia di pulir ku aing*, I will pull your ears — I will twirl them round.

Pulo, an island, land surrounded by water. *Pulina*, C. 411, an island of alluvial formation, or one from which the water has recently with drawn; or a small island or rock left in the middle of a river upon the falling of the waters. *Polo*, C. 424, the plural of *Polowa*, the Earth.

Puluh, the decimal adjunct. *Sa puluh*, ten. *Dua puluh*, twenty. *Lima puluh*, Fifty. *Puluh* probably originally means: to gather up, and is heard in *Pulung*, with final nasal *ng*. The natives perhaps originally counted by putting down some trifling object — a *pebble* — as in still heard in *satu* = *sa-watu*, or a *grain* as *sa-hiji*, and at every *ten*, they gathered them together to keep a tally, and thus *sa-puluh* will be *one tally*, *dua puluh*, two tallies, and so forth.

Pulung, to gather up, to collect, to pick up; to adopt. *Pulung buah*, to gather up

fruit. *Pulung minantu*, to gather up, to adopt as a son in law. *Pulung anak*, to adopt as a child. *Anak pulung*, an adopted child.

Pulur, feeding, entertainment, see Pupulur.

Pulut, to draw or pull, as to draw a net up out of water. To pull away out of a bundle; to pull out even.

Pumpuran, name of a plant. Calosanthes Indica.

Pumpurutan, name of a shrub. Triumfetta Suffruticosa.

Pun, Divinity, Godhead, as applied to the gods of the Hindu religion, or perhaps of anti-Hindu periods. The word *Pun!* is often used at the commencement of an invocation. *Pun*, C. 407, from *Purna*, full, complete, fulfilled; also from *Puma* or *Puman*, male, masculine. *Pun*, on this supposition might mean: your fullness, your completeness.—It may also be a contracted form of *Pohon*, Marsden 239, to desire, to beg, to request, solicit, supplicate. See *Muhunkĕn*. The commencement of an invocation is *Pun! ulah gédér, ulah rowas!* Divinity! be not startled, be not surprised! The chief or supreme godhead of the Badui in South Bantam is called *Pun*.

Punchak, the top of a mountain. The peak.

Punchĕlak, top, pinnacle, summit, point. The top of a mountain.

Punduk, the hump or round boss on the top of the spine, or at the insertion of the neck of some men, especially such as are in the habit of carrying loads on their shoulders. The hump of a Bengal or native cow.

Pundung, sulky, being inwardly vexed.

Pung, name of a shrub, *Kembang Pung*, called in Malay *Nagasari*. Acacia Pedunculata.

Punggas, broken, as a beam or stick breaks. Broken, as anything stiff and strong.

Punggawa, see Panggawa.

Punggĕl, to cut off short; to cut in short lengths, as logs of wood or something large and rough. To cut the top and branches off a tree, so as to leave only the stump standing.

Pungkil, well-fed, in good condition, in good case; round and well filled. Obese. Full and perfect. Showing a round heap.

Punglak, teeth fallen out. *Kuda punglak huntu*, the horse has lost his teeth,—is old.

Pungsat, short and dumpy. *Paré pungsat*, paddy short in the ear.

Punjul, a remainder, something over, a balance. *Aya punjulan?* is there anything over? is there any remainder? *Punjul siji*, one remains over.

Puntang, to swing backwards and forwards. Anything pendulous.

Puntangan, to move along by swinging to something,—as to move along *under* a roof by holding on to the rafters.

Pupon, anything collected. A tax which has been received. *Tukang pupon*, a tax gatherer; a man who goes about collecting a tax.

Pupu, to gather fruit; to make a collection of any kind. To collect a tax.

Pupugan, ataps which have been used and thrown away collected and used again. Anything which has been used and thrown away collected and used again.

Pupul, to collect, to gather together.

Pupulih, to tell, to say, to communicate. *Pupulih ka batur*, tell your companions. *Ulah pupulih*, don't tell.

Pupulur, and Pupuluran, to give a treat, a blow out, a feed, an entertainment. *Hadé pupulur na*, he gave a good blow out. *Nu di gawé kudu di pupuluran*, you must feed well those who work; give them plenty to eat and drink. *Pulur* simply occurs more rarely in Sunda, but CRAWFURD gives it as Malay, meaning: meal, farina, the pith of plants (and thus probably alluding to the pith of the sago palm, which however, it does not imply in Sunda).

Pupundukan, having a hump or bump on the top of the spine at the insertion of the neck. Said also of the hump on cows. See Punduk.

Pupur, a lotion or cosmetic for the skin, composed of a solution of fine rice meal. Called in Malay *Bĕdak*.

Pupurus, a tenon in carpentry, the same as *Pirusa*. *Pupurus* is said to be properly Malay, but is nevertheless often used in Sunda. Most likely derived from *Purusha*, C. 410, male, masculine per simile. In the Polynesian word the first syllable, by a common practice, is doubled, when similitude is implied.

Puput, to blow, to breathe into. To fill with air,—as by blowing into a bladder, the fire etc. To blow with a bellows.

Puputan, the native bellows, which are two long cylinders of wood set side by side and standing upright. A tube leads out of each to a common point at the fire to be blown. In each cylinder moves a piston so arranged that it admits the air when drawn up, and closes when forced down by a rod, and thus prevents the air from again escaping upwards, but drives it into the fire. These pistons are moved by one man, and being alternately depressed and withdrawn, a constant blast of wind is kept at the fire.

Puputih, a disease in young paddy caused by a diminutive grub eating away the green epidermis of the leaf, and leaving it *white*, which *Putih* implies.

Puputih ĕndog, the white of egg.

Pura, used in composition to denote a town, as *Singapura*, the Lion town. *Pura*, C. 409, a city, a town, a cluster of houses walled in.

Puraga, an offering of the monkeys of one of their number to a tiger. The monkeys sometimes shove one of their number off the branches, when a tiger makes his appearance, at least *so say* the natives, and they call the unfortunate monkey so circumstanced *Puraga*. Puraga sounds Sanscritic. The nearest intelligible solution which presents itself is—*Puru*, C. 410, much, many, exceeding; *Aga*, C. 6, amongst many other meanings: sorrow, distress, fear; and thus *the exceeding fear*, at the presence of the tiger, to which they offer one of their number.

Purah, occupation, about (any occupation), engaged upon; for the purpose of. By chance, fortuitously. *Purah naun sia*, what is your occupation. *Purah ngéjo*, for the purpose of cooking rice; or, I am engaged in cooking rice. *Purah ngala chai*, my oc-

cupation is fetching water. *Aya nu purah*, there are such folks! such things do happen! *Owoh nu purah hadé*, there are none by chance good.

Purai, broken in pieces, pounded up, smashed, as a clod of earth, a lump of sugar or the like.

Puraikĕn, to break up small. To dash to pieces.

Pura-pura, shamming, feigning, pretending.

Purasani, fine tempered steel. The loadstone, probably from being applied to a bit of steel. This word is probably the same as *Khorasani*, MARSDEN, page 125, Persian, fine tempered steel of Khorasan.

Purĕk, short hold of a rope,—the reverse of *Laĭr* or *Layĕr*. Short in the hold (by a rope). *Tali na purĕk tĕuyn*, the rope is too short. *Ulah purĕk tĕuyn*, don't hold so short.

Purilkĕn, to twist as a rope or bit of string. To twist or turn round anything. To twirl. *Purilkĕn chĕuli na*, twist his ear for him.

Purut, name of a tree. Artocarpus Glauca.

Purwa, old, ancient; in the commencement. *Haji Purwa*, the ancient Haji,—is a person who occurs in the history of Pajajaran. See RAFFLES' vol. 2, page 97. *Kiyo purwa na*, in this way it was originally or anciently. *Purwa*, C. 416, first, prior, former, preceding, initial. Eastern *Purwana* originally.

Purwadadi, name of the chief place in Grobogan, East from Samarang. It is situated in a low flat country often covered with inundations in the wet monsoon, and from this circumstance may have derived its name. *Purwa*, C. 416, first, prior, former, preceding, initial. *Udadhi*, C. 76, the sea, the ocean: formerly a sea; the pristine sea. The word *udadhi* in composition loses the initial *U* as in *Mahodadhi*, C. 534, the Ocean, from *Maha*, great, *Udadhi*, sea.

Purwakala, in ancient times, of old.

Pusaka, inheritance, hereditary property or rights, heir-looms. Patrimony. *Pu* from *Puwa*, C. 411, former, prior, ancient. *Saka*, C. 691, his, his own, ones own.—Thus ancient possessions or ones own from olden times.

Pusaran chai, a whirlpool. *Pusar* in Malay, MARSDEN 237, to turn horizontally (as a mill stone). To turn (as water in a whirlpool).

Pusing, giddy, dizzy. To revolve, to turn round, to twirl. Involved in business; taking much trouble with any matter. *To daikkĕn pusing*, he will not trouble himself about it.

Puspa, name of a forest tree, very common at Jasinga; does not grow under an elevation of 600 or 800 feet above the sea. Schima Noronhae. The name is Sanscrit and is found in Clough, page 412/13, *Pushpa* or *Puspa*, a flower. The pure white *flowers* of the Sunda puspa are found scattered under the tree, at intervals, throughout the whole year. *Puspa* occurs frequently in the composition of proper names, where it has evidently the meaning of *flower*.

Putal, name of a weed growing in the humahs; it has a thick fleshy leaf and dies or withers with difficulty, even when put up on the stump of a tree, especially if the weather is wet.

Putat, name of a large tree. Gustavia Valida.

Putĕr, properly a Malay word. To twist and turn in an argument, or in giving evidence; to quibble, to evade a direct answer. *Putĕr balik*, prevarication.

Putĕr, to dig round a plant so as to get it out of the ground, along with some earth adhering to the roots, with a view to transplanting it.

Putĕr, name of a plant. Gomphrena Globosa.

Putĕran, a windlass.

Putih, white. *Orang putih*, white people = Europeans. *Kain putih*, white cloth. See also Bodas. *Puti*, C. 415, purity, purification. *Puta*, C. 414, pure, purified, cleansed; sincere, honest. In Sunda also *Putih* means sometimes pure and sincere,—not implicated in any dirty mess,—in which sense *Bodas* is not used.

Putra, a male child, a male royal offspring; a prince,—a refined expression. *Putra*, C. 407, a son, a child.

Putri, a female child, a princess. *Putrika*, C. 407, a daughter. A female of royal birth.

Putu, a grandchild and all further descendants.

Putus, terminated, as a law suit, or case submitted to a judicial authority. Concluded, settled;—from *Putus* in Malay, broken in two.

Putus-an, a decision, in a law suit; judgment, award.

Putuskĕn, to give a decision, to award.

Pu-un, object of reverence. Seems to be a modification of Pun, which see.

Puwa, see Pua.

Puyud, viz Tanjung Puyud, is the native name for St. Nicholas Point, just inside the Straits of Sunda.

Puyuh, quail, a bird so called. Colurnix Tetras.

Puyuh-gonggong, literally the barking quail. Perdix Javanica. This bird is found only amongst the mountains in the forests. It has a peculiar and loud cry, whence it has got the name of *Gonggong*, barking. The bird is a kind of native partridge and is excellent eating.

R.

Ra-at, fair, the rain has ceased. Cessation from raining. *Gĕus ra-at*, it is fair, the rain has done.

Rabi, Arabic, the Lord. *Allahhu Rabi*, God the Lord.

Rabi-ul-Akir,— Akir, latter,—the fourth month of the Mahomedan year. This month is also frequently called *Silih Mulud*.

Rabi-ul-Awal,—Awal, first,—the third month of the Mahomedan year called also *Mulud*. *Rabia*, Arabic, the spring, vernal, CRAWFURD. This spring could not last long as applicable to the month, as the Mahomedan year retrocedes every year 11 days.

Rabul, coming in numbers, coming tumultuously. Coming frequently. *Rabul bai datang*, they came in a crowd.

Rabut and Rabutan, to pull up, to pull out; to pluck out of the ground. See Chabut.

Rachĕlék, here and there, scantily. Few and far between.

Rachĕlok, not even, not alike; where some are long and others short; where some have done and others are still busy.

Rachik, a noose, a running knot. A noose, or string with a running knot set to catch birds or animals, which by stepping into the noose and walking on pull the knot tight about the leg.

Rad, Dutch *Raad*, council, board of council; the lower court of Justice, called Raad van Justitie. *Rad Sambang*, the Circuit court. This name is also given to the Circuit Judge.

Rada, rather, somewhat. *Rada hadé*, rather good. *Rada panjang*, rather long.

Radang, a disease in the skin of man, called in the West Indies *the Yaws*. In Malay it is called *Rarang*. Blotches of ulcers break out on various parts of the body, and remain long festering and ulcerating. When of long duration, it affects the bones, which become much weakened, and recovery is then very difficult.

Radén, a title of birth, of descent. Prefixed to a mans' name shows him to be of good family. *Rada*, Clough 585, a king, a sovereign, from *Rāja*, blood. *Rah* in Javanese, both in Kawi and in the Basa Krama, means blood, and *Hadé*, good, and with the addition of the constructive *an*, we should have *Rah-hadé-an*, contracted into *Rahdén*. Or in place of *Hadé*, it may be *Adhi*, C. 24, chief, above, and thus *Rah-adhi-an* = *Rahdén*, chief or noble blood.

Radén Adipati, title of the prime Minister or Ryksbestierder, ruler of the kingdom, under the Javanese Government.

Radén Adipati, a title of high rank given to some native Regents on Java.

Radén Ayu, a Queen, a Princess; a woman of the highest rank. *Ayu*, C. 64, age, duration of life. Probably denoting that she is no longer a girl.

Radin, clean, purified, said of women who are washed after child birth. *Di radinan*, to purify or wash after child birth. *To suka to radin*, not with my pleasure, or clean free will; a common expression of dissent.

Ra-éh, to sell on credit. *Mĕunchit kĕbo di ra-éh bai*, having killed a buffaloe, I gave out the flesh on credit, (which is usually done at extravagant prices). *Barang di ra-éh*, goods on credit.

Ragap, and Ragapan, to lay hold of and feel. To take in the hand to examine. To handle an animal to ascertain the state of its body.

Ragĕdĕd, to tie tight, to secure by tying. *Ragĕdĕd bai di bawa*, having bound him, they led him away.

Ragĕt, all together, with one accord; anything done by united effort; general consent. *Kumaha ragĕm na bai*, however the general consent (or united will) may be. *Hadé ragĕm na*, they all turned out and assisted.

Ragét, an eruption of the skin; pustules on the body. Scabby.

Ragi, a native preparation made of rice flour, onions, sugar and some other trifles of spicery, which acts as a yeast or ferment in preparing *Tapai*, which see, used only on occasions of native festivities. *Raga*, C. 589, lust, passion, affection, mental affection in general. Perhaps *Ragi* is the fiminine of *Raga* and expresses what gives lust or passion, causing fermentation. *Rāgi*, C. 590, a lover, a gallant.

Ragrag, to fall, to tumble down. To fall from a height. *Buah na ragrag*, the fruit has fallen. *Ragray ti luhur kayu*, to fall from a tree.

Rahayat, people, the common people, the multitude.

Rahayu, safely, without misfortune; prosperity. *Di gawé rahayu*, our work went well. *Raya*, C. 586, to go, speed, velocity. In Malay *Gargahayu*, prosperity, good fortune, CRAWFURD. Probably derived from *Gharghara*, C. 189, laughter, mirth,—*Haya*, C. 786, to go; a horse; going or proceeding with mirth.

Rachĕuk, chattering, crying aloud, holloaing out. Making an uproar with voice. *Ra*, C. 589, sound, noise.

Rahĕut, a wound in the flesh; wounded.

Rahĕutan, having got a wound.

Rahim, Arabic, compassionate. Mercy, compassion.

Rahman, Arabic, merciful, compassionate.

Rahmat, Arabic, mercy, clemency.

Rahong, a slope or gentle fall in the bed of a river, where the water runs over a broken ledge of rocks, or rought bottom.

Rahu, the Demon who attempts to swallow the sun or moon, whereby eclipses are caused. Both the word and the idea are Indian, and the following quotation from Clough's Singhalese Dictionary, page 594, will explain the nature of the fable. According to the mythology of the Buddhists, Rahu was a noted *Asura*, or Demon inhabiting *Patala* or the *Nagaloka*; and when the gods assembled to churn the sea, and produce the *Nectar* or water of life, Rahu secretly conveyed himself to the spot and surreptitiously obtained a draught, by which he became immortal. The sun and the moon, who were present on the occasion, as overlookers and guards of the nectar, reported this to Vishnu, who severed his body in two; but Rahu having become immortal by the draught of nectar his head and trunk retained their separate existence, and being transferred, the head to the North, and the tail, *Kĕlu* to the South, they became the ascending and descending nodes; but retaining their feelings of revenge towards the sun and moon for the discovery they made to Vishnu, they attempt, especially Rahu, at certain seasons to destray them, and the seizure of them in his mouth is the cause of eclipses.

Rai, the human form in a vision.

Rai-rai, turning yellow or ripe. The approach of day. The ruddiness preceding the rising sun. *Paré na ĕukĕur rai-rai koneng*, the paddy is about turning yellow. *Gĕus rai-rai di wétan*, the coming day shows in the east. *Rai-rai bĕurang*, the dawn of day, day break. Called in Malay *dina hari*, from *dina*, C. 269, a day, and *Pai*, in Polynesian shining, resplendent. In Malay the latter word in the shape of *Hari* has been retained in the colloquial language for *day*.

Raja, a king, a sovereign. Flourishing, prosperous. *Raja*, C. 590/1, a king, a monarch; from *Rāyá* to shine.

Rajab, the seventh Mahomedan month.

Rajah, invocations to cure disease.

Rajahan, to doctor by trying to trace the evil to some daily act, or to some act done. a pretty little piece of native superstition!

Rajah pamuna, an invocation by which evil or disease is resisted, or rendered harmless. The word may perhaps be derived from *muna*, C. 551, with the Polynesian particle *Pa* before it:—end, top, extremity, tip, point;—thus an invocation which goes to the end, tip or point of the evil, as we would say—to the root of it.

Raja wali, the eagle. A fabulous bird in Java.

Rajĕg, name of the colour of a horse, being intermediate between white and brown. Cream coloured. Same as *Bopong*, which see.

Rajĕg, standing upright. Standing in a row, as a crowd of men. *Jélĕma na gĕus rajĕg bai*, plenty of people are present standing waiting.

Rajĕg Wĕsi, name of an ancient place in Java, the site of which has not been determined, meaning *Iron fence*.

Rajĕki, profit, prosperity, good luck. No doubt the Arabic word *Rĕzĕki*, which both MARSDEN and CRAWFURD give as—victuals, food, subsistance. CRAWFURD, however, has also *Răzăk*, Arabic, riches, good fortune. *Nimu rĕjĕki*, to have a fall of luck.

Rajim, Arabic, stoned, pelted with stones. Execrable, accursed.

Rajin, diligent, assiduous, industrious.

Rajol, coming in quick succession. Popping is and out of any place. See Jol. *Bĕdul rajol bai ti lĕuwĕung*, the pigs come popping out of the forest. *Lauk na rajol bai ka na Sa-apan*, the fish keep coming quickly at the *Sa-apan*.

Raka, eldest brother, a term of deference. Word used in Pantuns. *Rakkha*, C. 578, the Pali form of *Raksha*, C. 580, preserving, protecting. The head of the family, the eldest son, would thus be considered as its protector.

Rakék, making a shrill chattering noise, like birds collected together on a tree. *Manuk rakék bai ari soré*, the birds chirp and chatter when evening comes. *Ra*, C. 589, noise, sound.

Rakék-rakék, making a simultaneous sound. Making a noise as in rejoicing.

Rakit, a yoke, a pair. *Kĕbo sa rakit*, a pair or a yoke of buffaloes. A raft or float of bambus or timber. See Ngarakit.

Rakitan, to join together by a yoke; to make a raft by lashing bambus or timber together. A raft. *Awi na kudu di rakitan*, the bambus must be rafted.

Rakrak, to pull to pieces; to take to pieces anything which has been joined together, as a house or any building, a bridge or the like. *Imah na kudu di rakrak*, the house must be pulled to pieces.

Raksa, to guard, to watch, to protect. *Raksha*, C. 580, preserving, protecting.

Raksasa, a demon, a fiend, a hobgoblin. The chief of the *Butas* or evil spirits. *Rakshaha*, C. 589, *Rakshas*, C. 580, *Rakas* and *Rakusa*, C. 578, a demon, a goblin, an ogre. A powerful Titan or enemy of the gods in a superhuman or incarnate form.

Rakun, almost the same as *Pĕrĕlu* or *Wajib*, which see. Necessary. Obligatory.

Rakus, eating greedily, having a sharp appetite.

Ram, the idiomatic expression of griping in the hand, of seizing on with the fingers, of holding fast.

Rama, a celebrated Hindu personage. C. 592, an incarnation of Vishnu, and as such called Rama Chandra. He slew the demon Rawana in his attack upon Ceylon, when in quest of his wife Sita whom Rawana had carried away.

Rama, a father, an honorary expression. C. 586, Rama, dear, beloved; a husband, a lover. The Sunda people appear to have adopted this word in a rather incorrect sense. The expression used by the wife for her husband, has been followed by the children.

Ramalan, the ninth month of the Mahomedan year. Called also *Bulan Puasa*, or the fasting month, as the people fast during the day time in this month, but eat their fill whilst the sun is down at night.

Ramat, a spider's web. An unfinished casting fishing-net; the network without the lead weights.

Ramayana, C. 593, among the Hindus a celebrated epic poem, recording the wars of Rama.—There is a version of this on Java in the Kawi language.

Rambai, hair or shreds hanging in a bunch like a horse's tail. A tassel. Any pendulous hairy matter, as the rootlets of the Waringin tree.

Rambat, the act of creeping or twining itself up a rod, as a pea or other plant which grows upon another object and cannot stand by itself. *Méong rambat*, a small wild cat or felis. Probably has got its name from climbing into trees.

Rambét, to pull out weeds with the hand, not using a *Koréd* or scraper.

Rambétĕk, hanging in tags and slips. Projecting with an uneven edge, part long, part short, as if torn in strips. Jagged. *Rambétĕk amat éta hatĕup kudu di tĕktĕkan*, those ataps are much jagged, they must be cut off even.

Rambĕtuk, a kind of small mosquito or gnat, which is sometimes very troublesome and annoying.

Ramé, pleasant, delightful. A congregation of many people. People met together for some mutual benefit, or with good intention. *Pasar na ramé amat*, the market is well attended. *Ramé nakĕr nu hajat*, there was a great concourse at that feast.

Ramé lamun kadatangan ku ronggéng, it will be delightful should the dancing girls come. This word is probably derived from *Rama*, C. 586, to please; delighting, charming. *Ramya*, C. 586, pleasing, delightful, agreeable.

Ramo, a finger or toe in general. The five fingers of the hand are called: *Indung lĕungan*, the thumb, literally the mother of the hand; *Churuk*, the fore finger; the index finger; *Jariji*, the middle finger; *Jariji manis* the sweet finger, the ring finger; *Chinggir*, the little finger.

Ramo kékés, squirreltoes, a variety of weed.

Ramohong, black, dark coloured.

Rampadan, a wooden platter much used by the natives, generally painted red round the edges, with a red blotch in the centre, and the rest black. Called in Malay *Dulang*.

Rampak, developed, expanded. Said of growing paddy of which the ears are expanded or shot out.

Rampas, to seize upon; to take away by force. To distrain, to wrest. *Parabot na di rampas*, they seized the tools by force. *Banda na di rampas*, they took away his goods by force.

Rampasan, a set, a lot of anything. A set of weaving materials — of tools — musical instrument, etc. *Go-ong tilu rampasan*, three sets of gongs.

Rampé, Pandan shred fine, mixed with flowers and scented oil, to put in the hair.

Rampés, good, in correct order or state. A respectful term of acquiescence. *Rampés!* very good, perfectly correct.

Ramping, slim, slender, especially said of the body of a human being. Thin, as a cutting weapon, a sword or the like.

Rampog, to assault with violence, to commit acts of depredation. Rebels or banditti who go roving about the country plundering and comitting acts of violence. To spear animals for amusement; a circle of men is formed, each man being armed with a spear, and whenever the animal comes at the ring, he is received on the spears. The native chiefs have exhibitions on their *Alun-aluns* of this kind of public amusement. The tiger is the animal practised upon, which is uncaged in the midst for that purpose.

Rana, a field of battle;— occurs in the formation of proper names. *Rana*, C. 582, from *rana*, to sound; war, battle, sound; a forest.

Rancha, a swamp, any boggy land abounding in water. A marsh.

Ranchatan, the pole round which the *tali-pitik* or split bambu is platted, to make an *angkul*, for the purpose of constructing a dam in a running stream.

Randa, a widow, a widower. A person of either sex who has been married, but the alliance exists no longer, either in consequence of death or divorce. In Malay this word has been corrupted into *Janda*. *Randā*, C. 582, a widow.

Randa bĕchik, name of a weed.

Randu, the tree which grows the *Kapuk* or short fibred cotton used for stuffing beds and pillows; Eriodendron Anfractuosum. Never grows very thick; is usually about 18 inches in circumference.

Randu lĕuwĕung, the forest Randu, which grows wild in contradistinction to the former Randu which is only found planted, and thus generally near the habitation of man. the Randu lĕuwĕung is a very large tree, sometimes as much as two men can embrace. It is the Bombax Malabaricum of botany. The wood is soft, spongy and of no use.

Ranĕ, a pretty fern, growing in cool situations amongst the mountains. It resembles petty dwarf trees, and is a very handsome plant.

Rang, an idiomatic expression which does not occur singly in Sunda, but in Malay and Sunda are several words which are evidently derived from it, and it appears to have the meaning of — „cut through" — „dissevered", which the whole word *Rangkas* implies. *Rang* is thus the crude monosyllable and with the usual preposition *Pa = Parang* is in Malay a very common cutting implement, for cutting grass, or clearing away underwood. Even *Karang*, a garden, may have the same origin, trimmed or cut into shape,— or *Karang*, coral rock, intersected in all directions. *Ranggĕui* and *Ranggiong* in Sunda both indicate heads of paddy which have been cut off. The Dayaks on Borneo call their *Gobangs* or fighting choppers *Parang*, evidently for the came reason.

Rang'ah, a bridle; bit which has short spikes on it, such as used by the natives.

Rangga, a denomination of inferior rank. An officer so called. It is of ancient date and mention is made in the Pantuns of the *Ranggas* of Pajajaran, *Rangga Gading* to wit, who was a celebrated buffaloe thief. *Ranga*, C. 580, colour, tint, dye, resemblance, likeness. *Rangga* is a degree lower than *Mas*, and is so far removed from the throne, that it has only a *tint* or *resemblance* to royalty. Or it may be the same as the *Ranggah* = buck-deer, as the sovereigns were called *Maisa* and *Kĕbo*, both meaning buffaloe.

Ranggah, a buck-deer. A male deer with antlers. A stag. *Rānga*, C. 590, a kind of deer.

Ranggap, an inverted conical basket, used for covering fowls, especially when they have chickens.

Ranggĕui, a single head of paddy after it has been cut off. A single head of any grain that grows like paddy.

Ranggĕuyan, grain or fruit attached to a common stem. *Paré ranggĕuyan*, paddy in the ear, with grains still adhering to a common stem, and not beat out, when it would be *Bangsal.*

Ranggiong, the quantity of paddy as tied up immediately after cutting. It is more than a *Rinchi*, and less than a regular *Rochong.*

Ranggon, an elevated stage. A building high off the ground from which a good view can be had. A small shed perched up amongst the branches of a tree. Such *Ranggons* are built in *Humahs* where there is a fear of tigers; or on the banks of a river, from which to watch fishing traps etc. *Ra* is often found in a sense, as in the present case, as if it indicated: elevated, high up. Might it be a contraction of *Ira*, the sun, C. 7, in which sense *Ra* and *La* occur in the Pacific? *Enggon* in Sunda is place, spot and

Ra-ĕnggon = *ranggon*, would be: the place of the sun, and thus any elevated place in general. There occurs also the name *Pangrang'o* for the highest point of the Gunung Gĕdé.

Rangkai, an unfinished house, of which the frame only is set up, but not boarded or shut in with pagers, nor yet covered with the thatch.

Rangkap, a fold, a lining. To fold, to give a lining. *Karung dua rangkap*, a double bag, a bag with two folds. *Karung sarangkap*, a single bag. *Jamang dua rangkap*, two folds of jackets, as a coat and a waistcoat. *Bilik na kudu di rangkap*, the bambu fence must be doubled, by adding another fold to the thickness.

Rangkapan and Rangkapkĕn, to add another fold. To render thick by the addition of another fold. *Bĕndungan di rangkapan ku sa lapis deĕui*, the dam was lined with another row (of materials).

Rangkas, cut through, dissevered, cut open.

Rangkét, to thrash, to punish by flogging.

Rangkong, a variety of rhinocerosbird; Buceros. Resembles *Julang*, which see.

Rangrang, to fall off entirely, as leaves from a tree. In general the trees in the tropics change their leaves imperceptibly, some falling off, whilst other fresh ones are coming out. But on Java there are some trees which entirely cast their leaves, and become quite bare, as trees in the winter in Europe, before the new leaves make their appearance; such is the case with the Sumpur, Bunut, Kiara, and several other varieties of fig trees, Kĕmang, Bung'ur, Dadap, Angsana and many others,—and such trees are said to become *Rangrang* when so bare.

Rangsang,—di rangsang, to undress, to pull the clothes off. To take away by force clothes given to a servant, when turned away.

Rang'u, fragile, easily breaking or snapping, breaking short, brittle. *Arĕui na gĕus rang'u*, the lianes have become brittle (by exposure to sun and drying up).

Rani, same as Ranć, a mossy fern-like plant, growing a couple of feet high, in the shape of little fir trees. It is very handsome and elegant and grows in cool moist situations. Licopodium.

Ranjang, a native bed-stead,—a bali-bali in Malay. A platform made of bambu, several feet square, and raised on short legs from the ground. On such *ranjangs* the natives lie, sit, squat or sleep, and also set out their wares for sale.

Ranjap, to kill an animal for sale of the flesh. To exercise the calling of a butcher, who is called *Tukang ranjap*. To divide anything by cutting it up.

Ranjéng, a dam made with a fence of wood etc. on either side, and filled up with earth between.

Ranjug, abundance. Plenty in crop.

Ranjug, startled, frightened, disturbed.

Ranté, a chain, fetters. *Parantean*, a person condemned to work in chains as a punishment.

Rantong, to gaze in numbers; standing in a row gazing. Said of men or animals stand-

ing about and gazing without fear or apprehension. Would be said of an enemy taken by surprise, or of a herd of deer found in the jungle.

Ranu, a name for a lake in eastern Java. In the Sunda districts such lakes are called *Danu*, which is probably the same word.

Ra-ong, many voices. Voices heard in all directions.

Rap, the idiomatic expression of laying hands on, of suddenly taking, of taking unawares. *Rap bai di chĕkĕl*, unawares they seized him.

Rapat, close, adjoing, in contact. *Maka na rapat kadujo*, cause it to be close here; bring it close here.

Rapatkĕn, to bring together, to join, to unite.

Rapuh, brittle, as rattan or other vegetable fibre used as string. Easily snapping.

Rara, a rope, a string, a bit of twine. See *Ngarara.*

Rara, sickness, disease of any kind.

Rarab, overgrown with weeds, said of a plantation from which the weeds are not removed. *Humah na rarab*, his upland paddy plantation is overgrown with weeds.

Rarachak, to join, to put together, as a carpenter puts his wood together.

Rarahan, a log yard. When the jungle has been cut down for a humah the fallen trees and branches are lopped short, so that they may lie close together and burn well. When the fallen forest has been so treated it is called a *Rarahan*, and is thus in the state preparatory to burning.

Rarahong, intruders, interlopers. The followers of chiefs, whose inducement to follow him is for what they can get by plunder, under the cover of the chief's name.

Rarai kĕusik, name of a small river fish.

Rarak, a variety of eel in rivers, resembling the *Lubang*, only is smaller and of a greenish hue.

Raranchak, name of a river fish, flat and broad; called also in some places *Lalawak.*

Rarangan, any place where it is forbidden to go or to cut down the vegetation, hunt the game, or meddle with it in any way; a prohibited spot; anything forbidden. From *Larang*, which see.

Rarangki, the bambu framework of the roof of a native house, on which the ataps are tied. These bambu frames are mostly made and tied together on the ground, and then lifted to their place on the roof, where they are made fast.

Rarap, a trace of man or animal having passed; a mark on the ground of some animal. *Kĕbo na lĕung'it ka kalér rarap na*, the buffalo was lost, and his trace was towards the north.

Rarawat, to take care of, to put in order, look after, side away; to put by for future use.

Rarémpo, a modified plural of *Témpo*, they are call dished; they are all done for; their times are come. Said also of a single person, as if all his little matters were gone to the devil. *Gĕus rarempo jasah*, he is most miserable, most destitute.

Rarik, to drill. A borer driven by means of a bow-string.

Raris, saleable, easily sold; sold out.

Raru, the act of putting either Chéng'al or Kawauwoh into the bambu containing the toddy of the Kawung palm, in order to prevent it from souring.

Rasa, taste, flavour. Sentiment, idea, feeling. To have a feeling, a conviction. To think. *Rasa*, C. 587, taste, flavour, sentiment, emotion.

Rasa, quicksilver. *Rasa*, C. 587, quicksilver.

Rasa-an and Rasakĕn, to taste, to judge by taste. To be of opinion. To consider, to experience; to try, to make a trial.

Rasaksa, a demon, a goblin of Hindu mythology. See *Raksasa.*

Rasamala, name of a very large forest tree, growing on the mountains, seldom under 1200 or 1500 feet above the sea. Grows up with a straight stem and makes good timber. From the tree exudes a gum which has a scented odour, and hence probably the name. *Rasa*, C. 587, taste, flavour; *Mala*, C. 521—according to Sanscrit authorities it is dirived from *Mala*, to hold or contain in the body; any excretion of the body, as faeces, blood, ear-wax, sweat etc. etc. *Rasa-mala* will thus mean the tasty excretion, an exudation of flavour. Liquidammer Altingiana.

Rasé, a vivena resembling *Dédés*, but still another variety. Viverra Rasé.

Rasiyah, a secret, a mystery, something to be kept private. *Rahasya*, C. 589, private, secret, a secret, a mystery, any thing hidden, recondite on mysterious.

Raspati, a day corresponding to Thursday, in an ancient week. See *Dité. Brahaspati*, C. 483, the planet Jupiter. The regent of the planet Jupiter, the preceptor of the gods. *Brahaspatinda* in Singhelese — Thursday.

Rassah, to skin, to take off the hide.

Rasuk, prods, pieces of sharpened stick or bambu used about the thatch of a roof. In Malay *Asak*, to push in, to thrust in.

Rasul, Arabic, an apostle, a messenger of God. *Rasul Allah*, the apostle of God,—a name of Mahomet.

Rasulan, to make prayer and offering to the Rasul (the apostle Mahomet), to return thanks for any event to the Rasul.

Rat, country, land. Used in the composition of proper names. *Jaya ning rat*, the triumphant in the land. *Rata*, C. 581, country, a district, an inhabited country.

Rata, level, free from asperities or inequalities, smooth, uniform, even throughout, alike; each having an equal share. *Di bagi rata*, evenly divided. *Bumi rata*, even off by the ground, level with the ground. *Buta rata*, inconceivably dark, said of a dark night when nothing can be seen, not even your hand before you. This expression *Buta rata* may also mean goblin level, as if the goblins had destroyed all trace before them. See *Buta.*

Ratakĕn, to make level or smooth; to equalize. To make all alike.

Rati, a common name for a young woman. *Rati*, C. 582, the wife of Kama, the Indian Cupid. Coition, copulation.

Ratib, the unanimous adoration of God by an assembly of devotees, as a mosque full of people praying. Unanimous praise and thanks giving to God. The word is Arabic.

Ratna, a jewel, a gem, a precious stone. *Ratna*, C. 583, a jewel, a gem, anything the best; or figuratively, the best of its species.

Ratu, a prince, a sovereign. *Ratu Pajajaran*, the prince of Pajajaran. This title of *Ratu* is given to the females of the royal family, as *Ratu Kanchana*, the golden sovereign, is the head wife of the emperor of Solo or Jugjokarta,—the empress, the sultana. *Radu*, Clough 585, a king; also written *Rada*, and is the Elu form of *Rāja*. *Ratu*, on Bali is a title always given to princes in addressing them, but as a title before the name, it is only used for particular and eminent princes; FRIEDERICH, Bat. Trans. Vol. 23, page 33. *Ratu* might come from *Rah*, blood, *Tuwa*, old = *Rahtu*, ancient blood or descent.

Ratus, hundred. *Sa ratus*, one hundred. *Lima ratus*, five hundred. Probably derived from *Rau*, to gather up. *Tus* or *tutus*, nicked bambu strings used in keeping tally. A collection of such strings, when they amounted to one hundred. CRAWFURD gives *Rawan*, a term used in the tali or enumeration of certain objects, or cordage.

Rau and Rauwan, to gather up, to collect, to pick up. *Kudu di rau*, it must be picked up, collected. *Rauwan kabéh*, gather them all up. *Rau-tus* is thus, to collect the tally slips, and each such collection may have been fixed at 100.

Raut, to pare away, to smoothen off by paring with a knife. To whittle. To remove all asperities, said especially of split bambu or rattan. The word *Rotan* in Malay for rattan is no doubt derived from this verb, with the suffix *an*, and thus means an object which is pared away, which is whittled, since to use rattan for the purpose of tying, it must be split and the jagged edges pared off for use. Even to this day you can often hear the natives of Borneo or Celebes call it *Rautan*. Though in Sunda we have thus the etymon of the word, they have a peculiar word for rattan, which they do not call *Rotan* or *Rautan*, but *Hoih*, which see.

Rawana, C. 593, the celebrated Raksha or giant king of Lanka or Ceylon, at the time it was inhabited by the giant race. Rawana was slain by Rama in the wars which he waged for the recovery of his wife Sita, whom Rawana had surreptitiously carried off to his capital Lanka. He figured in the temples as a ferocious monster with ten heads and twenty arms, in each of which he holds an instrument of war.

Rawang, torn assunder, split or divided. *Rawang-rawing*, much torn or split asunder. In Malay *Rawang* implies lattice work. See *Karawang*.

Rawatan, to look after, to take care of; to cherish. *Anak éwé kudu di rawatan*, children and wife must be cared for.

Rawayan, one of the chief villages of the Badui people in South Bantam. *Rawaya*, C. 587, sound, noise, sound in general.

Rawé, a noose set to take deer. Such noose is larger than *Rachik*, which see, and is not attached to any spring of wood.

Rawét, torn in slips or strips; jagged, lacerated. To rend.

Rawing, jagged, tattered, torn. In shreds. *Hĕulang rawing*, a falcon with tattered or jagged wings.

Rawit, only heard in *Chabé rawit*, Capsicum Fastigiatum. The bird's eye pepper. A small variety of capsicum, but very pungent in taste, much more so than the large and usual *Chabé*. In Mid-Java, as about Samarang, it is known by this name also, and called *Lombo rawit*, though at Sourabaya it is called differently,—*Lombo lété*. *Rawit* in Javanese means small worms, such as are in children's bodies, to which perhaps they have compared this small variety of capsicum.

Rawun, a superstitious observance of the humah planters, the planters of upland paddy, viz they collect sundry articles, mostly parts of plants of different kinds, bits of skin etc., and hang these over the fire in the shed which is found in every humah, under the idea, that by so doing, they will ward off evil, keep away noxious animals and secure a good crop. The articles so hung up are also called the *Rawun*.

Raya, heard only associated with *Hari*, day, as *Hari raya*, which in Malay is—a festive day, a holiday. May be from *Raya*, C. 586, to go; speed, velocity, because such a day glides smoothly away. Or it may be from *Raja*, great, in some of the languages of the Archipelago, transformed into *Raya*. *Raja* in Madurese, and *Raya* in Achinese is: great.

Rayah, to plunder goods from a worsted enemy. To make a foray. To take anything without permission. To plunder.

Rayap, crawling, creeping. In superabundance; in plenty. *Rayap bai jĕlĕma*, lots of people; people creeping about every where.

Rayi, younger brother or sister. Said only of persons of good birth.

Réa, many, plenty, in plenty. *Réa batur na*, many were his attendants.

Ré-al, Portuguese, a Spanish dollar, of the value of about *f* $2\frac{1}{2}$. The old Pillar Spanish dollar used as a weight for silver or gold. *Mas tilu réal*, gold of the weight of three Spanish dollars. In some place the ré-al is considered as two guilders silver money.

Rĕbab, the native fiddle, played with the gamelan.

Rĕbah, fallen down; laid level with the ground. From being upright laid flat. *Paré na gĕus rĕbah bai kabéh*, all the paddy has been laid (by the rain). *Jĕlĕma na rĕbah bai kabéh*, and all the people threw themselves on the ground.

Rĕbig, an old worn-out jacket without sleeves: a tattered *jamang* or native jacket.

Rĕbing, broad, not narrow. Said of small objects which are relatively broad,—as plates, dishes, pachuls or the like. Large objects would be designated when broad, by *Rubak*, which see.

Rĕbo, Wednesday. *Arba*, arabic, Wednesday. The fourth day of the week.

Rĕbon, small shrimps. This word is probably derived from the word *Rébu*, a thousand, with the usual postfix *an*, and elided into *Rĕbon*. These small shrimps, on some parts of the coast, literally swarming by the thousands The town and residency of *Chirĕbon*, has its name from these fish.

Rébu, thousand. *Sa-rébu* = 1000. *Tilu rébu* = 3000. See *Séwu.*

Rĕbut, to snatch, to seize hastily, to seize, to take by force. To scramble for anything. *Main rĕbutan*, to play at scrambling,—as the oppertunity is given to the natives by the Chinese once a year, on one of their festivals.

Réché, copper money. Doits.

Rĕd, the idiomatic expression of tying tight, of drawing any rope or band close and well together. *Rĕd bai di talian*, and they bound him tight.

Rĕg, the idiomatic expression of stopping short when out walking, running, riding or the like. *Unchal na rĕg ngarandĕg*, the deer suddenly came to a stand still.

Régang, brushwood or small tangled bushes cut down; boughs and tangled twigs or other vegetable matter, after they have been cut, laid against a fence, a buffaloe shed etc. to prevent thieves getting in.

Régangen, to throw Régang into water to prevent people from using casting nets to take fish.—Régang laid against any place.

Rĕgas, brittle, easily breaking, readily snapping. *Tali na rĕgas*, the rope is brittle.

Rĕgĕdĕd, indicative of binding or fastening. *Rĕgĕdĕd bai di talian*, he bound him by putting a rope on him.

Rĕgis, name of a small fish in rivers. The same fish is called *Génggéhék* at Buitenzorg.

Réhé, lonely, no one stirring, solitary. *Hasup ka imah ĕukĕur réhé*, went into the house, at a time when no one was astir. *Raha*, C. 588, solitariness, privacy.

Rĕjang, women who play on the *Tĕrĕbang* and accompany it with dancing and singing. These are not common Ronggéngs, and occur in Bantam. Else where called *Bĕdaya.*

Rĕjim, Arabic, stoned, pelted with stones; execrable, accursed,—CRAWFURD. See *Audabila.*

Rék, the idiomatic expression of looking, of casting a glimpse. *Rék ka luhur béh aya*, and casting a look upwards, there it was.

Rékép, close joined, without any interstice. So close as not to allow the passage of water. Impervious. Keeping matters secret. *Ayĕuna bĕndungan na rékép*, now the dam is closed up, or impervious. *Pagĕr na rékép*, a fence which is so close set that no fowls or small animals can pass through. *Rékép amat éta jélĕma bogah béja*, how close that man is about the news.

Rĕm, the idiomatie expression for reaping as the natives do it, by snapping each individual straw, when cutting paddy with the *Etém. Rĕm bai di pibuatan*, and seizing the ears they cut the paddy. *Gĕrrah rĕm rĕm*, go to work and cut (the paddy). *Ruman*, according to CRAWFURD, is in Malay rice straw, which no doubt has its etymon in the Sunda *Rĕm.*

Rémbang, name of a Residency and chief place on the north coast of Java.

Rĕmbĕs, oozing through or out as water. Water or liquid leaking and in small quantities.

Rémpan, fearful lest, in trepidation, in expectation of some accident occurring. *Rempan ku bisi, inggis ku sugan*, fearful in case that, wavering with a perhaps;—a native aphorism.

Rĕmpĕg, growing and thriving in numbers,—said of plants. Collected,—said of materials

which have been collected together for any particular purpose, as the materials for making a house or the like.

Rĕmpug, of one accord, by common consent, unanimous. *Kudu rĕmpug sa lumbur kabéh*, the whole village ought to be unanimous.

Rĕmuk, smashed to atoms, broken to pieces, squashed. *Jélĕma na ragrag ti na kayu, rĕmuk sakali hulu na*, the man fell from a tree and smashed his head. *Pingping na kagiling kréta, rĕmuk*, a carriage wheel passed over his thigh, and smashed it.

Rĕnang-rĕnung, indicates springing or sprouting as plants, and running along the ground as creepers. The Malay word for to swim; appears to be derived from the first word of this expression, and becomes *bĕ-rĕnang*, literally to run out like a creeper plant, that is to project itself forward.

Rénda, lace.

Rĕndah, humble, modest, lowly.

Rĕndang, the rainy season, say from November to March.

Réndé, dwarf, small. Applied to some plants. *Pinang réndé*, a dwarf betlenut tree.

Réng, a lath of a house roof; slips of bambu or wood fastened on the rafters of a roof, to which to fix the tiles or ataps.

Rĕngarĕng, running along the ground, as a creeping plant; throwing out long and creeping shoots.

Rĕng'ik, crying with a low voice; snivelling, whining.

Rĕngkung, a noisy sort of instrument. A *Pananggung* or carrying stick, which is so constructed that in makes a screeching noise when used.

Réngsé, in order; work accomplished; cleared up; satisfactorily terminated; used up. *Pagawéan kula gĕus réngsé*, my work is in order, is accomplished. *Kéjo na gĕus réngsé*, the boiled rice is all cleaned up (eaten up and done). *Sia to bisa bogah réngsé*, can't you manage to terminate matters satisfactorily?

Rĕniyah, cracked, split.

Rénjéh, worsted in battle; thrashed and driven away. Defeated.

Rénténg, an enclosure made with a fence of rough branches or logs, laid horizontally and supported only here and there by uprights. *Kandang rénténg*, a cattle pen or fold, made with an enclosure constructed in the *rénténg* fashion, often used temporarily, or as a place to turn the buffaloes into, early in the morning, before they are set free to graze.

Rĕntul, in numbers. In a flock.

Rĕnung, springing up, as herbs, weeds etc. etc., spouting out.

Rĕnyung, a variety of small tree with red bark and hard wood; where it grows is generally bad land. *Tagal rĕnyung*, a space of land where the *rĕnyung* grows.

Réos, champing in eating, munching.

Rep, the idiomatic expression of quiescence; of a noise being hushed in silence; of a light having gone out.

Répéh, quiet, not making any noise. Hushed in quiescence. To hold one's tongue. *Gĕus répéh di jĕro imah*, all was quiet within the house. *Di tanya — répéh*, when he was asked, he held his peace. *To daik répéh*, he would not hold his tongue.

Rĕpok, the state of relationship between man and wife. The feeling and sentiments of man and wife. *Goréng rĕpok na*, a naturally bad feeling or state between man and wife, when every thing goes wrong. Not that they actually quarrel, but some fated circumstances cause all matters to turn out badly. Many natives divorce themselves when they get it into their heads that their *rĕpok* is bad.

Rérab, to cook by putting into the fire to scorch. To singe.

Rérég, quick, speedy, in haste. *Barang gawé téa sing rérég*, let your work be quickly done.

Rérégan, bed-curtains. Any curtains stretched across a room.

Rĕrĕk, name of a large tree which produces a fruit which can be used as a substitute for soap. Sapindus Rarak.

Rĕsĕk, mixed with sand,—as rice with sand and small stones in it. Said of a cloth or mat which has sand on it and is uncomfortable.

Rĕsĕp, pleasant, agreeable, delightful. Giving pleasurable feelings.

Rĕsi, a saint, a holyman,—as applied to old people in Hindu times, who separated themselves from the world for religious purposes. *Rishi*, C. 595, a saint.

Rĕu-ai, having numerous children or offspring.

Rĕuchĕuh, to cut or slice up, said of meat or anything soft. To hack a man or animal to pieces. *Lamun to bĕnĕr aing rĕuchĕuh*, if it is not true, cut me in pieces,—a forcible expression, sometimes heard.

Rĕu-ĕui, putting a sort of dye upon thread, or on a fishing net. The same as *Rĕu-ĕun*, which see.

Rĕu-ĕuk, smoke, vapour. Smoke curling up on high.

Rĕu-ĕun, a lixivium prepared with a certain bark in which fresh made nets are dipped. The *rĕu-ĕun* turns the nets black but preserves them from decay.

Rĕu-ĕup, closed in,—as the day, or a man's life. Sunset. Dead. *Poi gĕus rĕu-ĕup*, the sun has set. *Jélĕma na gĕus rĕu-ĕup*, the man is dead; literally the sun or the man has closed in.

Rĕuhĕuk, a tumultuous and noisy cry. The cry of many people. The barking of several dogs. Full cry. *Nu di lĕuwĕumg rĕuhĕuk bai*, those in the forest are crying in all directions. *Anjing na rĕuhĕuk bai ngudag bĕdul*, the dogs were in full cry chasing a pig. Same as *Rahĕuk*.

Rĕujĕung, along with; in company with. *Di ayakan rĕujĕung*, invited to go along with.

Rĕujĕungkĕn, to put together; to unite. To put in each other's company.

Rĕumah, the ground where a humah has been the previous year, and which is reverting to a state of jungle. It is probably the etymon of the Malay word *rumah*, house, as the native has always his house in such plantations, while the crop is on the ground, and in a rude state of society probably always lived there, till he could remove to another place, the next season, after he had cut down and burnt off the jungle. Vide *mah*.

Rĕumis, the wet of dew. The dew water hanging or grass or on bushes in the morning.

Rĕundĕuh, name of a plant growing wild among the mountains. It is low upon the ground, and has a rather broad leaf, which the natives eat with their rice. It is called at Batavia *Kakĕji*, Ruta Graveolens. *Ngala rĕundĕuh ka lĕuwĕung bogah balanja*, seek for the Rĕundĕuh leaves in the woods and you will have pocketmoney.

Rĕunĕuh, pregnant, big with young. *Rĕunĕuh laki*, the male pregnancy, said of growing paddy which just begins to swell previous to the ears coming out. *Gĕdé rĕunĕuh*, advanced in pregnancy. Said also of growing paddy which is about to burst out into ear.

Rĕung'as, name of a tree which has wood like mahogany, and makes handsome furniture. When growing, this tree gives out, when cut, a juice or exhalation which swells up the face or body of the woodcutter. Gluta Benghas.

Rĕung'as manuk, name of a forest tree. Conigeton Arborescens.

Rĕunggang, name of a tree. Memecylon Tinctorium. The bark of this tree when boiled makes a pretty good black dye, but it soon washes out.

Rĕungyit, a mosquito. Simulium, Culex. Called in Malay *Nyamuk*.

Rĕuntas, tumbled down, fallen in. *Chukang na rĕuntas*, the bridge has tumbled down. *Saung na rĕuntas*, the shed has fallen in.

Rĕuntĕut, to become compressed together; collapsed. To press down. *Paré na ngarĕuntĕut*, the paddy has settled together (when piled in a heap).

Rĕuntĕutan, to shampoo; to give relaxation to the body by pressing and squeezing it all over with the hands. Called in Malay *Pijit*, of which the natives are very fond, when fatigued or wearied.

Rĕurĕujĕungan, to accompany, to go along with. All together; in one band.

Réyang, I, my, a personal pronoun. Used only as a pet word, and is perhaps more properly Javanese, and by them only used in some places. *Jawa réyang*, a Javanese who makes use of the word *Réyang*. This is thus rather a mock name. *Ewé réyang*, my wife,—said rather jauntily. This word will admit of the interpretation *Rae*, C. 601, night; a name of Kama, the Indian Cupid, and *Hyang*, divinity:—the night divinity, and taken to mean *I*, *mine*, conveys an idea of presumption = the lord of the night.

Ribĕng, crossing and running in all directions; going promiscuously about; coming from every quarter.

Ribut, a storm; a tempest; a violent gust or blow of wind. *Imah, tangkal kalapa ĕurĕunyĕuh ku ribut*, the houses and cocoa nut trees were blown down by a storm, or violent gust of wind.

Ridi, breeding fast. Constantly having young.

Rikĕs, broken, smashed; much injured and broken. Knocked to pieces. *Pĕdati na rikĕs*, the cart is broken up entirely.

Rimbas, a carpenter's adze. An instrument for squaring wood used like a hoe.

Rinchi, a small quantity of anything with stalks that can be tied together, especially paddy. Half of *sakĕupĕul* or a handful. A very small bundle of paddy.

Rinéh, to do anything deliberately and well; having plenty of time on hand. At leisure. It is the reserve of *Kakĕpuk*. *Kudu di sambut ari rinéh*, it must be done when there is plenty of time on hand.

Ring'at, split, cracked. Showing marks of disseveration.

Ringgang or Ringgĕung, tottering, likely to fall or tumble down. *Imah na ringgĕung amat*, the house is on the totter of falling.

Ringgit, a Spanish dollar.

Ringgit, name of a mountain near the sea shore between Basuki and Panarukan. It is an exploded volcano with a very fancifully shattered head, whence it may have probably got its name, as *Ringgit* in Javanese means scenic scenes, comical figures, and hence also the Spanish dollar has been so called from the devices impressed upon it. *Ringgit* is also a name of Bima, one of the heroes of the Mahabarat.

Ringgit, cut or scolloped on the edges, crenated. Hence probably the application of the two former words.

Ringkang-ringkĕng, said of the movements of a person or of an animal in a shady place, or amongst bushes, where he is not distinctly seen.

Ringkĕs, drawn into a narrow compass; arranged in neat and compact order; any materials tied or collected neatly together. *Barang na gĕus ringkĕs daik lĕumpang*, his goods were drawn into a small compass, as he was on the point of setting out.

Ringkus, to tie together the legs and arms of man or beast, mostly the legs of the latter. When a native kills a buffaloe, he trips it up, ties all four legs close together, which is called *ringkus*, fastens the head back to a stake, and then deliberately says a short prayer, and cuts the throat, the animal not being able to move.

Rintahan, turn, time, a spell at work; a fit of anything. *Hujan tilu rintahan*, three fits of rain. *Sa rintahan séwang*, each a turn. *Nu prang ngarajang dua rintahan*, the men who made war, attacked at two separate fits.

Rinu, cubebs. Called in the Malay of Java, *kamungkus*. Piper Cubeba. It is sometimes called *tail-pepper*, from the stalk always adhering to the corns. Used as a medicine.

Rinyu, the white ant. Termes. The small destructive insect which, in a tropical climate, is so destructive to all woodwork, which it eats up. Called in Malay *Rayap*.

Rinyung, name of a small sized tree, never grows very thick even in old forests. Has a very hard and substantial wood. Called also *Rĕnyung*.

Ripuh, in commotion; in a state of excitement; tumultuous; in an uproar. *Ripu*, C. 595, an enemy, an adversary.

Riri, a duck, a tame duck.

Ririg, direction, posture. *Ka mana ririg na*, in what direction has he gone. *Ririg na ka wétan*, its posture is towards the East.

Ririhan, to make overtures to; to sound as to intentions; to make an offer for. *Kĕbo na di ririhan, to daik di jual*, I made an offer for his buffaloe, but he will not sell it. *Ari di ririhan, to puguh nembalan nana*, if you sound him, his answer is indefinite.

Ririwa, a ghost, a spirit that arises from the grave to trouble mortals.

Riya, a word heard only in conjunction with *Jaka*, a young man, as *Jaka Riya*. *Riya*, C. 595, one of the names of *Anangaya*, the Indian cupid. *Jakariya* was the title assumed many years ago by a rebel in Bantam. CRAWFURD gives *Riya* in Malay as: playful, sportive, frolicsome.

Riyĕus, to grind fine by rubbing down upon a flat stone, called *Pangriyĕusan* or *Batu giling*; to rub and grind down any vegetable matter to a pulp,—as curry stuff, medicaments etc. *Batu riyĕus*, or *Batu giling*, a rolling pin of stone for using upon the *Pangriyĕusan*.

Riyĕut, headache, dizziness in the head. Dizzy.

Riyul, walking off with; taking anything away without compliment. *Riyul bai di bawa, to nanya dĕui*, and off he walked with it, without saying another word.

Roa, the eighth month of the Mahometan year. Called also *Arawah* and *Saban*.

Roai, a variety of pulse or Kachang.

Roang, the spaces between the wooden posts or pillars of a house; a compartment; a division, a section; a stall; a row; a bed of anything planted. *Imah tilu roang*, a house with three compartments,—that is the main upright posts are four. *Istal sapuluh roang*, a stable with ten stalls. *Kachang opat roang*, four rows of pulse.

Roangan, planted in rows; arranged in rows.

Roban, robbers, plunderers; good-for-nothing people who rove about and live by their wits. A demon. *Pĕnyakit roban*, the small pox. Any sudden and violent disease, which soon kills the person attacked, and soon disappears again. Such disease is ascribed to the influence of some demon.

Roda, a wheel, a carriage or cart wheel. A carriage, a cart (from having wheels). *Roda*, C. 600, a carriage wheel.

Rodék, covered with scabs and ulcers. Ulcerated.

Rogo, to take out of a little hole; to grope for in a small hole,—as a man might grope for fish in holes in the bank.

Roh, Arabic, spirit, the soul (of a living body). *Roh al kudus*, the Holy Ghost.

Rojok, to poke at with a stick or spear in a hole; to ram at, as the charge of a gun with the ramrod. *Aya maung di jĕro liang, di rojok ku tumbak*, there was a tiger in the hole, and they rammed at him with spears. *Buku awi di rojok datang ka toblong*, the diaphragms of the bambu were poked at till they were knocked away.

Roko, a segar, a cheroot; a bit of tobacco rolled up in a *Nipah* or *Kawung* leaf for the purpose of smoking. The word *Roko* is evidently derived from the Dutch *rook*, smoke, and *roken*, to smoke.

Roko-roko, name of a bird which only occasionally visits the mountains, and that at the time when the sawahs are run under water to plough; a kind of wild duck. It often destroys the fresh cast paddy seed, by paddling among it and eating it at night time.

Roman, the person, the body, personal air; kind, shape, appearance.

Rombak, to demolish, to pull to pieces; to pull down, as a walled building.

Rombéh, the full blown flowers of the Honjé plant.

Rombéng, torn, tattered. *Jamang na rombéng*, his jacket is torn. *Boboko rombéng*, a tattered rice basket.

Rompang, broken in a gap; the edge broken. *Gunung rompang*, a mountain with a split top or crest. When the cup of a crater has burst out, that is called *rompang*. *Bĕdog na rompang*, his chopper is broken in gaps,—the edge broken in gaps. *Jĕlĕma na rompang*, a man who has lost some teeth.

Rondah, Portuguese *ronda*, the round, the night watch. Military rounds. Patrol. *Orang rondah*, the men on watch at night.

Ronggéng, a public dancing girl; a woman of easy virtue. *Pondok ronggéng*, a house of ill fame; the place where the ronggéngs live.

Ronkah, valliant, daring, courageous. A brave man who is supposed to be invulnerable.

Rong'od, the fruit of the Tĕpus plant.

Rontog, what falls off, droppings. *Paré rontog*, the paddy which drops from the bundles when moved.

Rontog,—as di rontog, to come upon suddenly; to catch by making a sudden spring. To surprise. *Di rontog maung*, he was caught by a tiger (springing upon him).

Rontogan, in grinding paddy, that part of the operation when the grain is separated from the straw.

Ronyok, many in a heap; in an assembly; multitudinous.

Ronyom, to attack in numbers; to assault; to kill; to overpower.

Ropong, gaping; standing open; showing in an aperture. *Ropong bai maryĕm di kapal prang*, the muzzles of the guns were seen in the man of war,—that is the openings of the muzzles were seen. *Pagĕr na ropong*, the fence was gaping in holes. Hence Toropong, a telescope, being a tube to look through.

Roréng, striped like a tiger. *Anjing si roréng*, a striped dog.

Roris, to make an inventory of men and their goods. To take a census.

Rorod, run away with; stolen; eloped. *Banda na di rorod*, they ran away with his property. *Awéwé na di rorod*, he eloped with the woman.

Rorog, a row or consecutive tier of beds in a sawah, or irrigated rice field. *Sa rorog éta gati di chai-yan*, that row of sawahs it is difficult to get under water.

Rorogan, part of the native loom; the stand or piece of wood or thick bambu, on which the *Barĕra* is thrown, as it is drawn out from the web. A row or tier in sawahs.

Roronggosan, to follow a woman from place to place and to hold private communication with her.

Rorongko, a small temporary too-fall shed, put up in a hurry in a *humah* after burning, before there has been time to make a proper *saung*, or shed. The *rorongko* is

thus a temporary shelter of ataps in a humah, often found at a distance from the main shed or *saung*. A temporary shelter put up also in the forest, where into pass the night. A temporary shelter wherein to watch by night.

Rorongsokan, odds and ends of silver or gold ware. Old gold or silver ornaments which are spoiled, and only fit for melting over again for fresh use.

Roros, dished; done up; non-plussed. Discomfited; used up; no more remaining. *Roros sia ayĕuna*, you are now done for.

Roskam, Dutch, a curry-comb.

Rossa, strong; substantial; having great force. Violent in temper; coming it strong; passionate. *Rossa amat éta jélĕma*, that man is very strong. *Niyĕun dangdanan rossa*, to make substantial work. *Rossa amat hajat*, to hold a very great festival. *Mandor sok rossa ka nu leutik*, the mandor is often violent with the people. *Tĕulĕui rossa bai ka kula*, he was immediately in a violent rage with me. This word is very likely derived from *rosha*, C. 600, anger, wrath,—which indicating violence, the word has been used for any display of energy or force, either bodily or mental.

Roti, bread, the bread of Europan's made of wheaten flour. *Roti*, C. 847, unleavened bread made of rice flour.

Rowas, startled, frightened; overtaken by a sudden fear.

Rowog, greedy, guzzling with eagerness. Having a ravenous hunger.

Rua, shape, appearance, look. *Sa rua*, of one appearance, similar. *Hadé rua na*, he has a good look. *Rua na goréng*, the look of it is bad. *Rua na daik goréng*, it looks as if it was going to be bad; he looks as if he meant harm. *Ruwa*, C. 597, an image; beauty; comeliness; handsome, elegant. This is very likely the etymon of *Dua*, two, implying, parity, similarity. See *Karuan*.

Ruang, to bury, to put under or into the ground. *Mayit na gĕus di ruang*, have they buried the corpse. *Batu éta kudu di ruang*, that stone must be buried.

Rubak, broad, expansive, wide. *Papan rubak*, a broad plank. *Kain na rubak*, the cloth is wide.

Rubu, Arabic, a quarter, used only when speaking of a division of the property left by a dead person.

Rubuh, taken ill; confined to your bed with sickness. In Malay *Rubuh* is, to tumble down, to fall, to come to the ground. In Sunda it is restricted to falling ill.—To fall in any other sense is *Eunyĕuh*.

Rugĕl, often, frequently, repeatedly. *Gĕus rugĕl tĕuyn sia di papatahan*, you have so often been warned. *Lĕumpang na rugĕl ka gunung*, he often goes to the mountains.

Rugĕlan, to do a thing often, to do a thing again and again. *Kudu di rugĕlan bai, mohal to élĕh*, you must do it again and again, it will be sure to give way.

Rugi, loss, damage; loss in trade. *Dugi*, C. 276, poverty, indigence, need. *Dagang tĕulĕui rugi*, in trading I have directly had a loss. *Rugi bangĕt*, a very great loss.

Rugrag, said of persons who have a kind of slow disease upon them, by which the

body pines away,—supposed to be in consequence of some exertion by which the bowels have become disarranged.

Rugrug, to fall of itself,—as a tree; said of a tree blown down by the wind, and torn up by the roots. Said also of earth slipped down from the face of a hill, as among the mountains after heavy rain.

Ruhai, blazing up; alight as fire; in a blaze.

Ruhak, a firy stick; a stick fresh out of the fire. Embers. Wood that is burning and alight.

Rujak, any green or raw fruit, as mangoes, pineapple or cucumbers etc., shred up fine and mixed with sugar or any sweetening or seasoning, and then eaten. Considered a cooling delicacy in the heat of the day, but well adapted to bring on a fit of cholera.

Ruka, fallen,—as a tree blown down by the wind. Uprooted and cast down.

Rukan, Arabic, aid, support;—this word only occurs when talking of religious matters.

Ruk-rék, casting the eyes about in all directions. On the qui vive. Prying.

Rukun, Arabic, a fixed number or extent,—in matters of law.

Rum, Arabic, Constantinopel. The Turkish empire. This word is evidently the *Rome* of Europeans. When the Turks conquered Constantinople, the *Roman* government was established there.

Rumah tangga, Malay,—but sometimes used to express a proper and permanent house, such as will ensure the residence of the occupant. *Rumah*, house, *Tangga*, ladder, a ladder house—thus well and properly built, and not merely consisting of a few sticks stuck in the ground, which is called in Sunda *Imah tĕblok.*

Rumégang, said of plantain fruit which in only half ripe, and not yet fit to eat.

Ruméntang, squatting on, perched upon.

Rumpak, to tread on, to tread down, to get upon which the feet. *Sing hadé kĕmbang na, ulah di rumpakan*, take care do not tread down the flowers. *Karumpak*, trodden down. *Kaso na kudu di rumpakan*, the tall reeds must be trodden down.

Rumpak-jami, harvest home. The paddy straw trodden down in reaping. *Jami* is here an abbreviation of *Jĕrami*, paddy straw. *Gĕus rumpak jami*, also means: an affair has been settled; a division has been made; the advantages have been enjoyed.

Rumput, a close tangled thicket. A bush of any vegetable mass which a man cannot walk through. When trees and lianes, even overhead, are so tangled and intermatted that a man cannot make his way through them, it is called *Rumput.* In Malay *Rumput* is grass, which in Sunda in called *Jukut.*

Runchang, to influence so as to be well disposed towards others. Jampé or incantation to induce a person to marry.

Rundaikĕn, to open out, to unfold, to unfurl, to fling loose, as a cloth that was folded up.

Rungkad, torn down, blown down by the wind. Uprooted. Torn up by the roots and fallen to the ground, as a tree blown down by the wind. Fetched way. Torn violently off.

Rungkang, a shadow. Weeds, twigs. Rubbish.

Rungkĕl-ringkĕl, turning and winding, like a path in a forest. Tortuous. *Jalan na rungkĕl-ringkĕl*, the way was tortuous or winding.

Rungkup, and Rungkapan, to surround, to hem in, to encompass with the intention of catching. *Bĕdul hasup kadung'us kudu di rungkupan*, the pig ran into a clump of trees and must be hemmed in. *Lauk kumpul di lĕuwi, laku di rungkupan*, the fish has collected together in a deep pool and can be caught in a casting net.

Runtah, filth; useless choppings, cuttings or leavings. Anything which makes a litter. *Runtah na kudu di singkirkĕn*, that litter must be put out of the way. *Ulah niyĕun runtah di diyo*, don't make a mess here.

Rup, the idiomatic expression of covering up or enclosing, as with a net or basket. *Rup bai di hĕurapan*, they flung their nets. *Rub bai kotok di turuban ku ranggap*, the fowls were covered up under a split bambu basket.

Rupa, appearance, shape. What can be seen. Anything produced or accomplished. *To bisa rupa*, he could not produce it; he could not bring it about. *Pagawéan sia gĕus rupa?* has your work assumed shape,—have you done it? *Jélĕma na di rupa*, the man did not make his appearance; the man had no work to show. *Kudu rupa sorangan*, you must show up yourself. *Rupa*, C. 598, natural property or disposition; form, figure; appearance, semblance; any object of vision.

Rupa-rupa, of various sorts, an assortment.

Rupiyah, a rupee; a Dutch guilder. The word is Persian and Hindu.

Rurah, the same as Lurah, a village chief.

Rurugan, to attack; to set upon in numbers, as when troops or bands of men go to war. *Rurugan kapagunungan Bantan*, to proceed to make war among the mountains of Bantam.

Ruruntuk, any spoiled worn-out implement or thing. So much spoiled as to be hardly useable. *Gĕus ruruntuk jasah*, it is quite spoiled or worn out. *Mulung ruruntuk batur*, picking up what others have thrown away as useless. *Ruruntuk prang*, people or implements which have been smashed or shattered in battle. *To aya ruruntukan*, totally destroyed; so much spoiled that there are not even the smashed leavings fit for use.

Rusak, spoiled, damaged, injured; pulled to pieces; destroyed. *Rusak nakĕr patahunan kami*, our yearly plantings are totally destroyed. *Rusak ang'ĕn*, the heart destroyed,—confounded or overwhelmed with affliction.

Ruskĕb, rough and unpleasant, set full of impediments, in a litter. Any entanglement which prevents free motion. Tangled and in confusion.

Ruwas, a joint of bambu, or more properly the tube between two joints, used to hold water or any other material. The tubes between the articulations of any plant, as in the grasses. When bambus are very large they are called Lodong, which see. The space between two joints in the body, as in the fingers.

Ruwasan, having articulations or joints.

Ruwis, the edging rope of a net. The rope which passes along the edge of a net, by which it can be hung up or distented.

Ruyuk, a bush; shrubs. Any small collection of bushes or dwarf jungle. *Charĕuh na hasup ka ruyuk*, the charĕuh ran among the bushes. See Ngaruyuk.

Ruyung, the wood of palm trees. The outer horny part of the tree, which surrounds the soft part within, from which, in some cases, sago is made. *Ruyung* is very hard and horny when cut transversely, but splits easily length-wise.

S.

Sa, one, the numeral of unity,—especially when combined with some other word. *Sa orang*, one man, one person. *Sa orangan*, alone. *Sa tangkal*, one tree. *Sa imah*, one house. *Sa manuk*, one bird. *Sa*, appears to be of Sanscrit origin and a contraction of the word *Saha*, C. 721, a particle and prefix signifying union, association, with, together. Thus we have in Sunda *Sa hiji* for one, which see, and in Malay *Sa tu* or *Sa watu*,—with or by means of a *seed*,—with or by means of a *stone*, to indicate unity. *Sa* has been very extensively used in the formation of words in Sunda, as well as in other Polynesian tongues, as will be seen by reference to what follows, where it will be found at the commencement of the word, and has chiefly the meaning of: by means of,—by the intervention of,—as long as (referring to duration of time),—having in use,—wearing,—of one common origin. *Sa* is often used instead of *Sahă* even in Singhalese; see *Sāmāra*, Clough, page 710, which is composed of *Sa* for *Saha*, with, and *Māra*, an enemy,—having the passions subdued. So also in the word *Sama*, which is used in Malay for with, along with. This word is also Singhalese and is found in Clough, page 709, meaning:—even, equal, similar, the final *ma* being constructive. In Sunda:—*Sa dudukui*, is wearing a hat; *Sa jamang*, wearing a jacket; *Sa bĕdog*, wearing a chopper; *Sa kĕbĕl na*, as long as, whilst; *Sa umur hirup*, as long as you live; *Sa akal na*, by means of his device; *Sa panjang na*, at its full length; *Sa chai*, by means of water. Almost all the more refined people of the Archipelago have *Sa* in some shape to indicate *One*, and only the more barbarous people of the islands, on the Eastern verge of the Archipelago, have words for *One* which are totally different. We must, however, except the Rejangs of Sumatra, who use *Do* for one, but again these same people have *Duy* for two, and the rest of their numerals are closely allied to those of the Malays. How these people of the Archipelago came by these Sanscrit words to express *One* and *Two* is very perplexing, as though they are Sanscrit, or can be traced to an intelligible Sanscrit origin, they are not the usual words in that language for *One*, which is either *Ek* or *Eka*,—which is

also the case in Singhalese, as well as in the Kawi and Pali of Java, which had their origin from the continent of India. We can hardly suppose that the rude people, whom the Hindus found in the Archipelago, had no idea of numbers at all, and that they readily adopted Hindu words to supply their deficiency, for these same people have the rest of their numerals complete with pure Polynesian words, and even the savages of New Holland can count up to two and three, but no further. One might almost suppose that *Siji* or *Sa hiji* and *Dua* were brought to the islands by the primeval settlers, who came from the continent, long before the trading and religious Hindus visited this part of the world, either for the sake of its rich natural products, or to seek a refuge from persecution at home. The word for *three*, which in the Lampungs is *Talu*, in Sunda, Batta and Bima *Tolu*, in Saparua *Oru*, and in Tahiti *Atoru*, is merely a compound of *Ta* or *To*, not, and *Rua*, parity or appearance, which is a contraction of the Sanscrit *Rupa*, C. 598, or *Ruwa*, C. 597, an image, form, figure, appearance. An instance in which a Sanscrit word has been combined with a pure Polynesian particle. *Rupa-rua* have given *Dua*, two in most of the languages of the Western parts of the Archipelago, and exists also in Latin and Greek etc. So extensive is the range of this small word.

Sa-apan, a sloping stage of split bambu erected in the river, with the down river end sticking well up, free of the water which passes between the materials. Upon this stage the fish are thrown by the strength of the current during floods, and where they are then secured.

Sa-at, dry, run dry, dried up. *Walungan chai gĕus sa-at*, the bed of the river is dry.

Sa-atan, to run dry. To drain off the water.

Saba, to go to, to visit, to frequent. *Tilok di saba*, I never go near him (or it).

Saba, nearest male relative, on whom devolves the obligation of sanctioning the marriage of a woman.

Saba, occurs in the composition of proper names. As *Wira Saba*, the present Mojokĕrto in the residency of Sourabaya, and the seat of the ancient capital Majapahit. *Wira*, C. 667, a hero, a warrior. *Saba*, C. 707, an assembly, a company; and thus an assembly of heroes.

Saban, the eighth month of the Mahometan year, called also *Bulan Arawah*, or *Bulan Roa*.

Sabandar, Persian, the shabandar, the collector of customs. *Kantor Sabandar*, the Custom house.

Sabar, Arabic, patient; patience, forbearance. *Kudu sabar*, you must have patience.

Sa baru, ten Dutch doits, also called *Sa wang baru*, a new *wang*.

Sabda, Sanscrit, command, order, mandate, decree. The word of God. To pronounce with solemnity.

Sabĕnĕrna, correctly, properly speaking. In truth, truly, justly.

Sabĕt, to strike with a whip or switch, to apply the whip; to flog an animal. *Kĕbo kudu di sabĕt*, you must apply the whip to the buffaloe; you must flog the buffaloe.

Sabĕulah, one side, one half, the side of, the other side. Side, quarter, direction. *Sabĕulah ti wĕtan*, on the East side. *Sabĕulah ti diyo*, on this side. *Sabĕulah ti ditu*, on that side. *Di béré sabĕulah*, he gave a bit or piece. *Sabĕulah na dĕui*, on the other side.

Sabĕulahkĕn, to set aside, to separate, to put apart.

Sabil, Arabic, occurs only in the expression *Prang sabil*, a war between Mahomedans and disbelievers or infidels. Javanese Dictionaries give *Sabil* as: deadly, implacable. *Prang sabil* is thus: implacable war,—as with infidels who can have no mercy.

Sablak, the idiomatic expression of drawing a weapon. Drawing a weapon, as a sword, with a flourish. *Pĕdang na sablak bai di tarik*, with a flourish he drew out his sword.

Sablas, eleven. See also Sawĕlas, and Wĕlas.

Sabrang, on the other side of the river, or any water. On the opposite shore. Foreign; outlandish. *Kuda sabrang*, a foreign horse. *Bakakas sabrang*, outlandish utensils. *Nyabrang*, to cross the water. *Sabrangan gĕdong*, on the bank of the river opposite to the mansion. *Daik ka sabrang*, I want to go over the river; I wish to cross the water. In Sumbawa they talk of a *Brang réa*, which means the great river (Batavian Transactions, Vol. 23, page 23). *Brang* is thus in the language of Sumbawa: a river, and will lead to the analysis of *Sabrang* on Java, where it is modified to mean: crossing a river, or across a river.

Sabuk, a sash, a belt, a girdle, worn round the loins. The same as Bĕubĕur, which see.

Sabun, Portuguese *Sabao*, soap.

Sabung, to fight cocks. It is more usual to say *Adu kotok*, literally to fight cocks. The word *Panyabungan*, for cockpit, or cock fighting place, is in use.

Sabut, the fibrous, hairy substance which envelops the shell of the cocoa nut. This substance, when teased out, is somewhat like oakum, and is then spun into yarns for making rope, or used for stuffing cushions etc.

Sacha, open and sincere. *Satĭja*, C. 699, true; certain; sincere; honest; speaking the truth. *Chunduk ka ratu, sacha ka ménak*, submitting to the king, clean-breasted to the nobles.

Sachanggĕum, a handful. See Changgĕum.

Sada, sound, noise; the cry of an animal, a bird or an insect. *Di sada*, it emits a sound or cry. *Sada*, C. 700, sound, noise.

Sadagori, the name of a humble plant, found about grass lands which are kept short by cattle grazing, often found near houses or villages. It has a wiry hard stem, with numerous small leaves serrated on the edges, and bears a pretty yellow flower, with five petals, terminal to the twigs. This name sounds Sanscritic, and yet for so simple a plant, it is odd to find a foreign name, where the really indigenous names of most plants are so common. *Sadā*, C. 700, always, at all times. *Gowri*, C. 185, one of the names of the goddess Parvati; a young girl, eight years old; any young girl prior to menstruation; a maid, a virgin; the wife of the deity Varuna;

the earth; turmeric; a yellow dye; a plant. Some plants are so called which Clough mentions. *Sada-gowri* may thus imply: always yellow, or always a maid, from always flowering,—which would be a very appropriate name, though for so humble a plant is almost unaccountable, unless the panditas gave it that name from growing much about their dwellings, and as if it were seeking their protection.

Sadana, an epithet used in Jampés, as: Sri Sadana. *Sādana*, C. 725, from *Sadha*, to complete, accomplishing, effecting; wealth, instrument, agent. *Sri Sadana* is thus probably: your highness who accomplishes, who can give effect, who is perfection. A Jampé begins with: *Allah humah Sri Sadana*—Oh God thou art He, the Lord of perfection (of whatever is accomplished).

Sadang, a variety of small palm tree growing along the south coast of Bantam.

Sadangan, name of a climbing plant or liane with pretty white flowers, called at Batavia *Kĕrak nasi.*

Sadapan, toddy tapping, the act of making jaggory sugar. The tree which is in the act of undergoing the process of tapping for the palm wine from which the jaggory sugar is made. *To bogah sadapan*, I have no jaggory sugar-making going on. See Nyadap.

Sadérék, a brother or sister. Derived from *Sa*, *Saha*, with, one. *Daeriya*, C. 291, a child, an infant; and *Ek*, *éka*, one subjoined. In the same way as *Miniha*, a man in Singhalese becomes with this adjunct *Minihek.* Thus *Sa daeriyék* or *Sadérék*, being infants together, or infants of one mother.

Sadiya, ready, prepared. The more usual word is *Chawis.* Word evidently Sanscrit. Clough's nearest approach to the word is *Sadhita*, from *Sadha*, to accomplish, to perfect, and *ita*, affinative, accomplished, finished. In our case the word *Sadha* has annexed to it the very common termination *ya* in place of *ita.*

Sadu, an interjection used at the commencement of some Jampés or invocations, as: *Sadu! kami méré nyaho*, which may be translated: with perfect submission! we bring to your notice. The same word is used in Ceylon, as an interjection to attest the admiration of the people on any solemn occasion, especially when the old relic in Kandy, called the *Dalada*, supposed, or given out to be, Buddha's tooth, is carried in procession. *Sādhu*, Clough, 725, (derived from *Sadha*, to accomplish, to perfect, and *U* affinative) a particle or interjection of assent and approval: Well done, Bravo! As an adjective it means: good, excellent, pleasing, beautiful; right, fit, proper.

Saduana, both, the pair of them. Derived from *Dua*, two.

Sadulur, brotherly, in the sight of a brother; on very confidential terms.

Sadur, name of a base metal, composed of silver or more especially gold mixed with copper. Pinchbeck.

Sa-ĕur, to put earth upon; to fill up a hole or opening in the ground. To lay with. *Jalan gĕdé di sa-ĕur ku karé-és*, the main road was laid with gravel.

Saga, name of a creeper producing a small scarlet pea with a black spot. These peas

are used in weighing gold or gems. Abrus Precatorius. The Rutti of the Hindus. *Saga*, C. 694, swarga, paradise. Perhaps these grains, from weighing such valuable substances, were considered to be grains of paradise or swarga.

Sagala, Sanscrit. Every, all, everything. *Sagala manusiya*, every human being. *Sagala parabot*, all the tools.

Sagara, the sea, the ocean. *Sagara*, C. 694, the ocean.

Sagi, see Pĕrsagi.

Sagu, sago. The esculent or granulated pith of some palms. On Sumatra it is made from the *Sumbiya* palm, which is probably our *Kirai*. The Sunda people make it from both the *Kirai* and *Kawung* palms, but only for food when paddy fails them. Clough gives *Sagu* for sago, and calls it Portuguese in his 2 vol. voce *Sago*, but does not repeat the word in the Singhalese and English volume, where we, however, find *Saguna*, C. 694, from *Saha*, with, *Guna*, a part, twofold, double; but *Guna* is also: valuable, useful, and *Sagu* may be a contraction of *Saguna*, what is valuable the useful substance, which the Hindus might apply to the to them new commodity when they first visited the isles.

Sah, Arabic, proved, approved, authentic; effective, valid, admissible. A term used in adjusting matters according to Mahomedan law. *Saksi na hanto sah*, the witness is not admissible.

Sah, Persian, a king. The king at chess. *Sabandar*, the king of the trading port; the collector of customs.

Saha, who, which individual. This word would appear also to be Sanscrit. *Saha*, C. 721, a particle and prefix signifying union, association, with, together; also presence, present time. This word reduced to the more simple form of *Sa* means *One*, and it will be seen that it is used extensively in composition where it is the initial syllable and then mostly means: with, possessing, having, along with. *Sapa* and *Siapa*, who, in Malay, are supposed to be derived from *Sinapa*, to be enquired after. *Saha nu daik*, who will be willing. *Saha nu méré*, who gave it.

Sahadat, Arabic, profession of faith, confession, testimony. *Sahadat Slam*, the Mahomedan profession of faith.

Sahagi, name of a liane with a sweet flower. Gouania Mauritiana.

Sahĕutik, a little, a trifle. *Sa*, see voce. *Hĕutik* appears to be a modification of *Lĕutik*, little. *Ménta sahĕutik*, I ask for a little.

Sahid or Said, Arabic, a martyr. A common name for a man. Many Arabs on Java have this prefix to their names.

Sahid, a small bambu basket, much carried by women under the arm and fast to the scarf round the neck and shoulders.

Sahiji, one. *Sa*, one. *Hiji* is evidently the Malay *Bĭji*, a seed, which is the Sanscrit *Bĭja* or *Bĭjaya*, C. 474, an egg; seed of plants; semen virile; the germ of anything. From this we might expect to find *Sahiji* or *Siji* as Malay, but that

is not the case, though in Malay, the name for the Sunda is *Watu*, Sesamum Indicum, a plant from the seeds of wich an oil is made, is called *Wijén*, which is *Wiji-an* = *Wijén;* and *Biji* alone is, a seed. *Hiji* or *Biji* for seed is not used in Sunda, and it is strange how they should have adopted a word of Sanscritic origin from the Malays, who do not use it in the peculiar ordinary sense of enumeration, though *Sa biji* or *Satu biji* is current there, alluding to any small bodies or seeds.

Sai-itan, di Saiïtan, to reset a trap which has got out of order; which has sprung up like a *Bachang* and not caught anything.

Sa-ir, a metrical composition. A poem. A tale told in verse.

Sajarah, legends, history; a chronicle. Origin.

Sajati, a word which occurs only in Jampé or incantation, but to which no clear meaning is attached. CRAWFURD gives *Sajati*, truly, veritably. *Jati*, C. 209, birth, production; reunion of the soul with some other body. Kind, class. Race, family. *Sa*, one, with. *Sajati*, of a common origin.

Saji, a cover to put over cooked provisions, sweetmeats and the like, mostly called *Turub saji*, the *saji* cover. It is made of Pandan leaves, in an oval shape, or like half of a hollow globe. The *Turub saji* is generally painted red, and answers to our dish-cover. It is probably derived from *sajja*, C. 695, prepared, got ready; adorned, ornamented; or *sajjita*, C. 695, armed, accoutered; dressed, decorated, ornamented. And in Malay, MARSDEN, 157, is: to prepare or serve up (victuals). In CRAWFURD: to prepare and lay out an entertainment.

Sak, Arabic, ungodly; disobedient to the orders or wil of God or of parents. Not clear, not correct and clear in what we do. *Jélĕma sak*, an ungodly, or undutiful person.

Saka, the era of Saka, commencing 78 years after Christ, and is the one in common use in Ceylon. Clough, 723. *Aji saka*, is the person who is supposed to have given origin to this era, which was also introduced into Java, and is still continued as the Javanese era, in contradistinction to the Christian era. *Saka* is also, C. 691, his, his own, one's own, and *Aji saka* will thus imply: the *Aji*, or distinguished person; one not troubled with a mundane soul, who is of himself, as it were self existing. Vide Aji.

Saka, name of a fish in the rivers and in ponds. Barbus Armatus.

Sakali, once, a single time.

Sakali, at all; very. Forms the superlative degree. Utterly, entirely. *To bogah sakali*, I have none at all. *Bagus sakali*, very good, most good = best. *En kapanggih sakali*, I only once met him.

Sakalian, by the same opportunity; at the same time.

Sakali-kali, at all, by any means, ever. *To nyokot sakali-kali achan*, I never took any on any occasion.

Sakalikĕn, to do at the same time. To make or do together — along with something else.

Sakarat, Arabic, on the point of death; at the last gasp. In the agony of death.

Sakaur, inclusive of; comprehending all that. *Sakaur nu kollot, ala*, take all those which are old (said of fruit etc). *Kirimkĕn sakaur nu jangkung*, send all those (including all those) who are tall.

Sakawan, five nyéré of thread;— an expression used by the weavers. *Sakawan* in Malay: a flock, a herd, a company.

Sakawasa, as far as he is able; as far as in your power lies.

Sakéan-kéan, so much as; as much as; quantity, amount.

Sakĕbĕl, as long as (in time). During, whilst. *Sakĕbĕl ka chai*, whilst I was in the river.

Sakĕjĕp, any very short space of time, a twinkling.

Sakĕlat, Persian, woollen cloth, broadcloth. Also sometimes velvet. The Persian word means scarlet or scarlet cloth, but the Islanders have adopted it for any cloth. The Sunda people use mere frequently the Dutch word *Laken* for cloth.

Sakĕudĕung, a moment, a short time. *Sakĕudĕung amat*, a very short time. How quick you have been!

Sakĕurĕut, a piece, a slice; a bit cut off.

Sakiang Santan, the adorable Buddha divinity;— words occasionally heard in the mouths of the natives but of which they can give no intelligible account. *Sākya*, C. 724, a name of Buddha. *Hyang*, divinity. *Santan*, C. 703, calm, tranquil; worshipped, praised, adored.

Saking, a word expressive of excessiveness, or superlativeness, without forming comparison. *Saking* is the word *sa*, one, and *king*, of. But *sa* has here rather a possessive meaning, and implies, with; as if we could convert the conjunction *of* into a substantive and make it: *of-ness*, and thus say, as in the following example: the of-ness of height. *Saking ku luhur*, from its excessive height. *Saking ku masakat*, from his excessive poverty. *Saking ku hayang*, from excessive desire. *Saking ku gĕring*, from excessive sickness.

Sakira-kira, about, nearly, by guess. In a manner suitable to. Approximately.

Sakit, by good luck, happily. As luck would have it. *Sakit na to lĕumpang*, luckily I did not go. *Sakit na mahi*, happily there was enough. *Sakit na to datang*, as good luck would have it, he did not come.

Saksĕrak, to look diligently about and seek. To examine a place thoroughly. To search carefully.

Saksĕrĕk, said of a boat or other floating body grazing along the bottom in shallow water. *Prahu téa saksĕrĕk bai onggĕl parakan*, the boat provokingly grazes along the bottom at every shoal place.

Saksi, a witness, a person who gives evidence. *Sakshi*, C. 724, *Sa* for *Saha*, with, *Akshi*, the eye, and thus eye-witnessing, what we see with our eyes.

Saksian, to refer to any for evidence. To witness, evidence itself. Testimony.

Saksikĕn, to bear evidence. To attest.

Sakti, supernatural power. The power possessed by the people of old before their conversion to Mahomedanism. *Sakti*, C. 693, strength, power, prowess.

Saku, a pocket,—probably the Dutch *Zak*, a pocket.

Sakuliah, the entire, the whole total. See *Kuliah.*

Sala, interval, space between. Any intermediate time or space. *Sala mangsa*, out of season; at an unseasonable time of year. *Sala* occurs in the composition of proper names. *Salatiga* has probably some reference to a time of year intermediate with the *Musim katiga* or third season, which is the dry season, or when the dry weather frequently occurs in intervals.

Sala, by way of exception. *Sala sa oràng*, any one man of a multitude, one by way of exception. *Sala siji*, any one; it matters not whom or which. *Sala*, probably derived from *Sa*, one, by means of—*la*, *lah*, derived from *Alah* in Malay, overcome, conquered, beaten. This *Alah* is heard in the Malay *Kalah*, worsted, beaten, discomfited; but *Alah* in this sense does not now exist in the Sunda.

Salada, European, salad, lettuce, watercresses.

Salada chai, water salad, watercress;—grows in mountain streams.

Salah, wrong, faulty, erroneous. A fault, crime, offence; error, mistake, transgression.

Salahkĕn, to put at fault, to ascribe fault to any one. To incriminate.

Salak, name of a bushy prickly shrub. Salakka Edulis; has a fruit covered with imbricated scales.

Salak, name of a mountain, a little to the south of Buitenzorg, about 7000 feet high. *Salak* is probably derived from the idiomatic word *Lak*, to make a noise, or cry out, and is heard in *Ngĕlak*, to yelp, in Sunda. *Salak* in Malay is to bark, to yelp. Thus a person getting in contact with the plant, which is so full of sharp thorns, would be apt to get wounded and cry out. May we from this meaning of yelping, barking or growling, infer that in former times the *Gunung Salak* was in a constant state of eruption and so merited this name. A solfatara, to this day, is still in active existense on its Western flank, but the main mass of the mountain has long be in quiescence, and from Buitenzorg it may be seen that a large breach exists on its northern side, like a break in a tea-cup, and which, at some unknown period, no doubt, was caused by a paroxysmal blow up of the mountain.

Salaka, silver. In Sunda also exists the more common word *Pérak* for silver, which is pure Polynesian.

Salaki, a husband. This is a strong case showing the combination of the Sanscrit *Sa*, which see, with a pure Polynesian word—*Laki*, man.

Salaksa, ten thousand, 10,000. See *Laksa.*

Salam, name of a forest tree, Myrtus Cymosa, or Syzygia Cymosa. Leaves and bark eaten.

Salam, Arabic, salutation, peace. The word occurs in the following Arabic expression, which natives make use of on certain formal occasions, when they meet and salute each other. The first person who speaks says: *Salam aleikum*, peace be unto you, on which the other replies: *Aleikum salam*, unto thee is peace.

Salamat, Arabic, prosperity, welfare, safety. Safe, prosperous. In Sunda it also implies: attended with blessing, uninjured, by divine favour. *Salamat datang*, is a friendly way of welcoming the arrival of any one, and may be rendered: may a blessing be upon your arrival. So also *Salamat jalan* is a benediction at departure: may a blessing be upon your going away.

Salang, slings for carrying a heavy weight. A circle of matted liane or rope suspended to each end of a pole for the purpose of carrying anything.

Salapan, nine. Literally: one folded down. See *Lĕp* = *Salĕpan*. The fingers of the two hands representing *Ten*, one folded down and *Nine* remain. *Salapan blas*, 19. *Salapan puluh*, 90.

Salaparan, one of the names given to the island of Lombok, which is likewise called Sasak. *Sala*, C. 719, a house, a hall; a rock, a rocky mountain. *Paran*, C. 362, preeminence; final beatitude, *Nirwana*. Thus: the abode of bliss, or the mountain of final beatitude, after the great mountain called the Peak of Lombok. The Hindu worshippers who are the chiefs and governers of Lombok, descended from Bali, may have given their island this high sounding name, retaining the Polynesian position of the words *Sala* and *Paran*, and not making it *Paransala*, which the more orthodox Sanscrit form would require.

Salaput, as tall as a man; a mans height. Mostly used to express the depth of a hole. *Liang na lĕuwih salaput*, the hole is more than a man's height. *Gĕus di kalian mĕunang salaput*, I have dug it out to my own depth,—so deep that the top of my head is even with the top.

Salasa, Arabic, Tuesday.

Salasah, a trace or mark; trace of what we have done. *Michĕun salasah*, to destroy the trace; to put on a wrong scent. To mislead.

Salasar, a large mat or *Kajang*, made of Changkwang leaves for temporary use.

Salat, Arabic, the singular of *Salawat*, a blessing, a prayer, a benediction.

Salat-istika, praying for rain. Prayers offered up in times of unusual drought, asking for rain. Words are evidently Arabic.

Salatiga, name of a place and district inland of Samarang. *Sala* means an interval, a short space between. *Katiga* is the dry season. The constructive *Ka* of which being elided, we have *Sala-tiga*, implying that the dry season keeps recurring at intervals, or with short spaces of wet between. The ground on the flanks of the mountain Merbabu is very sandy and droughty, so that, with short intervals of dry weather, the soil becomes quite parched up and dusty, the dry season or *Katiga* appearing thus frequently to return and disappear again.

Salaton, Delirium. Violent and mad with illness.

Salatri, a sudden and violent fit of illness, whereby the patient becomes senseless. Called at Batavia *Chika*, which according to CRAWFURD means: the cholic; gripes.

Salawat, Arabic, prayers, the plural of *Salat*, a blessing, a prayer.

Salawat, money given to people who assist at a burial, probably from the preceding word, and thus originally meant to designate money paid for the prayers or benediction of those who accompany a corpse to the grave.

Salawé, the number twenty five, 25. *Salawé* is also a word used in ancient counting of money, as applied to *Pichis* or Chinese cash, and is equivalent to one Dutch doit of the present time. See also *Satus*, *Satak*, *Samas*, *Sèwu*. *Lawé* means thread in Javanese. Thus *Salawé* is probably a thread or string of such pichis.

Salé, dried fruits. Plantains sliced and dried in the sun in order to preservation. *Di salé*, to dry by hanging up over fire, or by exposing to the rays of the sun.

Salĕbĕr, expressive of flying or moving rapidly. Away they moved off. *Salĕbĕr bai hibĕr*, and away they all flew.

Saléh, Arabic, virtuous, peacably disposed, good.

Salémpat, a plant. Colocasia Vera.

Saléndro, viz Gamĕlan saléndro, the name given to a full and complete band of native musical instruments.

Saléséh, terminated, cleared off. Paid in full,—as a debt. A difficulty solved. Brought to a conclusion.

Salésér, moving slowly, wriggling.

Salésma, the complaint called a cold, a cold in the head. *Salasima*, MARSDEN, p. 177, an obstruction, stoppage, retention, strangury.

Saligi, a wooden dart. A stick sharpened at the end, and hurled as a spear.

Saliksikan, di saliksikan, to have the head scratched by another person to get out the lice or other filth.

Salikur, twenty one, 21. See Likur.

Salimut, a bed covering, a coverlet, quilt, or anything to cover up the body whilst asleep.

Salin, to pour from one vessel into another; to draw or rack off. To shift or change dress. To translate. The word may be derived from *Lina*, C. 608, hidden, concealed; from changing appearance.

Salindungkĕn, to conceal, to hide any person or thing. *Lina*, C. 608, hidden, concealed. See Nyalindung.

Salingkuh, prevaricating. Deceiving by telling lies.

Salipi, a bag, a sack.

Salira, properly ki salira, name of a tree in great request for burning charcoal for the use of blacksmith's. Cyminosma Laurifolia.

Salisih, to differ, to vary, to disagree. Differing, disagreeing, wrangling.

Salisih and Salisihan, to make a trifling present or offering, as of rice, eggs or kuéh etc., to an evil genius who is supposed to have caused some evil or sickness. The offering is made under the idea of redeeming the soul of the sick person, which is thought to have been taken by an evil spirit. This is a remnant of Anti-mahomedan superstition.

Salompét, a trumpet.

Salumpir, the coarse sort of natural bagging, growing about the head of a cocoa nut tree, at the insertion of the nuts on the tree. It is sometimes sewed up into bags to hold copper doits.

Samak, a mat. A mat made of Pandan leaves to sit upon. *Ampar samak*, to open out or spread out a mat. *Mak* appears to be an obsolete idiomatic expression for anything laid out flat. As *Samak*, a mat; *Lamak*, a rag of cloth. *Papak* is also perhaps derived from *Pa-mak* = *Papak*, level or even on the top.

Samanéa, used in the expression, *lain samanéa*, which is an expression of admiration, of astonishment, amounting to: I had no idea of it,— how good it is,— how admirable.

Samangka, a water-melon. Cucurbita Citrullus.

Samar or Sĕmar, a character in Javanese romance. Probably from *Samar*, in Javanese: secret, occult, disguised. In Malay also *Samar*, MARSDEN, 159, to disguise, to assume a disguise; to spy;— perhaps from this character assuming a disguise and being a spy. A character in Sunda pantuns,— he has a pot-belly, is a kind of farce maker who always carries his point. *Samar* is also said to be a name for Bima.

Samar, not likely, not probable. *Samar datang*, it is not likely that he will come. *Samar bisa bayar*, it is not probable that he will be able to pay. *Samar kabéh daik*, it is not likely that all will be willing.

Samara, C. 709, a name of Kama, the deity of love. The Indian Cupid. Occurs sometimes in Jampé, and heard occasionally as *Asmara*. It occurs also in the compound word *Kasmaran*, a jampé by which love is induced. *Sang Yang Samara*, Bat. Trans., vol 22, page 42, another name for *Kama*. On the Champéa Estate occurs the river *Chi-asmara*, at the Western base of the Gunung Salak, which no doubt refers to the god *Samara*. *Samāra*, C. 710. *Sa* for *Saha*, with; *Māra*, an enemy: having the passions unsubdued.

Samarang, the second town in rank on Java, Batavia being the first, and Sourabaya the third. It is probably derived from the name of the Indian Cupid *Samara*, with the Polynesian *Ng* suffixed.

Samas, four hundred. The number 400. An ancient method of counting Chinese cash. *Samas* is equal to 16 Dutch doits. See Salawé, Sawé, Satus, Satak, Séwei and Mas.

Sambal, any savoury condiment to eat with rice, mostly made up with capsicum; capsicum or chillies pounded up into a paste to eat with food. This is very pungent.

Sambang, occurs only in *Rad-sambang*, the circuit court (of Justice). CRAWFURD says *Sambang*, in Malay and Javanese means: patrol, a night watch, which would give the meaning of Patrol court, Circuit court. *Sambang*, Malay, MARSDEN, page 180, a patrol, a night watch.

Sambara, ingredients. What is put into anything cooking, or any compound mess which is being prepared. Perhaps a corrupted form of *Saberhana*, MARSDEN 162,

whole, entire, complete; thus a little of everything, as natives are found of having great variety in all that they prepare.

Samběr, to seize, to pounce upon, as a bird of prey with its talons. *Di samběr hĕulang*, a hawk pounced upon it (and took it away). *Di samběr gĕlap*, he was struck by lightning,—as if the lightning had pounced upon him.

Samběrilen, the diamond beetle.

Sambět, a small hand—net to catch fish, like the landing net of an angler in Europe. It is a bag of net stretched round two twigs bent in a circle.

Sambha, C. 713, a name of Indra.

Sambhawa, occurs as a name in Sambhawa Pakuan. *Sambhawa*, C. 713, from *Sam*, implying perfection or intensity, and *Bhawa*, being, cause, origin, birth, production. Pakuan is Pajajaran. Sambhawa Pakuan, having its origin in Pajajaran.

Sambhu, C. 713, from *Sam*, auspicious particle,—*Bhu*, to be. A name of Siwa, also of Brahma. A sage, a venerable person, a parent, a progenitor.

Sambilan, a piece of wood which passes through the buffaloe yoke, one of which descends on each side of the neck of the animal, by which it is thus yoked by a *Sawad* or band passing under the neck, and joining the two lower ends of the *Sambilan*.

Sambrani, an imaginary breed of horses; a sort of Pegasus. Supposed to be able to fly in the air. *Tumpak kuda sambrani*, mounted on a Pegasus.

Sambung, to join on, to splice, to piece on to something else. To unite.

Sambut, to take in hand. To perform any work, to work at. To go out to meet; to receive with all due honours. *Sawah éta kudu di sambut*, that sawah must be worked. *Paréntah éta kudu di sambut*, those orders must be complied with. *Di sambut ka lawang kĕbon*, he went out to meet him as far as the garden gate.

Sambutan, what is taken in hand; work undertaken. Sawahs which are being ploughed or worked.

Saměunang-měunang, by all possible means; by every endeavour. Do your best.

Saměunangna, as far as you can manage; whatever can be got; what is got.

Sampai, name of a rattan, resembles Sampang, and used for same purposes.

Sampaikĕn, to hang up cloth or clothes on a rope, piece of bambu or the like. To put clothes across any object by way of putting them away, or hanging them out to dry. The word in Malay is *Ampei*, to hang out, to hang (as clothes) MARSDEN, page 16, without the initial *S*.

Sampalan, properly: pasture land, from *Nyampal*, to graze, any grassy land where cattle may be fed.

Sampan, a river boat, a cargo boat on a river. Properly Chinese *Sam*, three, *Pan*, planks. It may be, however, from *Hambana*, C. 786, a large boat, a dhoney, with *Sa* the Polynesian prefix, *Sa-hambana*, *Sampan*. *Hamba*, C. 786, haste, speed; rapidity, and may thus originally have meant: a fast boat.

Sampang, name of a thick, stiff, unbending variety of rattan much used for spear handles and walking sticks. Colour in shades of red.

Sampé, is properly Malay, but still frequently heard. Sufficient, enough. Arrived. Come to.

Sampéan or Sampéyan, used as a pronoun of the second person towards a person of high rank. Your highness, your lordship. *Sampéan dalĕm*, his highness the regent. Probably derived from *Sam*, C. 713, an auspicious particle — the same as used in the word *Sambhu*, from *Sam*, auspicious particle, and *Bhu*, to be, a name of Siwa or of Brahma, Clough 713. *Piya*, C. 397, a father, a husband, a lord, a woman; a foot; pleasing, agreeable, beloved,— with the Polynesian *An* suffixed. Thus it will imply: the object or person who is our auspicious father or lord. CRAWFURD gives *Sampéyan*, a pronoun of the second person in addressing a person of high rank; literally: the feet. *Sampéyan*, as shown above, will also admit of the interpretation of: Your auspicious feet,— out of reverence, as it were, addressing yourself to no higher a part of a great man, than his feet.

Sampéong, a contrivance of straight sticks tied together with numerous strings, for the purpose of carrying earth or other rude matter; such a sampéong is carried on a pole between two men, and is quickly made for temporary purposes. It is also sometimes called *Laha*. It looks like a piece of wooden grating.

Sampĕr, to call and take; to call and see. To call and put oneself in communication with. To avail of some facility already existing. *Ari daik ngĕgrit kudu kula di sampĕr*, when you go out hunting in a cart, call and take me with you. *Ngadangdanan kandang nyampĕr kayu hirup*, in making a buffaloe shed, availed of a living tree (which stood where it could become useful as a pillar).

Samping, a body-cloth,— the Malay *Sarung*. The etymon of this word is probably *Ping*, which when duplicated to *Pingping* means the thigh. *Sa* for *Saha*, with, and *M* interposed for euphony, and will thus mean: something to put round the thighs. The Malay word *Sarung* admits of a Sunda solution. *Sa* as above, and *Rung*, to surround, heard in *Rungkup*, to surround, to encompass. The Samping or Sarung is like a wide bag with the top and bottom open.

Sampiran, a clothes-horse. A frame to hang clothes on.

Sampogkĕn, to add up. To cast up an account.

Sampurna, perfect, consummate, faultless. *Sampurna*, C. 712, *Sam*, intensitive, *Purnna*, full, finished, whole; entire, complete, finished.

Samsam, the holy well in the *Kabah* at Mecca called *Zamzam*.

Samsir, Arabic, a sword, a scimitar. A priest's knife with which he slaughters animals after saying the Mahomedan form of prayer.

Samsu, Arabic, the sun. Occurs in this shape in the *Pancha limas*.

Samsudin, a man's name often occurring. The sun of the faith. *Shems*, Arabic, the sun, *Udin*, of the faith (of Mahomet).

Samudra, the sea, the ocean. Not in ordinary use, but occurs in the formation of proper names, or in reference to the sea in Pantuns. *Samudra*, C. 711, the sea, the ocean. This word is often converted into *Gamudra*, which see.

Sana, this word has no separate meaning or use in the language, but is found frequently in the composition of proper names of places, occurring at the end of the word. It ought to be properly *Asana*, from *Asanaya*, C. 66, a seat. *Singasana*, proper name of a place. *Singasana* or, as it is written, *Sinhāsana*, C. 730, derived from *Sinha*, a lion, and *Asana*, a seat: a throne being supported by lions.

Sanak, relative, kindred, a blood relation. *Sa* and *Anak*, child, of one descent. *To sanak, to baraya*, I have neither relation or kindred.

Sanapan, a fire lock; a sporting gun. Dutch *Snaphaan*, a fire lock.

Sanblah, Arabic, the zodiacal sign Virgo.

Sancha, the Boa constrictor. See under Orai.

Sandi, a joint, a joining, an articulation in the body. *Sandiya*, and *Sandhi*, C. 704, joint, union, junction.

Sandi-kala, the joints of time; a fit time; certain periods of the day, which are not properly ascertained, but in general terms are sun-rise, sun-set, noon. *Sandhi*, C. 704, joint, and *Kala*, C. 120, time.

Sanding, against, close to. See Nyanding.

Sandingkĕn, to set against. To place in contact with.

Sandungan, tripped, stumbled against.

Sanĕg, pain, cramp, spasm.

Sang, an honorific prefix. A word prefixed to the names of Hindu gods, or persons appertaining to old Hindu times. May be translated: the mystic. *Sang Yang* or *Séng-yang*, see voce. *Sangna*, C. 695. *Sam*, with, intensitive, and *Gna*, to know; name, appellation, thought, mind, intellect. Thus a prefix implying: perfect knowledge.

Sangaji, a king, a monarch; hardly ever heard and will only apply to monarchs of old See Sang and Aji.

Sang'ar, lost its virulence. Dispossessed of the qualities of *Wangsit*, or supernatural power to do harm.

Sang'at, extremely, excessively, in a high degree. Very pernicious, very poisonous. *Di gégél orai sang'at amat, laju paih*, he was bit by a snake which was very venomous, for he immediately died. *Sang'at amat sihĕun na*, he was excessively afraid.

Sang'ĕrah, to bleed, as an animal, a horse, a buffaloe or the like. To cut with the intention of letting blood. *Sangrar* in Portuguese: to bleed.

Sang'ĕrai, to fry, to dress food in a frying pan.

Sangga, as di sangga, to catch anything in the act of falling, with the hands held up for that purpose.

Sangga, to bear up, to support; to protect.

Sangga, in some parts of the country *five*, and in others, as at Jasinga, *ten* bundles of paddy. *Sangha*, C. 688, multitude, number, collection; the Buddhist priesthood; a convocation of priests, *five* of whom constitute a *Sangha.*

Sangga-buwana, name of a mountain in the south part of Jasinga, meaning: the support of the universe.

Sangga-buwana, said of a horse with for feet white downwards from the knee joint.

Sangga-dulang, said of buffaloe horns which stand upright on the head, but have the tips bent inwards.

Sanggal, a variets of Supa or fungus.

Sanggan, having the horns held back over the shoulders, as buffaloes do when frightened. Buffaloe horns which naturally fall backwards.

Sanggap, to catch anything which is thrown at one.

Sanggapan, a place to tap off water, or to let it into the sawahs etc. *Ap*, in Clough's Sing. Dict., 34, water. *Apa* in Sanscrit, *ab* in Persian, are both: water.

Sanggar, a small domestic chapel or place of worship attached to the dwelling house in Bali. Friederich, Bat. Trans., vol. 22. Hence probably the Sunda Langgar, which see.

Sanggaringan, name of a riverfish in some parts of the country. Called at Jasinga Kĕbo-grang.

Sanggul, to tie up the hair in nice even order. To dress the hair of people of rank. To dress the hair of people of low degree, is *Gĕlung*, which see. The hair dressed in a knot and tied on the top of the head. The term applies to the hair of people of good birth, so tied up.

Sanggul, to coil up a rope. To collect a rope in short lengths.

Sanggup, to undertake to do anything. To feel competent. To have assurance. *To Sanggup*, I dare not undertake it.

Sanggupan, to engage to do. To promise some reward. *Di sanggupan buruh kĕbo siji*, he promised him the reward of one buffaloe.

Sangkala, date, period; number. Era, epoch. *Sang*, a honorific prefix. *Kala* C. 111, time. Occurs in conjunction with *chandra*, C. 194, the moon. *Chandra Sangkala* is properly a Javanese expression but applies generally to Java. In the Javanese Dictionary of Roorda van Eysinga, the following account is given of its acceptation: computations by the moon, the light of princely dates. Under this name there exists a Javanese work which contains a register of words, the purport of which is that you can select such as both express the dates, and record the fact to which they are made to allude. A chronogramma. For example: Sirna = O, Hilang = O, Kertaning = 4, Bumi = 1. These are read backwards, for the date „disappeared, lost is the peace of the land." This refers to the destruction of Majapahit in Anno Javae 1400.—

Sangké, to take on the fore part of the arms, below the elbow, in order to carry easily.

Sankĕp, competent, having in your power to do. Sufficient for any purpose. Swaggering.

Sangkĕul, to die thread black, by the use of *Katia*, which is a bark, not found in the Sunda jungles, but probably imported from China.

Sangkilat, a piece of rope tied in a circle and twisted about the ankles so as to hold them firmly together when climbing a small stemmed tree, such as the Pinang-palm, which has no branches to hold on by. This word is perhaps a corruption of *Sangkhalika*, C. 688, a fetter, a chain for the legs and feet.

Sangku, a square dish with a cover, such as a European dish for potatoes or greens.

Sangku, the name of the tall, cylindrical metal pot in which vermicelli or *Laksa* is prepared. The pot is high and pierced with numerous small rond holes at the bottom. Into this pot is put a mixture of fine rice flour mixed with water till it becomes a soft dough. A piece of cylindrical wood fits tightly into the pot, and is pressed down by a lever of wood laid horizontally on it, and this forces the dough through the holes at the bottom of the pot, which runs out in long strings like vermicelli and is collected in water beneath. This rice dough is then called *Laksa*, and is used in semi-heathen superstitious observances, either preparatory to commencing to plough the land again of sawahs, or appeasing the fury of tigers etc. The Badui people of South Bantam have also the sangku-pot in much requisition for preparing the *Laksa* which is used at their superstitious festivals. On communicating with Mr. Friederich regarding this word, he writes me:— *Sangku* in Sanscrit means — the trunk of a lopped tree; the skate fish; a javelin; a pin; a stake, a pale; a name of Siwa, the penis; a member; the small fibres of a leaf; sin; a goblin, a demon; a sort of perfume, commonly *Nadhi*; a goose; an ant-hill; a Gandarbha attached to Siva; the gnomon of a dial, usually twelve fingers long; fear, terror. It is written with the palatal *s* (ç). Sangkutaru in the Sal tree (Shorea Robusta). Sangku wriksha — idem; Sangkura, formidable, fearful, frightful."— There is also a *Chi Sangku*, or Sangku river, far back among the mountains on the Bolang Estate, falling into the Chi Chirian.

Sangkut, to catch, to be detained or arrested, as a rope against any impediment. Entangled, impeded, stuck fast. Any unexpected detention.

Sangkutan, obstacle, obstruction, hinderance.

Sangsangkĕn, to hang upon; to hang up. To hang up by throwing over a stick or rope, as clothes are hung up.

Sangsara, poor, needy, indigent; in misery and want. In trouble or affliction. This word sounds Sanscritic and on referring to Clough, 690, *Sansara* is a highway, a principal road; going, proceeding. *Sansāra*, C. 690, derived from *Sam*, together, and *Sara*, to go; mundane existence; transmigration, renewed or continued existence. Metempsychosis. — This may have applied to the Buddhist priests who must go about and beg their food from door to door, and from that circumstance the Javanese may have applied the word to mean: indigent, poor, needy.

Sangsat, all nonsense, humbug, not to be believed. Rediculous, deceptive.

Sangsayakĕn, to slope off. To cut with a slope. To cut diagonally.

Sangsĕurikĕn, to laugh at. See Sĕuri. *Di sangseurikĕn batur*, my neighbours laughed at me.

Sang'u, boiled rice,— a refined expression.

Sang'wĕdi, a stirrup for riding. The stirrup of a saddle. The word is probably Javanese, derived from *Sangga*, to bear up, to support; *wĕdi*, fear: a support in fear.

Sangyang, a god, a deity. A supernatural person. *Sang*, honorific prefix; *Hyang*, divinity, godhead. See *Séngyang*.

Sanin ĕn, name of a tree, Castanea Argentea. The fruit is eaten, being a kind of chesnut. The shell of the fruit is covered with sharp prickles like needles.

Sanjaya, occurs as a title or disignation in some Jampés. *San*, C. 687, in composition: with, together, being the optional form of writing *Sam* before a consonant. *Jaya*, C. 206, victory, triumph. Convictorious, appears to be a forcible way of expressing triumph. *Hariang Sanjaya*, divine convictorious Krishna.

Santak, the time drawing nigh. To be overtaken with the time of anything.

Santana, petty nobles, noblesse. Thus the collateral branches of chiefs. *Santānā*, C. 703, from *Sam*, before; *Tana*, to spread, family, race, lineage; offspring, progeny.

Santausa, easy, tranquil. Free from pain or trouble. Rest, peace, repose. *Santosha*, C. 703, from *Sam*, with, and *Tusha*, to be pleased; joy, pleasure, delight, happiness.

Santĕn, name of a variety of turmeric called *Konéng santĕn*.

Santĕr, violent, forcible, impetuous. Said of disease or of running.

Santolo, a rope made of twisted buffaloe hide, and used where it is an object to have strength, or that the rope should last long.

Santri, a young man studying the Mahomedan religion. A disciple, a scholar. Any man who strictly adheres to the Mahomedan precepts, a devout man. *Santri* probably originally was a person who adhered to the Hindu religion, and was transferred to a devout man, when the natives became Mahomedans. *San*, C. 704, is the intensitive prefix *Sam; Trayi*, C. 248, the three principal Vedas of the Hindus: *Santrayi*, =Santri, a person who studies these three Vedas.

Sanyana, assuredly, in truth. To speak the truth. *Sa*, see above; *Gnana*, C. 215, wisdom, understanding, knowledge. *Sanyana ma to bogah*, to speak the truth I have not got any. *Sanyana sia to méré*, assuredly you did not give it.

Sa-orang, one person, an individual.

Sapa, to imprecate, to invoke some evil. To call a curse upon. *Sia di sapa ku aing*, I will call a curse upon you. *Sapa*, C. 705, to revile, to curse; an oath, an imprecation. *Sāpa*, C. 726, oath, affirmation by oath or ordeal. Curse, imprecation, malediction.

Sapangéjo-an, as long as a pot of rice is boiling.

Sapanjang, as long as; the whole length of. All along. *Sapanjang chai*, the whole length of the river.

Sapanyĕupahan, as long as a man is eating a quid of Sĕurĕuh.

Sapar, Arabic, the second month of the Mahomedan year.

Saparo, a half. A part, a portion.

Sapasang, a pair, a couple.

Sapat, cut through, separated. Got through with a job of work. Composed of *Sa*, by means of; *Pat*, cut off evenly, or cut through.

Sapatala, the seven infernal regions of the Hindus. See *Patala*. This word is *Patala* with the prefix *Sap*, an abbreviation of *Sapta*, C. 706, seven, an ought thus to be properly written *Sap-patala*.

Sapatu, Portuguese, *çapato*, a shoe. *Sapato panjang*, a boot, called also *Stiwĕl* or *Istiwĕl.* (Dutch, *Stevel*).

Sapĕrapat, a fourth part, a quarter.

Sapĕrji, asparagus, found in gardens of Europeans. Dutch *Aspersie.*

Sapĕupĕuting, the whole night through.

Sapi, a cow, a bull. The cow kind; Bos taurus. *Nyo-o sapi*, to keep cows. See *Cho-o.*

Sapih, to part, to separate, as combatants or people holding a dispute. Neither gaining nor losing; quits; an even contest.

Sapinuh na, to its full; as much as it can contain.

Sapirah, how much, what. *Sapirah umur jĕlĕma*, how much (how little) is the life of man; what is man's life. *Sapirah na jalan ka lumbur*, of what extent is the road to the village! meaning how little it is. *Piro*, Javanese, how much?

Sapréti, like to, as, in a manner, according as. *Sapréti nu bogah kuda, mumul nyuku*, like people who have horses, they are unwilling to go on foot. *Hayang sapréti batur*, I wish to have it (or be treated as) after the manner of other people.

Saptu, Arabic, Saturday; name of the seventh day of the week, or the Sabbath of the Jews.

Sapu, to sweep, to wipe, to brush; to smear or lay on any liquid, as paint, tar or the like. To scourge, to punish by flogging and scarifying the back. To make a clean sweep. To destroy or take every thing away. A broom; a brush for laying on paint, whitewash or the like. *Buruan kudu di sapu*, the space in front of the house must be swept. *Sapu apu*, to whitewash. *Sapu chat*, to paint. *Sapu nyéré*, a broom made of the mid ribs of the cocoa nut leaf. *Hukum na di sapu*, his punishment was to have his back scarified (with rods). *Nagara éta di sapu rampog*, banditti have made a clean sweep in that country.

Sapuk, of one accord, agreed upon, with common consent. *Kudu sapuk jĕun batur*, we must do it with common consent of our neighbours.

Sapuluh, ten, or one gathering up. See Puluh.

Saputangan, a handkerchief worn about the person, but not on the head. The word is Malay and is literally *Sapu*, wipe, *Tangan*, the hand. It is nevertheless in universal use in Sunda. See Chĕréchét and Tĕlĕkung.

Sapuwas, to heart's content. To satiety, to repletion.

Saradat, slipped on the ground, said when the legs glide from under a man when the ground is slippery. *Sara*, C. 714/15, going, proceeding; *Dat*, C. 255, teeth: a going on the teeth.

Sarah, drift wood in a river which has got jammed fast, so as to impede the passage.

Sarahkĕn, to yield, to deliver up; surrender, resign.

Sarai, a variety of palm tree growing wild in the forest. The *Upih* of this palm is used for making the outside fold of *Kĕpéks* or native travelling baskets, as it is proof to rain and wet. Caryota Furfuracea.

Sarakah, causing trouble and constant annoyance by having to look after. *Sarakah*

tĕuyn bogah ĕmbé, sok nyatuan papĕlakan batur, it is very annoying to have goats, they are constantly eating what the neighbours plant.

Sarakal, standing up in prayer. Getting upon the legs and holding out the arms to heaven in prayer.

Sarakit, a pair, a yoke of buffaloes or other cattle used for draught.

Saralak, the cross slips in a bambu *gĕdĕg*, or in wattled bambu work, by which the whole is matted together.

Sarang, soon used up, soon expended, as the oil of a lamp.

Sarang, the cross laths of split bambu which are tied upon and hold together the *Darurung* of a native house, and on which rest the *Palupuhs*. See Darurung.

Sarang, di sarang, to hang up the rice block or its stampers, or even a flag, *Umbul*, in order to get dry weather. A superstitious practice.

Sarang'éngé, the sun. The more usual word is *Mata-poi*.

Sarangka, a scabbard, a sheath, a case for any weapon. The sheath of a gobang or sword etc. *Rangka*, in Malay, a scabbard, a sheath.

Saranta, in difficulties, hard-pressed; jammed in a dilemna.

Sarat, loaded, full-laden. Deep in the water as a ship or boat, from having a heavy load.

Sarat, a person who assists the priest as assessor or witness at marriages. See Girang Sĕrat, which may be this *Sarat* or the Girang's assessor.

Saratus, a hundred; the number 100. See Ratus.

Sarauja, deep places in the sea. *Saroja*, C. 716, from *Saras*, a pond, *ja*, produced. The lotus; a fish. So that it appears that the Sunda people do not attach a literal meaning to the *Saranya*. The word occurs only in Pantuns.

Saré, to sleep, to take repose by lying down. Slumber. A refined expression.

Saréan, a sergeant. *Opas saréan*, the sergeant opas, the head opas or police puisne. The Dutch *Serjant*, pronounced *Sergeant*. The *Opas saréan* always remains about the great man's office, and hence the natives fancy that he is the opas who is at liberty to sleep! Marsden, page 191, gives *Surian* for sergeant.

Saréat, whatever becomes manifest. The visible effect, the result, the upshot. *Saréat na tĕulĕui goréng*, the manifestation was bad; the result was unfortunate.

Sarébu, one thousand. See Séwu.

Sarémé, one grain of boiled rice. *Kéjo sarémé ogé to di béré*, he did not give us even one grain of boiled rice.

Saréndét, Marsden calls it Persian,— a pretty little parroquet, about the size of a common house sparrow. Its beak is red, as well as the tail near its root. On its breast it has a yellow patch. All the rest of the body is green, except under the wings, where the feathers are blue. These Saréndéts are often kept in circular cages, which turn on pivots like a water wheel, and the bird by climbing along the bars keeps the cage revolving. Psittacus Galgulus.

Sarénkol, a small tubed bambu, resembling the *Tamiang*. It is crooked at every joint, diverging at some angle from the preceding one.

Sarénkĕn, to surrender, to give up, to hand over.

Sarĕung'i, a variety of wild *taluĕs* or *arum.*

Sari, taste, flavour, sensation. State of feeling. *Buah éta sari na ngĕunah*, the taste of that fruit is delicious. *To ngĕunah sari na*, it does not feel pleasant, — having an unpleasant sensation.

Sāri, a word often occurring in the composition of proper names, and is fancied by the natives to convey the idea of flower, beauty, ornament, youg woman. Thus at the courts of the native princes, you sometimes hear of the *Pagĕr Sari*, which means: the fence of flowers, by which is implied the collection of handsome young woman, who surround the person of the Sovereign. CLOUGH does not give *Sari* in this sense, and yet the word is evidently of Sanscrit origin; he, however, gives — *Sari*, fit, proper, right, C. 716, and *Sarit*, C. 716, a woman, a wife, derived from *Sra*, to go, and *iti* affinitive. So also in the residency of Pasuruan there is a place called *Singasari*, an old seat of former government, the ruins of whose temples still remain.

Sari-awan, name of a disease. In a mild degree, it is a sort of sprew, or breaking out of the lining of the mouth in small ulcers; in a bad stage, it attacks the nose, and rots it off.

Sarib, fixed limit in justice or equity.

Sarikat, fortune or fault in common. To have fault from associating with bad people or robbers. Accomplice. Derived from the Arabic *Sherikat*, a partner in trade. *Sarik*, Arabic, a partner in trade, an associate.

Saring, to strain or squeeze through something; to filter; to pass through a fine sieve.

Saring'an, a filter, a dripstone.

Sarip, Arabic, *Sarif*, noble, a noble. A sheriff. A descendant of the prophet Mahomed.

Sarisit, a small horse fly which stings smartly, but not so severely as the *Pitĕuk.*

Sarolét, name of a river fish, with slim, slender body, without scales and very slippery.

Saroyo, a pent-house; a to-fall; a verandah.

Saru, nearly alike, strongly resembling. Easily mistaken.

Sarua or Saruwa, alike, of the same appearance; identical, resembling. Evidently a corruption of *Sarupa*, C. 716, like, resembling, from *Sa* for *Samana*, like, and *Rupa*, form. In Malay the word is *Sarupa*, resembling.

Sarudum, the whole body wrapped up in the *Sarung* or *Samping*. Cowered down on the hams, and the Samping drawn up over the shoulders, so as to cover the whole body, as the natives do when they are cold.

Sarung, a case, a covering, a sheath, and is properly Malay, but occurs as the name of several objects which are of European use or manufacture. *Sarung anggĕl*, a pillow case. *Sarung tang'an*, a glove. *Sarung bangku*, the covering of a sofa.

Saruni, a musical wind instrument; a sort of pipe.

Saruni, name of a small garden plant, with pink, white or yellow flower.

Sasab, wandering from the right road; lost your way. Bewildered about the way.

Sasagon, a sort of *Kuéh* which is dry and hard, made of rice flour mixed with some ingredients and baked.

Sasah, a smallish forest tree, with red drupa fruit. The bark of this tree is used as a mordant for fixing red or *Changkudu* dye, on cotton cloth, and for tanning twine for nets.

Sasak, a timber and bambu bridge. A raft of bambus for the purpose of crossing a river. A causeway constructed of bambus.

Sasak, one of the names of the island of Lombok, which is also called Salaparan. *Sasak*, C. 721, sandalwood. Probably the island may, in Hindu times, have produced much sandalwood, though now none exists, having possibly been cut down. The adjoining Sumbawa and Sandalwood Island, and Timor still produce this precious wood.

Sasakala, ancient marks, vestiges. *Sasakala alam Buda*, vestiges of Buddhist times. *Sakala*, C. 691, a part, a half, a portion. *Sasakala*, a part, a remnant.

Sasalad, a disease amongst buffaloes, which soon kills them; *Sasalad kĕbo*, this disease among buffaloes. It also means the great slaughtering of buffaloes on festive occasions.

Sasalakan, a variety of sea-urchin, called also *Karang Sua*, Cidaris. Covered with long spines; see Salak.

Sasalaman, making the compliments of the *Salam*, which see. The mutual touching of the hands, which are then brought to the owners forehead, as the natives do when they salute each other.

Sasampayan, a clothes horse. A frame to hang lothes on.

Sasanari, a Bantam expression, the same as Sasari, of every day occurrence.

Sasap, to cut of short by the ground. To pare the ground. To lay bare the earth by removing all vegetable matter.

Sasapa-an, may evil overtake me. May I (or you) be cursed. A word formed from Sapa which see. *Jĕlĕma na kapikir, tĕulĕui sasapa-an*, the man on reflection, forthwith invokes a curse (in case he should do so again). This word is used when a man makes up his mind or promises never to repeat some action.

Sasapan, the same as Sasap, which see.

Sasapu, a piece of cloth to wipe with. A dish-clout, a duster.

Sasar, and Sasaran, to grope in the dark; to feel for.

Sasarandéan, leaning back. With the back reclining against some object. See Nyarandé.

Sasarap, a cloth, mat or other object spread out to sit on, or to place dishes or other materials upon. A table cloth; a bedsheet.

Sasaréan, laid down for rest. Gone to bed. See Saré.

Sasari, every day, daily; usually. *Paranti sasari*, what is every day usual. *Sasari téa kumaha*, that which you do every day, how is that?

Sasaungan, a temporary shed. Anything set up for temporary shelter; a mat stretched on four sticks; branches of trees stuck into the ground, or the like.

Sasĕgrok, to grunt as a pig.

Saséngkédan, a diagonal piece of wood in carpentry. A prop set diagonally in a post to support a horizontal beam. See Sengkéd.

Sasuganan, to try your luck. Per adventure. Nothing like trying.

Sat, Arabic, essence, substance; person, sect, caste. *Zat*, MARSDEN 140.

Satak, two hundred; the number 200. *Satak* in ancient method of counting Chinese cash, is equal to eight Dutch doits of the present time, or as the Sunda people call that amount *Sa-wang*. At the present time these Chinese cash are still in use on Bali and Lombok, and *Satak* there now-a-days means a string of 200 *Pichis*, which is of the value of one guilder copper money. Singapore Journal, 1851, vol. 5, page 460. At pages 86/87 of the work „Het eiland Bali en de Balinezen, door den Hoogleeraar LAUTS — 1848" we learn that the traders on Bali speak of *Atak*, *Bungkus*, and *Pĕku* to designate different quantities of Chinese pichis or cash. These cashand Spanish Dollars are the only kinds of money met with on Bali. The cash are still imported from China and yield a good profit to the trader. 200 pichis are considered as having the value of one guilder silver. The Spanish dollar varies in value from 600 to 700 pichis. 200 pichis are strung together on a rope and are called *Sa-atak*; five such ropes, with their ends tied together, and thus containing 1000 pichis, form *Sa-bungkus*, or one bundle. Fifty ataks or 10,000 pichis put up in a bag make *Sa-pĕku*. Thus *Sa-atak* is equal to one guilder silver, *Sa-bungkus* to five guilders, and *Sa-pĕku* to fifty guilders silver. Considerable discrepancy thus exists between the values attributed on the present Bali, and in ancient Sunda to these designations. The ancient Sunda *satak* being said to amount to only eight Dutch doits, whereas the present *Satak* on Bali has the value of one guilder silver, and thus at least 120 Dutch doits. Perhaps the rude Sunda people in early times, before they got the Chinese pichis, counted with small stones or pebbles, which *Mas* also implies (see Mas in voce), as some rude Indians count with cowry shells. The Chinese metal cash, base as it is, may thus have been an innovation, in the course of the progress of trade, in which we know that the Chinese largely participated. That the people of the Archipelago formerly counted with stones may almost be inferred from *One* in Malay being expressed by *Satu* or *Sa-watu*, one stone, and in Sunda by *Sahiji* or *Siji*, one seed.

Saténg, one half, appears to be the short for *Sa-téngah*. *Sa-wang saténg*, a wang and one half = 12 doits.

Saténg'ah, half, one half. *Gĕus saténgah béak*, it is half done.

Satia, is the burning of a wife on Bali, who, from a stage constructed for the purpose, throws herself into the fire where her husband's body is being burnt, after she has krissed herself. *Satia* is truth, faithfulness; the wife who dies in this way, is called *Satia Wati*, true and faithful, who has responded to all her duty towards her husband. FRIEDERICH, Bat. Trans., vol. 23, page 10. This is probably the same word which has become in Sunda *Sacha*, which see, and is derived from *Satya*, C. 699,

truth, direct truth perceived without human speculation. The doctrines of Buddha. True, certain, sincere, honest, speaking the truth. *Wati*, C. 618, a woman of property; a female possessing great wealth; hence: *Sətia Wati*, a faithful dame.

Satoa, an animal, a beast of the forest. *Satoa darat*, a land animal; a reproachful name for a man. *Satwa*, C 700, an animal, a being.

Satriya, in ancient times the royal caste, to which the kings belonged. *Kshatriya*, C. 155, a man or woman of the royal or military race.

Satru, an enemy, a foe, an adversary (as between man and man). *Satru Allah*, the enemy of God, an irreligious person. *Saturā*, C. 699, an adversary, an opponent, an enemy.

Satus, a hundred; the number 100. More usually called *Sa-ratus.* The word may be compounded of *Sa*, one; *Tus*, the short for *tutus*, a slip of bambu string; as even to this day a native, when counting, will take a slip of bambu string, and for every ten make a break in it, and ten such breaks being an even hundred, may have been called *Satus* or *Sa tutus*, a string (as above described).

Satus, in ancient method of counting Chinese cash, is equal to four Dutch doits of present time. See *Satak.*

Sauhĕn, a variety of rough wild grass, of which the stems are eaten, being succulent. Panicum Palmaefolium.

Sauk, a piece of matting or bagging made of coarse materials, in which are put the materials, to be subjected to pressure in the *Kampahan*, or native oil press. The oil runs out of the coarse bagging when the pressure is applied.

Sa-umur, in a life time. *Sa-umur hirup*, as long as your live. *Sa-umur kakarak kapanggih*, in all my life, I now first meet it.

Saung, a shed, a small temporary building, such as put up in a sawah or garden.

Saung-ringgĕung, a variety of Pandan which totters on its stems. Literally the tottering shed. Freycinetia Graminea.

Sa-upama, suppose, in the case that, peradventure. See Upama.

Saur, speech, hold conversation, say, calling. *Di saur*, you are called. To be called up. You are summoned.

Saur, to eat before the sun rises in the Puasa or fasting month.

Saw or Sawu, name of a tree. Mimusops Bojeri, of family Sapoteae.

Sawad, the strip of wicker work made of rattan which passes under the neck of a buffaloe when yoked for work. The neck-belt.

Sawadi, in case, for fear; to prevent accidents, or misunderstandings etc. *Sawadi na kudu pĕupĕuli*, to prevent misunderstandings, you must tell of it. *Sawadi na datang, gĕus sadiya*, in case he comes I am ready.

Sawah, irrigated rice lands, laid out in terraces so as to be able to distribute the water evenly over the ground. *Sa*, with, by means of; *Bah*, Marsden 57, a flood, an inundation. The *Bah* being by a very common process converted into *Wah* in com-

position. The word *Wah* is heard in Sunda in the word *Wahangan*, the bed of a river, any large water way or ravine. *Sawah*, means thus literally, by means of inundation.

Sawajar, usual, according to custom. *Lain sawajar*, not as usual, out of the common. This is a favourite expression of admiration. *Sawajar bai*, really, truly; according to usual habit. *Bala sawajar*, that is monstrous; I w'ont put up with it.

Sawal, the tenth Mahomedan month. During the first few days of this month devout Mahomedans also continue the fast of Ramalan, thereby hoping to make up for their shortcomings in the previous Puasa month.

Sawala, the sea slug or tripang of commerce, when alive in the sea. When dried for market, it is called *Tripang*. Holothurion.

Sawan, fits, convulsions. A fit of apoplexy. In a trance; apparently dead. *Sawa*, C. 720, a dead body, a corpse. *Sawa-an* = *Sawan*, become like a corpse.

Sa-wang, eight Dutch doits. See Sabaru.

Sawang'an, said of the relative position of two hillsides facing each other, with a stream running between them. *Sa-wahangan* = *Sawangan*, of one common ravine. See Wahangan.

Sawangkung, a variety of wild palm tree, growing in old forests in mountainous situations.

Sawar-sawir, here and there a little. Not in abundance in any one place. Picked up in small lots.

Sawaré, a portion, a part, a lot. *Sawaré na to datang*, a lot of them did not come. *Kadiyo sawaré*, come here a lot of you.

Sawé, fifty, the number 50. In ancient method of counting Chinese cash, *Sawé* is equal to two Dutch doits. See Salawé, Satus, Satak, Samas and also Sékat.

Sawéla-chala, a character in old Javanese history, who appears to have flourished in the beginning of the seventh century. He came with colonists from the continent of India, and founded the empire of *Mĕndang Kamulan*. The derivation of this name must evidently be sought in Sanscrit, and is the subject of much uncertainty. *Saw*, C. 720, the Elu form of *Sarwa*, all, also a scholar, from *Srawaka*, C. 779, from *Srae*, to hear religious discourses, and *Ka* affinitive. A pupilor follower of Buddha, a Buddhist. *Wéla*, C. 699, land sown with grain; a field, a farm. *Wél*, C. 669, the sea shore, the beach, a field, cultivated land. *Achalā*, C. 804, the earth. Thus *Saw-wéla-achala* = *Sawél-achala*, Buddhist fields or country, or a country where the Buddhist were occupying themselves with cultivation, or had settled. In some accounts, the father of Sawéla-Chala is named Balia-Achar; and previous to the establishment of Mĕndang Kamulan, Sawéla-Chala himself is usually known by the name of Awap, RAFFLES, vol. 2, pages 82—84. This father of Sawéla-Chala was Balia-Achar. *Bali* and *Baliya*, C. 463/4, propitiatory offerings, religious gifts, or sacrifice, the whole system of sideral worship, or the adoration of the heavenly bodies as practised in Ceylon. *Achayariya*, C. 61, a teacher, a pre-

ceptor. As Buddhist priests may not marry or have children, probably this Bali-Achar was only a father in spiritual sense. If the above ideas are correct, the country must have been called *Saw-wél-achala*, and the name have then been transferred to the leader who conducted the immigration.

Sawĕlas, eleven. See Sablas.

Sawén, an arch of twigs or branches, or mostly a piece of rope stretched overhead, across the path-way to a humah, to which are hung sundry small articles. Such a *Sawén* is made, at the time of the paddy coming into ear, from a superstitious idea that it will keep away evil genii, who might otherwise come and destroy or take away the crop.

Sawér, a shower; rain driving sideways into a building. Rain or water drifted like spray sideways by the wind. A shower of money, especially copper doits, thrown out amongst a crowd to be scrambled for.

Sawidak, the number sixty, 60.

Sawindu, a cycle of years. See Windu.

Sawu, see Saw.

Sayaga, a weed in the mountain humahs, called also *Tésbong*, and *Emboh*.

Sayang, a nest, a bird's nest. The edible bird's nest (par excellence), distinguished more clearly by the name of *Sayang kapindis*, the name of the bird which builds the nests. *Sayang odéng*, a bee's nest.

Sayang'an, having a nest.

Sayĕr, a sort of sieve used for taking fish in muddy water, or at the time of floods.

Sayid, Arabic, the title of the descendants or supposed descendants of Mahomed.

Sayur, and Sayuran, greens, vegetables. Properly Malay, but nevertheless passes current. *Kĕbon sayuran*, a vegetable garden. Vide Lalab.

Séah, the shrill sound of water running over a rocky or sloping bed, or tumbling at a waterfall. *Séah chai na kadéng'i ka jauh*, the sound of the water was heard at a distance.

Séba, complementary presents; contributions made to a great man, consisting for the most part of eatables in some shape or other. Anything presented by the common people to their chiefs. Perhaps the open audience hall, which stands before every chief's dwelling, and where the people come with their presents, is called *Paséban* after these presents.

Sĕbab, Arabic, because, by reason of; cause, reason, motive.

Sĕbat, to strike with a whip, to whip, to switch.

Sĕbrét, to be stealthily taken away. To be cunningly made away with.

Sĕbul, said of tobacco which has a bad flavour. *Bako sĕbul*, tasteless, ill-flavoured tobacco, either for smoking or chewing.

Sĕbut, to mention, to name, to tell, to denominate. To be called. To consider, to look upon. *Sĕbut ngaran na*, mention his name. *Pĕrkara éta hanto di sĕbut*, that circumstance (or matter) was not mentioned. *Iyo di sĕbut gorĕng ku aing*, this I consider as bad. *Sĕbut hadé ma lain*, this cannot be considered as good.

Séchan, sapanwood, Caesalpinia Sappan. The tree grows fast, and being covered with very sharp prickles, makes good fences. The word of the roots is used as a dye.

Sĕd, the idiomatic expression of collapsing, of falling together; shrinking into a smaller compass. *To kanyahoan sĕd na*, we were not aware when it collapsed.

Séda, a name used to denote a royal person after death, and as such put before the place where he died, as: died at —. *Sidha*, C. 732/3 to effect, to accomplish. A divine personage of undefined attributes and character, a sort of demigod. *Sidhi*, fulfilment, accomplishment, the entire completion of any undertaking, or attainment of any object; final emancipation from existence; *Nirwana* or annihilation. *Sédho* in Javanese is, deceased. It is thus: having obtained fulfilment at —.

Sĕdang, whilst, at the same time that, seeing that. *Sĕdang aing tachan daik mĕunang*, whilst I have not yet got any. *Sĕdang to di béré*, at the same time that none is given.

Sĕdang, middling, of middle quality. Fitting, suitable.

Sĕdĕk and Sĕdĕkkĕn, to hurry on. To keep working smartly till done. To drive before you. To chase close upon the heels. *Unchal di sĕdĕkkĕn ka chai*, the deer was driven into the water. *Hayo sĕdĕk gérrah anggus*, heigh ho, hurry on and get done. *Kasĕdĕk*, being pinched for time; jammed in difficulties.

Sĕdĕkah, Arabic, *Sadakat*, Marsden 201, alms, voluntary acts of charity. Anything given of free will. An offering.

Sĕdĕkah Bumi, the festival of the earth. A great festival made previous to beginning to plant paddy; entreating the Almighty for success to their agricultural occupations. This festival must be held in the open air or under trees, and the offal and bones, but especially the head of the slaughtered buffaloe, are buried on the spot. Evidently a remnant of old Hinduism, only made acceptable by joining it with an Arabic word.

Sĕdĕkahan, to observe the Mahomedan festivals for the dead, on the 3d, 7th, and 40th day after death. To make a religious festival on any occasion.

Sĕdĕp, pleasing, pleasant, agreeable to the senses; gratified, delighted.

Sĕdét, anything which causes unpleasant sensations. Anxiety of mind. *Sĕdét bai ka na ang'ĕn*, my heart jumped, my heart became anxious.

Sĕdiah, ready, prepared, arranged, in order. *Ari gĕus sĕdiah pĕupĕulihkĕn*, when it is ready, tell me. Vide Sadiya.

Sĕdu, to steep, or infuse in warm water.

Sĕdut, a fart which is heard, which makes a report.

Sé-él, a variety of rattan, much used for splitting up, and used as lashings in house-building, etc.

Sé-éng, a copper cooking pot for rice. These copper pots are tall and cylindrical, a little narrower, however, at the mouth, than below. Into this mouth a bambu basket called *Hasĕupan*, is thrust, holding the rice, which is thus cooked by the steam rising from the water boiling in the *Sé-éng*.

Sé-ét, used up, done; eat up, consumed. *Kéjo na gĕus sé-ét*, the boiled rice is all eat

up. *Paré na sé-ét*, the paddy is up, is done. The word is applied more especially to things which are eaten up or drank.

Sĕgara, the sea, the ocean. *Sagara*, C. 694, the ocean. *Sĕgara kidul*, the sea south of Java. See Laut kidul.

Sĕgaran, an artificial lake. A large reservoir of water, resembling *Sĕgara* = the sea.

Sĕgé, a variety of small rattan, much used for whips.

Sĕgĕr, fresh and healthy in body. Strong and well. Fresh, not stale, not faded. *Gĕus sĕgĕr dĕui*, he is restored to health.

Ségét, to bite, to nip with the teeth.

Ségogan, a bend or twist in a canal or road. A sharp turn.

Sĕgok, sobbing, crying, whining.

Sĕgrék, said when cutting an animals throat. *Sĕgrék bai di pĕunchit*, whittling they cut its throat.

Sĕgsĕg, be quick, look sharp, bear a hand. The same as Soksok.

Seiyid, Arabic, the title of a numerous race who are, or affect to be the descendants of Mahomet, through Ali and Fatima, and are distinguished by a green turban. See Sahid and Said. A lord, a nobleman. Marsden 195.

Seilan, Ceylon.

Séjén, other, different, varying. *Séjén paré na*, the paddy was different. *Séjén rua na*, quite another appearance.

Sék, the idiomatic expression of laughing, as *Sék bai sĕuri*, and smiling he laughed.

Sĕk, the idiomatic expression of being hushed in quietness, quiescence. The absence of noise or motion. *Sĕk bai répéh hararé-és*, all was hushed in quietness, and they had gone to sleep.

Sĕkar, in the Kawi of Java, a flower, an ornament. *Jayang Sĕkar*, flowers of victory; a variety of native horse-soldiery.

Sékat, the number fifty, 50. *Sekat* sounds as if it were *Sa-ikat*, one tie. It is rather odd that in the ancient method of counting Chinese cash, *Sékat* is not used to express 50, but *Sawé*, which see.

Séké, the branch of a river. The confluent of a river.

Sĕkin, Arabic, a small knife. Any small, short bladed but straight knife; often worn about the person, or stuck in the belt.

Séla, a petrified black gum found in small nodules in the earth. When melted with oil it forms a mastick in with goldsmiths set their gold, for the convenience of working or embossing. *Sél*, C. 762, a rock, a stone, a mountain, derived from *Saila*, C. 765, a mountain, bitumen, storax; stony, rocky. *Saila* is derived from *Sila*, C. 736, a stone, a rock. *Saela*, C. 772, a stone, a rock.

Sĕla, an interstice, a space between, an opening; at intervals. See Sala. *Ragrag di sĕla papan*, it fell through between the planks. *Di sĕla imah*, in the space between two or more houses.

Sélan, Ceylon. Same as Seilan.

Sĕlang, an interval of repose. An interval, a space between. To change a person. To give one person in the place of another. *Ari sĕlang kudu di boro*, when we have a little repose (or time) we will go.

Sĕlangan, to alternate with, to change with something else. *Di sĕlangan nyachar*, he alternates it with cutting down jungle, he cuts jungle but has also some other occupation.

Sĕlang-sĕlang, alternately, at intervals, now and then. With spaces between.

Sĕlang-sĕling, alternate, every other; missing one.

Sĕlap, Sĕlapan, Sĕlapkĕn, to insert, to stick in between. To interpose.

Sĕla-sĕla na, at the interstices, at the intervals. *Bayar na to datang ka kami, ragrag di sĕla-sĕla na bai*, the payment does not reach us, it drops into the interstices (the headmen steal it).

Sĕlasi, the herb sweet basil, Ocymum Basilicum of the family of Labiatae. This is much used for planting about, or when gathered to lay upon the graves of relatives or friends, and is very likely the remnant of a very innocent Hindu institution, evincing affection for those who have gone hence. At the end of the Puasa or fasting month, the graves are cleaned, and *Sĕlasi* laid upon them. *Sĕlasi* is a corruption of *Tulasi*, C. 239, a small herb held in high veneration by the Hindus; the Holy Basil, Ocymum Sanctissimum.

Sĕlat, a strait of the sea. A narrow passage. *Sĕlat* is the name by which Singapore is generally known throughout the Archipelago: the strait par excellence. *Sĕlat Anyar*, the Anjer straits, is the name by which the natives know the straits of Sunda. Composed of *Sa*, which see, and *Hĕulĕut* or *Lĕut*, an interruption.

Sĕlĕpa, a small metal box, mostly of brass, for holding the ingredients for chewing Sĕurĕuh, carried about the person. This word sounds Sanscritic. May it be from *Sālapa*, C. 851, from *Saha*, with, *Alapa*, a word, conversation; as natives never enter into conversation without producing the Sĕurĕuh box, and in this way the Sanscrit word with them has got a conventional use and meaning.

Sélér, a shoot, a runner, an offset of any vegetable, herb or plant. Offspring, progeny. *Sélér Pajajaran*, a descendant, or the offspring of Pajajaran.

Sĕling, each other. *Sĕling nĕwĕk*, to stab each other. *Sĕling numbuk*, to thump at each other. *Sĕling pĕudĕm*, to fling each other into the earth or sea, as the wonderful men of old did.

Sĕlir, a concubine; a wife kept above the number of legitimate wives, which according to Mahomedan law is four. *Anak ti sĕlir*, a child born of such a woman.

Sélla, Portuguese, a saddle. *Sélla Inggris*, an English saddle.

Sĕlusur, name of a river fish, scarcely four inches long, with very fine scales, mouth on underpart of head.

Sĕlut, to plate, to cover over with some material different from the substratum. The ferrule or iron ring which holds any iron instrument firm in the handle.

Sémah, a stranger, a visiter. *Kasémahan*, having visiters in the house.

Sĕmang, generally heard as *Ulah sĕmang*, don't be afraid. Don't be in doubt lest something should not happen.

Sĕmar, see Samar.

Sĕmbah, to go down upon the knees to salute a superior. To cower down and salute. To make obeisance, adoration, reverence.

Sĕmbahĕun, a royal personage, a person of rank. The object of obeisance.

Sĕmbayang, divine worship, religious ceremony; devotion, praying. To pray. Probably derived from *Sĕmbah*, to make obeisance to,—*Hyang*, divinity, Godhead. Thus: obeisance to the divinity. Nowadays it is the worship of *Allah-ta-ala*, the Lord God, but the word no doubt is a remnant of old Hindu times and worship. If this interpretation is correct, the *Hyang* for divinity must have also existed on Sumatra, the mother country of the Malays, who also use *Sĕmbayang* in the above sense.

Sĕmbur, to blow out the contents of the mouth in one gush or flash. For this purpose a variety of materials have been taken into the mouth and munched up. These contents consist of substances having medicinal qualities, and are then blown out upon the part of the body affected, or upon a sore. The expression is much used in Jampé.

Sĕmplék, to break off in small pieces, to chip off. A chip or trifling piece broken off any brittle substance.

Sĕmporna, perfect, complete, consummate, faultless. Perfection, happiness, contentment, peace. *Sampurnna*, C. 712, from *Sam*, intensitive, and *Purnna*, full, finished, whole, entire, complete.

Sĕmprong, a spy-glass, a telescope. Any tube to look through.

Sĕnang, tranquil, free from trouble, at rest; having leisure on hand.

Senapati, a general in chief. The leader of an army. One of the titles assumed by the native sovereigns of Java. *Séna*, C. 761, 763, an army; *Pati*, C. 383, Lord, master, = an army-lord.

Sĕndari, a large stem of bambu with oblong apertures or slits cut into the tubes between the joints. Such a bambu is struck upright in the ground, mostly in the humahs, and the wind blowing through the apertures, produces musical sounds.

Séndok, a spoon.

Séndok apu, a lime spoon, a mason's trowel.

Sĕndutan, to set on fire, to light up; to ignite.

Sĕnĕb, vexatious, causing inward pain or remorse. *Sĕnĕb bai ka na ang'ĕn*, it gave inward affliction: I was vexed in the extreme.

Séngél, dearth of food, famine. See Pĕchĕklik.

Séng'ĕrod, tied, fastened, especially tied by the feet, or with the feet tied together, so as to impede motion; tied as is done with an animal which is to be slaughtered. Hoppled. *Kaséng'ĕrod di lĕuwĕung*, his feet got caught fast in the forest (by a liane).

Sénggal, name of a river fish, resembling the chaung in body, and in filthy habits. Has long cyrrhi and lives in holes.

Sénggang, a culinary vegetable. Amaranthus Oleraceus. Called in Malay *Bayĕm.*

Sĕng'ir, a variety of mangga so called.

Sĕng'ir-gadung, a variety of mangga so called.

Séngkéd, a branch of a tree; a divergence; bifurcation.

Séngkédan, split, divided, branching.

Sĕngkud, to hurry on, to hasten. To act in any way with impetuosity. *Pagawéan itu kudu di sĕngkud*, that work must be hurried on. *Lamun to di sĕngkud, mohal bisa anggĕus*, if you do not bear a hand, it is quite impossible that you can get it done.

Séngyang, divinity, Godhead. This is a word in every one's mouth when speaking of the olden time, when the Javanese were still unconverted to Mahomedanism, and is prefixed to many Hindu names—as *Séngyang Wisésa*, *Séngyang Guru*, and the like. According to Mr. FRIEDERICH, it is derived from *Hyang*, which of itself is properly divinity, Godhead. In Bali occurs a place called *Sad-kahyangan*, which means the six temples or six divinity places. The word *Hyang* is also heard in the word *Guriang* or mountain spirit. *Sang* is no doubt also derived from Sanscrit; it appears to imply holy, sacred, and may have the same etymon as the Greek and Latin *Sanctus.* Thus in Sunda, the word is placed before simple Polynesian words, when in Pantuns, it is meant to endue some mere animal with supernatural power. Thus they say *Sang-kĕbo* or *Sang-monyét*, the divine buffaloe or the divine monkey. *Sangha* in Singhalese, C. 688, means multitude, number, collection; the *Buddhist* priesthood; a convocation of priests, five of whom constitute a *Sangha.* See *Sang* voce. The word is always heard as *Séngyang*, though evidently *Sangyang* would be more correct. You never hear *Séng-kĕbo*, *Séng-monyét.*

Séngyang Sirah, the head of the Séngyang. The name given to the West end of Java or Java Head.

Séngyang Tikoro, name of a place in the Chitarum river, where that river falls from the uplands of Bandung into the lower lands of Chianjur, which it does through a narrow gully or *Tikoro*, throat.

Sĕnin, Monday, from the Arabic word *Seneian*, Monday.

Sĕntar, split, cleft, cracked.

Sénté, a variety of large arum.

Sĕntik walang, called also *Walĕsan*, the spring of a gun-lock. *Sĕntik* is probably a modified shape of *Bĕntik*, folded together by means of a joint or hinge. *Walang*, a grass-hopper, thus grass-hopper joint, in allusion to the shape of the spring in a gun-lock.

Sĕntul, name of a forest tree; bears a fruit which is eaten. Sandoricum Indicum.

Séor, falling in a shower and making a shrill noise. *Séor bai béas ragrag sapanjang gudang*, the rice kept dropping out and falling with a noise the whole length of the store.

Sĕp, the idiomatic expression of inserting anything into a crevice. *Sĕp bai di sĕlapan papan ipis*, and shoving in he inserted a thin plank.

Sĕp, the idiomatic expression of silence. *Sĕp bai réhé*, and all was hushed in silence.

Sepak, to kick, to strike with the foot, of either man or beast. *Di sépak ku tuan*, he was kicked by the gentleman. *Di sépak kuda*, he was kicked a horse.

Sĕpat, name of a small fish found in ponds. Trichopus Trichopterus.

Sĕpĕt, astringent to the taste, harsh in the mouth. *Sĕpĕt* expresses in a smaller degree what *Kĕsĕd* denotes in a greater one.

Sĕpi, any fruit, but more especially *Jéngkol*, which has been buried in the earth to mellow and ripen, when it comes out most nauseous, stinking stuff, but is greedily eaten by the natives. The *Jéngkol* beans are deleterious and strongly affect the urinary organs unless treated in this way. See Jéngkol.

Sĕpi, solitary, lonely. *Wana Sĕpi*, lonely forest, name of a place in Karawang.

Sĕpuh, old an venerable. Old so as to be past work. *Juragan sĕpuh*, the old headman (who has been set aside from old age).

Sĕr, the idiomatic expression of moving or shoving forward or aside. See Sĕsĕr, Gĕsĕr. It is in a smaller degree what *Sur* is in a larger one.

Sérab, dazzle from the sun or from heat. Dazzle experienced on looking at the sun. The dazzle seen upon wood and many other objects when shone upon by a bright sun.

Sĕradat, to slip, to slide. To fall by slipping on anything greasy.

Sĕrah, given up, yielded, surrendered, submitted.

Sérah, a few unshelled grains of paddy mixed up with rice, when it has not been sufficiently cleaned. *Béas iyo loba tĕuyn sérah na*, this rice has too many unshelled grains in it.

Sĕrahkĕn, to submit, to yield, to surrender. To give over charge.

Sĕrak, hoarse, husky in voice.

Sérang, any piece of cultivation, as sawahs, humahs or gardens, worked by the population as a body for behoof of their chief, and without payment. *Sérang* is the name of the present chief place in Bantam, so called from having been the place where formerly the population planted sawahs in this way, for behoof of the sultans of Bantam. A humah *Sérang* is annually planted by the Badui people, and from the produce of this humah, the rice is made which is used in their superstitious observances.

Sĕrani, Arabic, a Christian, a Nazarene. The word is a corruption of *Nasarani*. By *Orang Sĕrani*, is generally meant the poor dark coloured half castes who are Christians. „And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene." St. Matthew, chap. 2, verse 23. „And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the king of the Jews." St. John, chap. 19, verse 19.

Sĕrat, stripes, lines, as in a drawing.

Sĕrawĕl, Arabic, trousers, breeches.

Sĕrayu, a river which runs along the southern base of the Prawu mountains and subsequently separates the residencies of Bagalen and Banyumas. *Sĕrayu* in India is the river of Oude. Bat. Trans. vol. 22, page 51.

Séréd, to trail along the ground. To lug or drag along the ground.

Sérédan, a sledge, a contrivance for dragging anything along the ground.

Sĕrĕg, fitting stifly or close into a hole or case. Jammed fast. Fitting so close in a hole, that it has to be forced or driven in.

Séréh, lemon grass. A sweet scented grass used to boil with curry stuff. Andropogon Schaenanthum.

Sĕrénkĕn, to surrender; to give or hand over, to transfer.

Sĕrĕp or di sĕrĕp-sĕrĕp, to investigate slyly, to gain private information. To try to find out quietly, by gaining private information.

Sĕrĕt, said of food which will not pass down the throat, unless with the help of a little water. Sticking in the throat.

Sĕrĕud, to sting as a wasp. A sting.

Sĕri, the protectress of the rice fields. A mystic name for paddy. Ceres! Clough, page 779, gives *Srî*, from *Sri*, to serve, to worship, and the vowel made long — the goddess Lakshmi, the deity of plenty and prosperity; fortune, prosperity. There is also a form of incantation in which the following words occur — Sĕri, Kala, Baya, Pati, Hurip, which respectively mean East, South, West, North, and the Earth, and which are in some way supposed to be connected with the week of five days, and correspond to the days, each for each, in following order, Manis, Pahing, Pon, Wagé, Kaliwon,— see the various words for further information. In Bali the people have still small constructions amongst the sawahs, and by the side of the roads, dedicated to *Sri*, the consort of Siwa. Passers-by are careful always to strew a few grains of rice in such constructions, if they happen to have any with them. Friederich, Bat. Trans. vol. 22, page 33/34.

Sĕri Wanadi, the primative rice brought to Java, and thought to have come from Mĕsir or Egypt. — *Sĕri*, paddy, Ceres. — *Wana*, C. 621, a forest, a wood, a grove. — *Di*, C. 273, milk coagulated by means of an acid. Thus coagulated milk of the forests — from the rice having been originally planted in a piece of forest cleared for the purpose.

Sĕrih, quits, even, in a contest or struggle. Neither winning nor overcome.

Sérip, Arabic, a sherif, a nobleman, especially a descendant of Mahomet.

Sĕrit, a thin piece of wood inserted in a joist to hold the joining firm, and even together. A *sĕrit* is usually inserted with the axle which fixes immoveable in a pedaty wheel. The partial filling up of the hole in any handle, so that the blade may be firmly set.

Séro, a kind of otter, Lutra Leptonyx, found about the mountain streams.

Séro, fishing stakes and nets set in the sea near the shore.

Sérong, aslew, at an angle, not straight forward. Oblique. Prevaricating, not doing what is right.

Sĕrta, together and along with, with. *Sārttha*, C. 728, *Sa* for *Saha*, with, *arttha*, wealth, meaning a company of traders, a caravan. Multitude in general. Of like meaning.

Sĕrtan, Arabic, the zodiacal sign Cancer.

Sésa, remainder, what is left, leavings, rest, remnant. *Sésa* and *Sésha*, C. 764, remainder, leavings, rest, balance, what is left. Rejected, omited.

Sésaté, meat chopped in small pieces and stuck on a skewer, and then grilled and so served up at table.

Sĕsawi, the mustard plant, Sinapis communis. It is always planted in the humahs, for the sake of the young and tender leaves to be eaten as a vegetable. Crawfurd says the word is Telinga. Probable etymon, *Sawi*, C. 720, strenght, force, muscular power.

Sĕsĕg, stuffed, crammed full, full up to the neck. Stuffing. *Sĕsĕg anggĕl*, the stuffing of a pillow.

Sĕsĕgan, to stuff, to cram full. *Sung'ut na di sĕsĕgan ku kéjo*, he stuffed his mouth full with boiled rice.

Sĕsĕgor, to grunt, to make a grunting noise in sleeping. To breathe heavily through the nose.

Sĕsĕk, close, not wide; crowded; not able to put in, a tight fit.

Sésékélan, said when some part of the body, as the arm or leg is injured, or has a boil upon it, and a sore cramp is felt on the muscle at a distant part of that limb.

Sésél or Sésélan, to carefully collect and and cut off any small matter of flesh which may adhere to a hide in skinning an animal, as a buffaloe or cow. To shave clean.

Sĕsĕmbén, some small addition. Something made in addition to some other object on a larger scale.

Sĕsĕmon, longing for, but ashamed to ask; abashed. *Ulah sĕsĕmon*, don't be abashed. From *Samu*, C. 710, leave, permission.

Sĕsĕmplékan, to break off in small bits. Breaking in chips.

Sĕsĕpkĕn, to insert, to introduce. To put or thrust between.

Sĕsĕr, to move gently, to shove aside, to move by degrees. To remove with cultivation on to the adjoining bit of land, either in open country, or more generally in forest. To encroach upon. See *Sĕr*.

Sĕsĕr, the head stall of a bridle.

Sésér, heard only in Bang'o sésér, a variety of black and white stork common in the sawahs.

Sĕsompang, the outer side-gallery of a native house, open to the street, and outside the *Tĕpas*.

Sétan; Arabic, satan, the devil, a demon. *Sétan-alas*, a forest devil, a term of ignomony and reproach.

Sétra, perfect and accomplished. Possessing property and good birth. Most probably the word *Kshatriya*, C. 155, a man or woman of the royal or military race. Said also of eatables which are delicious and desirable.

Sétu, the same as *Sitū* which is more usual and which see.

Sĕubĕuh, satisfied, with the belly full. To have one's heart's content. *Sĕubĕuh ku kéjo*, to be satisfied with rice. *Aing sĕubĕuh ku lalĕwa sia*, I have got my belly full of your nonsense. I am tired to death with your nonsense.

Sĕu-ĕul, provokingly long and wearisome. Anything which causes provoking delay. A tiresome undefined pain. *Sĕu-ĕul ngadagoan batur*, I was wearied out by waiting for my companion. *Sĕu-ĕul di na bĕutĕung*, to have an undefined wearisome pain in the stomach.

Sĕu-ĕur, harsh and rough. Not allowing any other thing to slip readily along it. Dilatory, tedious.

Sĕuhang, name of a tree. Ficus Glabra.

Sĕukĕut, sharp, cutting well. *Péso sĕukĕut*, a sharp knife. Figuratively: causing oneself to be obeyed. *Sĕukĕut naker parĕntah na*, his orders were very sharp (no shirking them).

Sĕukrah, rough to the feel, harsh, having unevenness. *Batu sumpur sĕukrah*, a sumpur stone is rough.

Sĕumĕuh, rather, verging towards, somewhat of,—said of colours. *Sĕumĕuh puti*, rather white, verging towards white. *Sĕumĕuh bĕurĕum*, somewhat red.

Sĕumoni, a variety of small cockroach. Blatta orientalis.

Sĕung'ĕut, alight, burning.

Sĕung'ĕutkĕn, to set fire to. To fire off (a gun). *Sĕung'ĕulkĕn damar*, to light a candle or lamp.

Sĕung'it, sweetscented, of agreeable smell, fragrant.

Sĕungkĕk, sessile, without a neck. Said of fruit or animal which has no stalk or neck, as fish.

Sĕungkĕud, in a hurry. Doing all you can to get a thing quick done. Diligent, active.

Sĕungkĕudken, to hurry on, to expedite, to hasten.

Sĕungkĕur, to hooping of wood which holds a *Bubu* fishing trap distended, called also *Bĕngkĕr*. *Sĕungkĕur* in also another name for *Sumbi* in weaving. See Sumbi.

Sĕuntak, to frighten, to cause terror by the voice, to alarm. To cause fear by speaking harshly to. To upbraid, to rebuke.

Sĕupa, and Sĕupan, to cook vegetables and greens bij steaming.

Sĕupahan, the ingredients for chewing betle. See Nyĕupah.

Sĕurĕud, also pronounced *Sĕrĕud*, to sting as a wasp.

Sĕurĕuh, called in Malay *Siri*; it is the leaf of the Piper Betle, or Chavica betle, and is universally chewed by the natives, accompanied by lime, gambir and tobacco, which cause a plentiful blood-red saliva, which they spit out. As a matter of courtesy, the natives always present these materials for chewing to strangers or visitors, in the same way that Europeans would offer a glass of wine or spirits. The Sunda and Malay word are evidently of a common origin. *Siribo*, C. 736, the betle creeper (Piper Betle). Has the *Siri* also orginally come from the continent of India?

Sĕuri, to laugh, to smile. *Sĕuri bai jélĕma na*, the man laughed.

Sĕusĕuh, to wash, especially as clothes. To clean by washing. *Jamang sia kudu di sĕusĕuh*, you must wash your jacket.

Sĕusĕup, to sup up. To drink as an animal directly with the head and mouth. Said also of a man, when he puts his head down to drink from the water, as it naturally lies in a well or river.

Sĕusĕupan, a place to sup at, a drink-hole. All throughout the country are found *Sĕusĕupans* or drink-holes, where animals greedily drink, supposed from the water containing some saline matter or gas, but such taste is often imperceptible to man.

Sĕusĕurian, smiling, grinning, laughing. See Sĕuri.

Sĕusĕut, with difficulty, attended with trouble. Barely managed. *Sĕusĕut mĕunang*, obtained with difficulty. It was all I could do to get it. *Sĕusĕut nakĕr daik di ala*, it was with great difficulty that I took it.

Sĕuwĕuh, child, offspring,—a refined expression. *Séngyang sĕuwĕuh*, the offspring of a séngyang, or heathen god. The word occurs as name of a part of the river Chinangĕuntĕung on Jasinga. *Suwa*, C. 755, from *Sukha*, joy, enjoyment; the young of any animal. *Su*, C. 742, increase, prosperity. *Su*, C. 768, voce *Soma*, to bear young.

Séwa, hire, rent. *Séwa*, C. 764, to serve. *Séwā*, C. 764, service, servitude; worship, homage.

Séwakĕn, to let out on hire, to rent out.

Séwang, each, individually. *Sĕji séwang*, one each. *Sahĕutik séwang*, every one a little.

Séwot, enraged, in a passion. Making a strenuous effort to do anything.

Séwu, a thousand, the same as *Sarébu*. *Séwu* is probably derived from *Sa*, *Saha*, with, by means of. *Ewuh*, confounded, confused, and would thus mean a confusion, from the immensity of the number to an ignorant people trying to form an idea of numbers. *Gunung Séwu*, the Thousand mountains, a long ridge of hills running north and south on the Bolang estate in the assistant residency of Buitenzorg. In counting Chinese cash *Séwu* expresses a value of forty Dutch doits. See Samas, Salawé.

Séwuh or Sa-éwuh, overcome with confusion. Embarrassed.

Shéch, Arabic, a title assumed by most Arabs in Java; a sheik, a leader. MARSDEN in voce *Shekh* or *Sheikh*, page 200, gives an elderly and respectable man; an Arabian chief whose influence arises from age and experience.

Si, a particle prefixed to proper names, or to a name by which some one is distinguished. It is used as a denomination for a person of low degree, or rather of no rank at all, and may thus not improbably be the short way of expressing the following word *Sia*, thou, as used towards an inferior, or towards a child. Thus we have Si Jaman, Si Hamat, Si Sariman for ordinary villagers. It is also put before almost any word either substantive or adjective, by which it is wished to denote some quality of a person as Si goblok, the stupid fellow, Si Jangkung, the tall fellow, Si Kuda, the horse chap, perhaps from the fellow having stolen a horse, Si Endog, the eggchap,

from the fellow stealing the neighbour's eggs, or having had some misadventure connected with eggs. Si Nok, a name of affection for an infant. Si Kunyu, the little monkey, another term of endearment for a child. The same particle *Si* is similarly used in Malay, where, however, the pronoun *Sia*, thou, is not known. In Malay they say *Si-au*, which is also used in the Sunda, and implies Mr. Somebody, such a one; *Si-apa*, who? *Si* also often occurs in the shape of a demonstrative pronoun. *Si jélĕma wat bangkawara*, the chap is most obstinate or perverse. *Si bagya téa, to daikkĕn hadé*, my luck will not turn out good. *Si lĕumpang éta hanchér*, his walking was drawling,—as if both *bagya* and *hanchér* were personified in these cases.

Sia, thou, you, used only towards an inferior, or towards a child or young person. *Sia daik ka mana*, where are you going.

Siam, the country of Siam, Siamese.

Si-amuk, one of the old Pusaka or heir-loom guns of Java. The amuk maker.

Siar, to seek, to look for, to go in quest of. *Leung'it kudu di siar*, when lost it must be sought for.

Sia-sia, useless, of no use. In vain to try; labour in vain. *Sia-sia mohal mĕunang*, it's no use trying, you have no chance of getting it.

Sibĕung'ĕut, to wash the face. *Eukĕur sibĕung'ĕut di panchuran*, he is in the act of washing his face at the spont.

Sida, the upshot is, the result is. *Sida to mĕunang*, the upshot is he does not get any. Probably the same as *Sidha*, C. 732/3, to accomplish, to effect.

Sidakĕup, with the arms folded.

Sidayu, a district on the north east corner of Java, at the entrance to the straits of Madura. The present town of Sidayu is within the straits of Madura, but the old Sidayu, called *Sidayu lawas*, faces the Java sea, and is found near the 153th paul from Samarang towards Sourabaya, and consequently 25½ pauls more to the westward than the present chief town. The origin of the word *Sidayu* may perhaps be traced to the Javanese word *Dayuh*, a stranger, a visiter, a guest, and thus the resort of strangers, consequent on the trade carried on by sea, and from this circumstance the whole district has derived its name. *Si* is a common prefix in such sense. When the Dutch first visited Java in A.D. 1596, they found Sidayu lawas a place of considerable trade with the Moluccos, but it is now-a-days a miserable little Javanese village.

Sidĕpong, an expression characteristic of being at your wits' ends. Cleared out of every means;—used to designate the indigence experienced in the wet monsoon when the paddy is done, and the party has no means of buying more, and if he had it rains so hard, that he could not venture out to seek for any.

Siduru, to warm oneself over a fire. To cower over burning embers to warm and dry oneself.

Si-étaun, an indefinite term for a man whose name we do not recollect: Mr. Thingumy.

Sigai, a single stem of large bambu set up or tied to a tree, in order to climb it. The

bambu is notched here and there, mostly near a joint, so as to afford resting place for the toes in climbing, or a peg of wood is driven in for that purpose. Such a *Sigai* is always found set up against a kawung palm tree that is tapped for making sugar.

Sigar, to split, to rend, to divide. *Sa sigar*, a portion split off.

Sigar-sigar, divided, split up, portioned out.

Sigung, name of an animal peculiar to the west end of Java. Mydans Meliceps. It lives in holes and goes abroad at night. When molested it has the power of emitting a most offensive stench, like the polecat. This stench adheres to objects for several days.

Sigung, name of a tree, Echinocarpus Sigun. Generally called Ki-sigung.

Sihĕun, afraid, timorous, fearful.

Si-ih, the spurs of a cock. The ankle bone of a man.

Si-jangkung, the middle-finger, literally the tall one. See Churuk bugang.

Siji, one, the numeral of unity. Apparently of Sanscrit origin, *Sa* or *Saha*, C. 721, with, together, association. *Bija*, C. 474, the seed of plants; thus with a seed = one. The Malays did not adopt the Sanscrit *Biji*, but substituted *Batu*, a stone, a word of their own, and hence have *Satu*, *Sawatu.* From this we learn that the very rudiments of number, one and two (see Dua), were derived from the strangers from continental India.

Sijikĕn, to make one, to unite. To collect into one heap or mass.

Sikat, a brush, a hair-brush, a horse-brush.

Sikĕp, prepared for any work or office. Having within one's power or reach. Dressed for a journey. *Ari daik sikĕp kudu sadĭja ti mėméh na*, if you want to manage it, you must make ready before hand. See Kasikĕp.

Sikĕp, personal shape, bodily form. Good looking, — said of men.

Sikĕpan, to provide with, to arm with. *Di sikĕpan bĕdil*, he armed or provided him with a gun.

Sikĕpan, a state jacket worn by native chiefs, which comes down over the rump and is slashed at the sides.

Sikĕt, as far as, up to. *Sikĕt lima ma bérė bai*, up to five, you can safely give. *Sikĕt Bogor*, as far as Bogor = Buitenzorg.

Siki, grain, seed. *Siki kachang*, pulse seed. *Siki bonténg*, cucumber seeds.

Sikian, bearing seed.

Siki mata, the pupil of the eye.

Siksa, chastisement, punishment. *Di siksa*, to punish, punished; perhaps derived from *Sikshā* and *Sikshana*, C. 730, learning, study, the acquisition of science; taming, disciplining. Probably from learning having been confined originally to a class of men who retired into solitudes with their studies, and thus mortifyed and punished their carnal lusts for the sake of acquiring knowledge.

Siksakĕn, to punish, to chastise.

Sikserik, to cut off or pare down the sides or edges with a knife. *Awi na kudu di sikserik*, that bambu must be pared off clean.

Siku, the elbow, an angle.

Siku-siku, a carpenter's square.

Siku-siku, an instrument of iron, about 15 inches long, made somewhat like a dagger with a handle of fit size for grasping. At this part there is found a guard also of iron curved towards the outer end in almost a semicircle. The instrument has a blunt point, and is somewhat on the whole like a dagger. With the Siku-siku the people have a game which they call *Mĕncha*, and with which an adept man can defend himself against an adversary, armed with a sword, kris or other cutting weapon, which getting jammed in the curved guard, can be then wrenched out of his hand. It is thought to have been originally introduced by the Chinese.

Sila, to sit squatting. Sitting squatting on the ground with the legs crossed and lying flat on the floor. A position of respect assumed by natives in the presence of superiors.

Silah, fellow, fine fellow, chap. A familiar term of addressing any one, by which his inferiority, or at most equality with the speaker is assumed. *Silah aing daik ilu dĕui*, does my fine fellow also want to go. The possessive pronoun *aing* is generally used after *Silah*, and the word is mostly heard pronounced as one word: *Silaing*.

Silalatu, a spark, any small firy matter which flies out of a fire. *Latu* in the court dialect of Javanese is fire.

Silawang'i, a character in the early history of Pajajaran. RAFFLES, Java, vol. 2, page 104. *Sila*, C. 736, a hole, a perforation; a rock, a stone. A flat stone on which condiments etc. are ground with a muller. Silawangi was famous for the number of his wives, or it may be *Silah-wang'i*, the fragrant chap.

Silĕm, to dive, to go down under water.

Silĕp, disappeared, vanished.

Silĕuh, dazzling. A dazzling unpleasantness in the sight when exposed to a strong sun. Overpowered with light.

Silih, subsequent; indicates a time subsequent to the one mentioned. *Di na silih na hari raya*, the day after the festival.

Silih-mulud, otherwise called Rabi-ul-akir, the fourth month of the Mahomedan year. The month after the Mulud month.

Siling, each other. *Siling tumbuk*, they boxed or thumped each other. *Siling kadĕk*, they cut at each other.

Siluman, a fancied spirit or genius. A sprite which does unaccountable things, and creates mischief. Perhaps derived from *Si*, the common prefix to proper names, and *Luma*, C. 609, a tail, a hairy tail, *Luma-an* = *Luman*, having a hairy tail, thus literally, him with the hairy tail.

Simah, fear, dread; a fear which paralyses the whole body. Such a terror as is experienced when meeting a tiger in the jungle.

Siman, a swelling under the eye-lid. A swelling rising up near any wound. *Sima*, C. 741, a boundary, a limit, a land mark. A bank, a shore.

Simbuhan, to sprinkle with water. To throw water upon. To moisten as from a watering pot.

Simbut, a coverlet, a sheet, a blanket, a wrapper.

Simĕut, a grasshopper. Chisimĕut = grasshopper-river in South Bantam.

Simpai, a hoop; a circle of split bambu, rattan, or any limber vegetable substance twisted round another object. *Simpai bĕusi*, iron-hoop.

Simpang, a variety of rattan resembling Sampang, only a little smaller. It is little used as it is brittle and soon breaks.

Simpangan, a deviation in a road. A path or way that diverges from another. A deviation, a side path. See Nyimpang.

Simpangkĕn, to diverge. To turn out of the usual course. To cause to take another direction.

Simpĕurĕum, name of a shrub. Phyllanthus Verrucosa.

Sinagar, a variety of palm tree. Pinanga Coronata.

Sinanangkap, a large caterpillar with a quantity of hair down each side, which causes great itching if it pierces the skin.

Sinantaha, if, always in case that, provided that.

Sinar, a ray of light. A stream or beam of light. Effulgence. *Sinar mata poi*, the rays of the sun. *Sinar hintan*, the radiance of diamond.

Sinariĕun, anything which usually does not happen now taking place. *Sinariĕun sia to kadiyo*, usually we never see you, but now here you are (a sort of jeer).

Sindang, to stop, to halt. To stop on the road. To pull up.

Sindir, to sneer at, to jeer at, to quiz, to taunt, to deride.

Sindoro, a high mountain in central Java in the residency Kadu. High upwards of 10.000 feet. This mountain is near the *Sumbing* and the two together are called „the Brothers," by navigators.

Sinĕurĕut, the flesh in an animal which lies under the backbone near the rump. The *Sinĕurĕut* is the favourite piece of flesh out of any animal, being tender and delicious.

Sing, a monosyllable of extensive use, answering to: let it be, and in Malay is often expressed by *Biar*. *Sing luhur*, let it be at the top, or put it up high. *Pĕupĕuh sing luhur*, strike high up. *Surungkĕn sing luhur*, shove it high up. *Sing hadé*, take care; let it be with care. *Sing saha nu daik bai*, whoever chooses, *Sing jĕlĕma bai*, any man; the first man that comes.

Sing'a, a lion. An almost fabulous name on Java, where the animal is unknown. *Sinha*, C. 729, a lion, in composition pre-eminent. The word is often heard in the composition of proper names. *Hulu sing'a*, lion's head, name of a particular kind of handle for a gobang or native sword, representing what was no doubt originally meant for a lion's head.

Singaparna, a chief village south of Bandung. *Sing'a*, a lion. *Parnna*, C. 371, a leaf of the betle leaf.

Sing'apura, Singapore. From *Sing'a*, C. 720, a lion, and *Pura*, C. 409, a city, a town. The lion city. The present British setlement of Singapura on the old site of a celebrated Malay state so called. The old Malay Singapore was destroyed by the forces of Majapahit about A.D. 1252.

Sing'asana, a throne, from *Sing'a*, a lion, and *Asanā*, C. 66, a seat.

Sing'asari, the name of an ancient capital in Java, inland from the town of Pasuruan on the road to Malang, where still the remains of stone temples and colossal warders and images are found. *Sing'a*, lion, *Sari*, flower, beauty. The lion flower; the beautiful lion.

Sing'at, up to, off by; until, as far as. *Potong sing'at buku*, cut it off by the joint. *Sing'at tangkal waru*, up to the Waru tree. *Sing'at chai*, as far as the river. MARSDEN, p. 94, gives *Sahingga*, *Singga*, and *Singgan*, with the same meaning in Malay.

Singĕt, narrow, strait, short, a short distance. Brief, not long. *Jalan na kadiniyo sing'ĕt*, the road that way is short. *En sing'ĕt dĕui ka lumbur*, there only remains a short distance to the village.

Singkabkĕn, to lift up a little; to raise on one side; to shake out.

Singkal, the coulter of a plough. A piece of curved wood fastened on a plough above the share, so as to turn over the ground in ploughing.

Singkara, a silicious incrustation, sometimes found lining the inner tubes of bambu.

Singké, a name given to a Chinaman who has immigrated from China, to distinguish him from a Chinaman born in the Archipelago and known by the name of *Baba*. *Singké* is said to mean new man or new friend.

Singkir, to remove, to put out of the way. To displace, to set aside.

Singkiran, to get out of the way of anything. To remove ourselves out of the way. *Panyakit éta mĕunang di singkiran*, that disease you can get out of the way of it.

Singkirkĕn, to remove something else than ourselves. To set aside, to put out of the way, to reserve for future use.

Singkur and Singkurkĕn, to give a side cut or slash. To slash with a cutting weapon. To give a side blow, or parry, with a rattan when playing the game of *Ujungan*.

Singsihĕunan, to frighten, to terrify. To cause to be afraid.

Singsirĕuman, having the cramp in any of the limbs of the body. A numb feeling in the body. That peculiarity of the flesh which is called being *asleep*. The etymon of the word is *Sirĕum*, an ant, and the word in the Malay to express the same idea is *Sĕmutan*, having the ant, or being troubled with the ant, from *Sĕmut*, an ant. It is odd that such a sensation should be expressed in both languages by different words, but still both expressing the same idea. The idea conveyed is evidently that of feeling ants creeping over the body.

Singwong, whoever, any one. This word is frequently used though the compound word *wong* is not Sunda but Javanese, and means: person, individual.

Sinta, the spouse of Rama, in the Ramayana; called more frequently *Sita Dewi.*

Sintir, twist-penny. To twirl a coin, and bet upon what face will be uppermost when it stops.

Sintok, a large forest tree, the bark of which is aromatic, and used much in native medicines.

Sintrĕk, to fillip, to strike by jerking a finger from the thumb.

Sinuhun, the besought, the entreated. *Kangjeng Sinuhan*, a litle for an emperor or king. See *Kangjĕng.*

Sinungguing, a man in ignorance. A person in innocence made a fool of. A stupid, honest, will behaved man, who is made a fool of, who does not perceive what others are at.

Sinyo, a young European boy. A male person of European parentage, born on Java or in India. The Portuguese *Senior.*

Sipai, Persian, a Seapoy, a Sipahi. A native soldier. The native soldiers of the continent of India. A Hindu soldier. All natives of the continent of India, dressed as Hindus, are frequently called *Sipai.*

Sipat, to mark out with a line, as a carpenter does. To aim at, to direct as to a mark. *Di sipat ku bĕdil*, to aim at with a gun.

Sipat, Arabic, *Sifat*, quality, appearance, attribute. *Sipat Allah*, the attributes of God.

Sipatan, a carpenter's measuring line, and the reel on which it is wound, which contains a small cistern, in which a little cotton or bit of old rag lies soaking in an inky preparation. The line passing out through this mixture becomes wet and black, and leaves then a mark on the wood to which it is applied. This arrangement replaces the European method of using chalk.

Sipuh, to renovate as metals. To set a new edge on a tool by working over when hot. To temper as iron by dipping when hot in water. To burnish gold by applying saltpeter and acids, which gives a dull but homogenous lustre.

Sir, the idiomatic expression for the noise made by a sharp current of air. See Pasir.

Sir, Arabic, will, wish, inclination. *Sok sa sir na bai*, he always follows his own will or inclination.

Sirah, the head, — an honorary designation. *Sira*, C. 735, the head. *Sirah Kiai Adipati*, the head of his honour the adipati.

Siram, properly Malay, to water, to sprinkle with water. An expression in the opium farm. That quantity of opium which is taken above what the government forces upon the farmer as a necessary quantum, and is then given at a lower price with a view to prevent smuggling.

Sirap, shingles. A flat bit of split wood used for roofing, like flat tiles. A variety is sometimes made from split bambu.

Siraru, the white ant termes, when it takes wing and flies about, which is always at even-tide and during the night; they only now and then make their appearance fór a few nights, and are not again seen for months, when a new swarm takes place from the parent stock.

Sirĕp, to cause deep sleep by charms. Incantations practised by thieves before robbing a house, in order to bring deep sleep upon the inmates. *Di sirĕp bolong'or*, to cause sleep by charms, wherein the person sees and is conscious of what is going on, but has no power to move.

Si-rĕu-ĕuk, one of the numerous names applied to wild pigs, especially when they are in flocks, which *rĕu-ĕuk* expresses, as it means smoke.

Sirĕum, ants of all kinds, Formica. The following varieties are distinguished, bearing the prefix *Sirĕum*.

Sirĕum Akas, is a large black ant found on the ground. It bites very hard, and causes much pain, drawing blood.

„ Atĕul, the itchy ant, causes prurience, of red colour, and on the ground.

„ Kilang, brown and small, found on the ground; when it bites or emits its saliva upon a wound in the flesh, it causes it to be difficult to heal.

„ Lada, the peppery ant, found on trees and gives a smarting bite.

„ Upas, poisonous ant, black colour, found on trees, is of small size but gives a very painful bite.

See also in voce Kararanggé, Rinyu, Taman, Tataman, Téplos, which though ants never have the prefix Sirĕum.

Sirĕupĕun, small bees. A variety of bee which is very small.

Sirik, unwilling to do more than others. Jealous of favours conferred on others.

Sirikaya, name of a fruit, the custard apple. Annona Squamosa. Quere? ought it not to be *Srikaya*, from *Sri*, C. 779, illustrious, famous. *Kāya*, C. 119, the body, in allusion to the lusciousness of this fruit.

Sirit, pudendum hominis, sive penis animalium.

Sirigil, a rougly made *Sosog*; most frequently also the same as sosog itself, which see.

Siring, to exchange means of transport at short intervals. To change horses and coolies by stages.

Sirung, a sprout, the foot of a tree. *Tunggal sirungan*, the stump of the tree is throwing out sprouts.

Sisi, side, border, edge. *Sisi chai*, the side of the river. *Sisi jalan*, the side of the road. *Sisi* may be derived from *Si* of *Sima*, C. 741, boundary, limit, a bank, a shore. The final *ma* is only constructive, leaving the crude from of the word *Si*, which in Sunda may have been duplicated, to render it intensitive: *Si-si*, to imply continuity. This *Si* may be the etymon of *Tasik*, which see.

Sisian, on the edge or border, at the side of.

Sisiaran, to hunt in the head for lice.

Sisig, a plug of thred tobacco chewed along with *Sĕurĕuh*.

Sisihan, an assortment of greens or vegetables set out on a tray for eating at a feast.

Sisikian, seeds, all sorts of seeds.

Sisili, name of a small fish, found in both stagnant and running water. Resembles a small *Bĕrod*.

Sisilih, a person who replaces another in any office or employment, a remplacant.

Sisip, only a little remaining. Said of food or money, of which hardly enough remains for our own use.

Sisir, a comb, a comb worn in the hair. A sort of comb, bound both above and below, belonging to the native loom, between which the separate threads are passed to keep them distinct.

Sisiran, to comb, to dress the hair with a comb.

Sisirik, querulous, jealous of favours conferred on others. Unwilling to do more than your neighbours.

Sisit, scales of a fish. *Sisit lauk*, fish scales. *Sisit pinyu*, tortoise shell. *Sisit naga*, dragon's scales. Name of a variety of paddy.

Sisiwo, laughing, playing in fun. *Lain sisiwo*, it's no playing, it's no child's play. *Tuan ma sok sisiwo bai*, our master often makes fun, does things for a joke.

Sita, C. 741, the daughter of Janaka and wife of Rama Chandra, carried away by Rawana, called usually *Sita Déwi*. The same as Sinta.

Siti, a lady of rank. A proper name used in Pantuns as applied to a female or goddess. It is probably a corruption of *Séhéti*, C. 762, a young woman, a maid. And thus *Déwi Siti*, would be: maiden goddess.

Siti, Kawi, earth, ground, land; the earth, a country.

Sitinggil, an abbreviation of *Siti*, ground, *Tinggil*, high in Javanese = high ground. Name of a terrace in front of native kratons or palaces, where the sovereign shows himself to his subjects, or gives audiences.

Situ, an artificial lake or pond, made by damming up a ravine, so as to retain the water for the purposes of irrigation. This word is derived from India. *Sétu*, CLOUGH, 763, from *Si*, to bind, and *Tun*, affinitive. A mound, a bank, a causeway, an elevated piece of ground separating fields and serving for the passage of travellers etc.; a bridge; a pass; a defile. — It will be seen that in Sunda the meaning is somewhat modified from what it really and originally meant, as the Sundanese attach to this word the idea of a pond or lake, whereas in reality it is only the dam or embankment to form the lake. *Situ-banda*, Adam's bridge between Ceylon and the continent of India. C. 763, *Sétu Bandha*, from *Sétu*, a bridge and *Bhanda*, binding. The ridge of rocks extending from the South extremity of the Coromandel coast towards the island of Ceylon, supposed to have been formed by *Hanuman*, by command of *Rama*, as a bridge for the passage if his forces, when going against *Rawana;* any dike or dam etc. This word *Situ banda* is known only in old legendary Hindu lore; at the last end of Java is a district near Panarukan called *Situ Bondo*, no doubt after the Indian fable. Here have always existed some large dam works for stopping up the river, for the purposes of irrigation, which were, a few years ago, replaced by the Dutch government with substantial masonry dikes.

Situ Hyang, any small pool of water on an upland plateau, where it can only be fed

by rain water, and is thus looked upon more or less as a wonder; the pool of the divinity (of ancient Hindu times). Such a *Situ-hyang* exist on the Bolang Estate, a little to the East of the Gunung Handarusa.

Siwa, also called *Mahadéwa*. One of the Hindu gods. CLOUGH in his dictionary at page 737 gives, *Siwa*, from *Si*, to sleep, *wan*, affinitive. The deity *Siwa*, the most formidable of the Hindu triad, the worship of which he is the object, is of a more gloomy nature in general, than that of the rest.

Siwangkung, a variety of palm tree, larger than the *Sarai*.

Siyak, disappeared, passed away, dispersed.

Siyal, unlucky, not successful. Luck not attending anything which we undertake.

Siyĕuk, to laddle out, either water, or any loose fine matter, as grain, rice, sand, sugar or the like. To take out such materials with any cup-like utensil or with a cocoa nut shell.

Siyĕur, fine fleas, small fleas, diminutive flies, found much about the rice blocks.

Siyuh, the whistle of a breeze of wind. The distant splash of a waterfall. The sound made by running water, especially if passing over a stony bed.

Siyung, the tusks of any animal. The sharp incisor teeth of the tiger, the dog, the horse or any other animal. A tusk, a fang, a canine tooth.

Slam, the short for the Arabic word *Islam*, mahomedan, belonging to the faithful. *Orang Slam*, mahomedan people.

Slamkĕn, to convert to mahomedanism.

Sméru, the highest mountain in Java, being, according to JUNGHUHN, 11.920 Rhineland feet high, which are equal to 12.274 feet English. It is situated upon the confines of Malang in Pasuruan and Basuki. *Suméru*, C. 752, from *Su*, excellent, *Méru*, the sacred mountain *Méru*. *Méru*, C. 559, the sacred mountain of the *Hindus*. *Méru* on Bali is a petty temple with several roofs rising one above the other in a pyramidical form, and dedicated to Siwa. FRIEDERICH, Bat. Trans. vol 22. On the top of the Hindu *Méru*, Sakra holds his court surrounded by the gods of Swarga, and underneath its base is the residence of the Asuras or demons. The Sméru is an active volcano almost constantly throwing out ashes, which will help to confirm the idea of its being the abode of demons.

Soang, a goose, anser. This word looks like the Malay word *Angsa*, goose, — MARSDEN, page 8 — reversed. Angsa is the Sancrit *Hansa*, C. 784, a goose, a gander, a swan. *Soang* may also be a contraction of *Sota*, C. 765, snout, beak, mouth, ect., and *Hansa*, C. 784, a goose: the snouted goose, as the geese in the Archipelago have all a peculiar boss or excrescent hump rising at the insertion of the beak. *Angsa* and *Gangsa* are the usual words, throughont the Archipelago for goose, which are evidantly the Sanscrit *Hansa*. The name of this bird was likely to be Sanscrit, as it is not indigenous, in a wild state, to any part of the Archipelago.

Soara, sound, report, noise, voice. *Swara*, C. 782, sound in general; air breathed through the nostrils; snoring.

Sobat, Arabic, a friend, a companion, confederate. *Sobāt àndé*, a determined friend.

Sobong, a room or compartment patched or joined on to a house already existing. Enlargement of a native house by some additional building joined on to it.

Sodaikĕn, to incline, to slope off. To set at an angle.

Sodong, a recess under a rock or bank. A cavern opening into a hillside or under a rock. The recess into which the corpse is deposited. The natives, in making a grave, dig sideways, at the bottom, a recess into which the corpse is put, so that the earth thrown in upon the grave again, does not rest upon the body.

Sodoran, to hand to any one. To give by handing. To present.

So-ék, to tear, to rend (as clothes etc). *Suyak*, MARSDEN, 194, to tear, to rend as cloth. *Subek*, CRAWFURD, to tear.

Sogok, to plough up with any instrument, as with a knife, a chisel or the like. To break up a surface, to chisel up. To cut up by ramming some instrument against it. *Méja rusak di sogok ku bedog*, he spoiled the table by ploughing it up with his chopper.

Soko, the rim of split wood fixed on round the bottom of a *Kĕpék* or *Bakul*.

Soksok, be quick, bear a hand, look sharp; the same as *Sĕgsĕg*.

Sol, the idiomatic expression of coming forward, or being put forward. *Sol bai ka harĕup*, in front it was put, or in front he came. *Sol bai duit mayar*, and producing money he paid.

Soldado, Portuguese, a European soldier, or one trained to the European discipline.

Soléman, Solomon. *Nabi Soléman*, the prophet Solomon.

Solémpat, the same as *Chariĕuh*, a plant very much resembling *Chariang*, which see.

Solo, the original name of the residence of the emperor of Java; called also Surakarta.

Solog-santog, to stumble about; to walk and tread rudely on places which ought to be respected. To roll about as a drunken man.

Solokan, a bay of the sea; an inlet.

Soma, the second day of an ancient week of seven days, corresponding to Monday. See Dité. *Soma*, C. 768, from *Su*, to bear as young, the moon. A name of *Kuwéra*, which see.

Somah, a married pair; a man and wife. *Soma*, C. 768, the moon, but derived from *Su*, to bear young.

Sombéng, anything with a notch or gap in it. A man with a hare lip. Said of any holding utensil with a bit broken out. *Kakénchéng sombéng*, an iron pan with a bit broken out. *Pinggang sombéng*, a broken cup. *Si sombéng*, a man with a hare lip. In Malay the word is *Sumbing*, MARSDEN, 180, notched, gapped.

Somplak, broken off or detached in a large piece from a still larger mass.

Somplék, broken off or detached from a larger mass. This word express a smaller degree than the previous word *Somplak*.

Sompok, detached in a great mass, as when the side of a mountain gets loose and tumbles down.

Sondari, occurs in jampés as *Sang Sondari*, the name of some supernatural being. *Sundari*, C. 749, a handsome woman. *Sang Sundari* will be: the holy goddess of beauty. *Sowndaryya*, C. 769, beauty, loveliness.

Sondari, Chisondari, name of a place South of Bandong in the Prianger Regencies. *Sundura*, C. 765, a wife, a mistress, a term of endearment, from *Sundari.*

Songgo, another way of pronouncing *Sangga*, to bear up, to support.

Songgom, a shrub the roots of which are used, when pounded, for stupifying fish. The *Songgom* must, however, be mixed with wood ashes, and certain barks, especially with that of the *Kipĕuhĕur*, bruised up. *Tua songgom*, the intoxicating matter so prepared. See Tuba. The *songgom* is the Barringtonia Acutangula.

Songsong, a tube of bambu kept for blowing fires in place of our bellows. Of course the blast from the lungs is only moderate, but still sufficient for cooking operations.

Sontak, broken off, said of the part of any utensil which is broken off, as the snout of a tea pot, or the like. Injured by being broken.

Sopal, the covering at the tip of the sheath of any weapon. The horn, ivory, metal or other tip to a gobang or kris sheath.

Sopi, ardent spirits. Gin, brandy or arrack.

Soplak, splitting and rending. Said of a piece of wood, or large bambu.

Sorang, to walk or pass along, to perambulate. To set foot upon any place. *To laku di sorang*, you cannot pass that way, (from some difficulty existing on the road). *Chukang éta mĕngké ĕunyĕuh, lamun di sorang*, that bridge will fall down if you pass along it.

Sorangan, alone. *Sa*, one, *Orang* person. Of himself, of his own free will. *Sorangan kadiyo*, I have come alone. *Datang sorangan to di titah*, I have come of my own free will without order.

Sorban, Persian, a turban. Correctly *Sĕrband.*

Soré, the evening, the afternoon, the close of the day. *Kĕmbang soré*, a flower which only comes out in the afternoon, Mirabilis Jalapa. Called at Batavia also *Kĕmbang pukul ampat*, four o'clock flower.

Soréang, to cast a glimpse. To take a look at. To stare.

Sorén, to carry as a weapon. To wear a weapon by sticking it into a belt round the body. *Kris na gĕus di sorén*, he has stuck the kris into his belt.

Soréndangkĕn, sling anything over the shoulder. To wear by a belt hung over the shoulder, as a soldier carries his sword.

Soro, name of fine flavoured fish, found only in mountain streams. It resembles the *Kauchara* in appearance only is considerably smaller.

Sorodot, slipped off, glided off; said of any great mass which has slipped down. *Chatang sorodot ka lando*, the log of wood glided down the hill.

Sorog, the tenon by which two planks are utined. Both planks are cut in a mortice, which is wider within han without, and the tenon forced in unites the planks firmly.

The planks are so joined together in pedaty wheels when not made with spokes. *Sorog lawang*, a bar by which a door is fastened, whithin.

Sorolok, a bar in a gateway which shoves backwards and forwards through apertures in the side posts prepared for the purpose. Such bars serving for a gate.

Sorondéng, kachang or pulse cooked up with butter or cocoa nut oil.

Sorosopan, many varieties of the same plant growing together, but which do not come evenly ripe, especially paddy. Some ripe and some not yet so.

Sorot, effulgence, refulgence. *Sorot iyo jélĕma piménakĕun*, the effulgence of this man is that of a nobleman. *Sorot mata poi*, the effulgence of the sun.

Sor-sor, the idiomatic expression of doing anything gently or by degrees. *Sor-sor bai chai iyan*, gently keep throwing water upon it.

Sorung, the same as *sirung*, a sprout, the shoot of a tree.

Soso, to clean rice by putting it again into the rice block and pounding off any remnants of husk, and then fanning it clean preparatory to cooking.

Sosog, a bambu split in 8 or 10 shreds lengthwise, but not quite through to the end, one or two joints being left unsplit. These split shreds are wattled into a round basket, and when large are set at the opening of a fence to catch wild pigs, or when small and only of lenght of one joint of the bambu, are set in sawahs to catch minnows as they go with the water of irrigation from one terrace to the other.

Sosokan, a variety of bambu basket, two of which constitute a *Sosokan*, and pass one within the mouth of the other, and are farther or less apart according to the contents.

Sosoroyo, a small bit of to-fall shed. A bit of roof joined on to the edge of a larger roof. A temporary shelter for the night or from rain.

Sot, the idiomatic expression for letting go, loosening hold. *Bĕdog tĕulĕui sot di lĕpotkĕn*, forthwith he dropped his chopper. *Sot hĕulan*, let go first.

Soté, although, notwithstanding. *Di béré soté lain perchumah*, although I give it you, it is not for nothing. *Lĕumpang soté, di paksa bai*, although I go, it is by force.

Spré, a sheet for a bed. The Dutch *sprei*, a coverlet, a counterpane.

Sraman, name of a place east of the town of Pekalongan at the foot of the Prawu mountains, which are noted for many Hindu antiquities. *Sramana*, C. 778, *Srama*, to perform acts of austere devotion. An ascetic, one devoted to meditation for the purpose of obtaining final emancipation from existence. A Buddhist ascetic, a beggar, the religious mendicant; a Buddhist priest.

Sri, a high title of honour placed before the proper name of a great man, as *Sri Maha Raja*, the illustrious great king. *Sri Paduka*, the illustrious sandal. *Sri*, CLOUGH 779, from *Sri*, to serve, to worship, and the vowel made long. Famous, splendid, illustrious. See *Sĕri*.

Sri mĕnanti, the third and innermost court of a Javanese palace.

Stiwĕl, boots as worn by Europeans. (Dutch *Stevel*).

Stori, Portuguese and European. Story, a point in dispute. A questionable point.

Noise and nonsense. *Jadi stori*, it becomes a matter for judicial adjustment.

Sua, or *Karang Sua*, a variety of sea-urchin called also *Sasalakan*, Cidaris. The word sounds like Sanscrit. *Suwa*, C. 755, happiness. Nirwana or final emancipation. The young of any animal.

Suai, to open out, or open a passage through paddy, grass or the like, by laying the straw right and left with the hands as you pass along. To open a passage through any standing crop, or through the hair.

Suan, a nephew or niece, when the father or mother being our brother or sister is younger than ourselves. See Alo. *Suwa*, C. 755, the young of any animal.

Suap, and Suapan, to feed by putting into the mouth of another. The same as *Huapan*, which see. *Sasuap kéjo*, a mouthfull of boiled rice.

Subĕng, an ornament for the ear. Rolls of gold or silver worn in a perforation in the ear. Not now in use.

Subhanah, Arabic, to be praised or glorified. *Allah, subhanah*, God who is to be praised.

Subuh, dawn, the peep of day, about 5½ o'clock all the year round in Java. Probably derived from the Arabic *Sébh*, dawn. MARSDEN, page 200.

Suchi, pure, clean, unsullied, innocent. *Suchi*, C. 745, the colour white. Purification by ablution. Mental purity. Virtue. Pure, clean; pious.

Suchian, cleanness, purity, innocence.

Suda, diminished in quantity, gone down. Taken off. *Sadapan gĕus suda*, the sugar juice (from the kawung palm) has decreased, taken off. *Bĕunang na paré suda*, the crop of paddy has diminished (is less than usual). *Suda ti kalukang*, less than last year.

Sudagar, Arabic, a merchant, a trader.

Sudi, occurs in the composition of some proper names. CRAWFURD gives *Sudi* as Sanscrit, to refine, to free from dross, to impurity. *Sudi Manik*, name of a mountain in the Gunung Saribu. *Sudi*, C. 746, a virtuous man. *Manikyaya*, C. 537, a gem, a jewel, any precious stone. A virtuous man who is a jewel; or a gem which is free from dross. *Sudimara*, name of a landed property inland of Batavia. *Sudi*, as below. *Mara*, C. 513, death, having a pleasure in death.

Sudi, to be willing, to give consent; consenting, acquiescing. *To sudi*, I am not willing, I won't hear of it. A forcible expression, which almost amounts to our „you be damned." *Sudhi*, C. 748, from *Su*, good, *Dhyé*, to think. A learned man or teacher, a scholar.

Sudu, a spoon, anything used by way of a spoon. An earthenware Chinese spoon.

Sugan, perhaps. Quere *Su*, C. 742, good, well, *Gan*, an abbreviation of *Ganana*, C. 164, counting, enumeration, an account. *Sugan*, by good account = perhaps. *Sasuganan*, to try your luck. Nothing like trying. *Sugan datang*, perhaps he will come. *Sugan hadé*, perhaps it will be good.

Sugi, rich, affluent, wealthy. This word sounds like Sanscrit. *Su*, good. *Giya*, gone, with whom matters have gone well.

Sugi akhérat, rich with things of the world to come. Pious.
Sugi dunya, rich in worldly effects.
Sugu, a plane, a carpenter's tool. Provisions. See Susugu.
Suguh, aliment. Food set before a guest, entertainment. See Susugu.
Suhun, to carry on the top of the head; to carry any weight, as a basket etc. etc. balanced on the head.
Suitan or di suitan, to pull off bark in strips, by dividing it lengthwise, as if making string of it.
Suitan or di suitan, to call at a woman by whistling. To give a sign to a woman by a whistle, when a rendez-vous is appointed.
Suji, to work ornamental needle work. To embroider.
Sujud, Arabic, to fall down on the knees to pray. To fall down on the knees at another man's feet to make some entreaty. To ask for pardon.
Suka, delight, pleasure, happiness. Glad, happy, rejoicing, joyful. *Sukha*, C. 743, from *Su*, good, *Kha*, an organ of sense, happiness, pleasure, delight. *Aing to suka sia kakituan*, I have no pleasure in your doing so. I don't like to see you doing so. *Lamun tuan suka*, if you, Sir, will be pleased.
Suka ang'ĕn, heart's content, gladness, pleasure.
Sukakĕn, to grant with pleasure; to accord of free will. To give full and unqualified consent.
Suka-suka-an, mutual consent; mutual rejoicing. A rejoicing, a merry making. To take a pleasure in.
Sukĕr, and Sukĕran, in trouble, in difficulty. Distressed, put about.
Sukĕt, grass, heard sometimes in jampés. The more usual word in *Jukut*.
Sukla, a base metal composed of brass mixed with silver; any alloy of the precious metals. *Sukla*, C. 143, white, of a white colour; silver.
Sukma, the breath of life, the invisible soul. The impalpable spirit within man. *Sūkshma*, C. 758, little, small, minute, atomic; fine, delicate, ingenious, subtle; an atom.
Sukra, C. 743, the planet Venus. The preceptor of the Daityas or enemies of the gods. The ancient name for Friday on Java.
Suku, the foot, the lower leg. The bottom, the base. *Suku jélĕma*, a ma'ns foot. *Suku satoa*, the foot or lower leg of a beast. *Suku gunung*, the base of the mountain. This word occurs in the following form, and is used in jampé. *Suku*, foot, — meaning far away. *Watu*, stone, — meaning near, close by. *Gajah*, elephant, — meaning a great man. *Wuta*, blind, — meaning not to be known, hidden. See these words severally in voce.
Suku, a quarter, a part. Made use of in weighing gold. A quarter of a Spanish dollar in weight.
Suku, name of some old Hindu ruins found or the Gunung Lawu, East from Solo.
Sukur, Arabic, praise (of God). Thanks, acknowledgment, expression of gratitude.

MARSDEN, page 199. God be thanked; so much the better. *Sukur lamun datang*, I shall be thankful if he comes.

Sul, Arabic, used in the composition of some names, is properly *Zul*. *Zu*, Arabic, MARSDEN, 141, having, possessed of, endowed with. *Iskander Zu'l Kurnein*, Alexander the two-horned. This *Zu'l* is more commonly converted into *Dul*, see Dulpakar, Dulkahidah, Dulhaji.

Sul, the idiomatic expression for pushing or poking anything forward into view. *Sul bai ka harĕup*, forward he went in front. *Sul bai wang pérak mayar*, poking out the silver money he paid.

Sula, a spit, a pale, a stake. *Sula*, C. 761, a weapon, a pike, a dart; an iron pin or spit.

Sulah, bald in the front of the head, but with hair behind. Partially bald in front either naturally or by removing the hair a little on the forehead so as to show a fine brow as a mark of beauty.

Sulam, to replace seed in the ground where it has failed to come up. To replace any plants which have died out. To embroider, evidently conveys the same idea as the *Sulam* of plants, viz stitching here and there on cloth.

Sulangkar, name of a small tree or bush. The wood is much used in the superstitious invocations of the natives, and many wonderful properties are attributed to it. It is also called *Ki-tua* or *Ki-tuwa*, or the old one, or perhaps rather the supernatural one, as *Tuwa* is the Malay for old, and not Sunda, which represents old by *Kolot*. See Tuwa. The Sulangkar is the Lela Sambucina of botany. It has berries somewhat like the elder-tree in Europe, and hence Sambucina.

Sulap, to juggle, to perform sleight of hand. To do acts of legerdemain. *Sulabha*, C. 755. *Su*, easy. *Labha*, acquiring, easy, feasible, attainable. *Tukang sulap*, a juggler.

Sulatri, name of a tree, Apoterium Sulatri. From the small round fruits an oil may be expressed.

Suling, a musical pipe, a flute. *Tiyup suling*, to blow a pipe, to play on a flute.

Sultan, Arabic, a sultan, a mahomedan prince.

Suluh, fire-wood. *Sula*, C. 755, a torch, a flambeau, a *chool*. *Suluh* in Malay, MARSDEN 193, a link, a torch (usually made of the bark of trees, narrow slips of bambu, or leaves of the cocoa-nut fastened together).

Sulur, a remplacent at work. A man sent by another to perform some public duty which was encumbent upon the sender.

Sumadang, name of one of the chief divisions of the Prianger Regencies, and also name of the chief town. The *Um* in this and the following words coming after the initial *S* is constructive, but the crude root cannot always be identified. It conveys an idea of similarity, of resemblance to what the word in its crude state implies. See Um voce.

Sumadar, spread out, laid out. *Dagangan gĕus sumadar di warong*, the articles of trade were spread out in the market.

Sumadét, in trepidation, in anxiety.

Sumadi, rather than, sooner than. The worse of an alternative. *Sumadi bĕunang angqur sia paih*, sooner than get it, you are more likely to be killed.

Sumalaksa, to hide or conceal itself like an elf or evil genius wishing to do man some harm.

Sumalampir, to conceal itself as an evil genius which is troublesome to man.

Samang'at, happy, prosperous, successful, in abundance. Plenty, especially said of paddy, fruits or something to eat. *Eukĕur sumang'at bubuwahan*, at a time when fruit is in plenty. *Eukĕur sumang'at lauk*, at a time when fish is in abundance.

Sumanggah, perfectly right, very good. An expression of acquiescence and approbation. Probably derived from *Sumangala*, C. 751, from *Su*, good, and *Mangala*, auspicious: very fortunate, very auspicious.

Sumatra, the island so called by Europeans. The island is not so known by any natives, either on the island itself or on Java, and yet Europeans appear to have learnt that name from natives, when they first visited the East. Natives do not appear to have any general name, now adays at least, for the whole country, but designate its various parts, as Lampung, Bangkahulu, Aché &c. &c. The natives of India called it of old *Jawa*, as well as the island which we call Java. At Singapore, to this day, they call the wind blowing from Sumatra, *angin Jawa*. Amongst other derivations may be suggested the following. Of the *two Jawas* which the Indians found on arriving from the Continent, distinguished by Marco Polo, most probably after a method in use in his day, amongst Indian navigators, as *Java minor*, and *Java major*, the *minor* or Sumatra is the more northern, and *lesser distant* Java from India, though as a country it is far greater in *size* than the Java of the present day. *Uttara*, C. 76, means *the North*, northern, this with the constructive *Sa*, which is of such frequent occurrence, and is an abbreviation of *Saha*, C. 721, a particle and prefix signifying union, association, with, together, — would give *Sa-uttara;* between these two words has been inserted the peculiar *um* which see, and hence *Sa-um-uttara* = Sumatra, in a similar way that in Sunda, *Jumarum* is derived from *Jarum*, *Tumbak* from *Tĕuwĕuk*, *Tumorék* from *Torék*. And hence Sumatra would denote — „*the Northerly one*", the northerly Island. Or it may come from *Su*, C. 742, good, well. *Matra* C. 536, the whole, only, solely, exclusive and identical. *Sumatra* = entirely good, exclusively good, — from the rich luxuriant vegetation which the natives of India would every where find, and so very different from the parched up coasts of Coromandel, whence they probably came.

Sumaut, said of certain fruits, as Mangoes, which have reached their full size, but are not yet properly ripe.

Sumba, the name of the island called in the maps Sandalwood. Noted for its good breed of horses.

Sumbang, out of time. Not keeping tune or intonation in singing or in instrument playing.

Sumbat, worth while, worth the trouble. Getting something to reward your labour or

trouble. *Sumbat mĕlak jajong*, it is worth while to plant maize. Have been amply rewarded by planting maize. *Nyambut sawah sahĕutik to sumbat nyéwa kĕbo*, to work a small sawah it will not pay to hire buffaloes.

Sumbawa, the third great island east from Java. *Sambhawa*, C. 713, from *Sam*, intensitive, *Bhawa*, being, cause, origin, motive; birth, production. This name may have been given by the Hindu colonists on Bali and Lambok, to denote its being an island still further towards the rising sun. *Bima* at the east-end of *Sumbawa* looks like the Hindu *Bima*, a name for Siwa, vide voce. Little stress in laid on the vowel *u*, and it may without any violence be written *Sumbawa*.

Sumbĕng, uncomfortable in the body or in the head as if of incipient disease. Warm in the head, and a little out of order as is often the case with children.

Sumbĕr, occurs in the composition of some names of places in East Java, where it means spring, fountain.

Sumbi, a small stick or bit of bambu in the native weaving loom, of length of the breadth of the web. It has a needle or pin fixed in each end, and is used in front of the *Hapit*, to keep the cloth at its proper breadth whilst weaving. This instrument is also called *Sĕungkĕur*.

Sumbing, a high mountain in central Java in Kadu, high nearly 11.000 feet. It is the twin-brother of the *Sindoro*.

Sumbu, the wick of a lamp or candle. See Dĕlĕs and Pasumbon.

Sumbul, a basket made of split bambu, square at bottom, and high about eight inches, fitted with a cover. It is round at top and much larger than at the bottom. Such baskets, amongst other general purposes, are used for holding boiled rice, from which the people help themselves. When such a basket has no cover, it is called *Boboko*.

Sumbung, name of a plant, Conyza Graveolens. The same as *Chapĕuh*.

Sumbur, to blow and spit out when performing *Jampé* or incantation. On such occasions the *Dukun* or doctor chews some *sĕurĕuh* mixed with a bit of *Panglai*, and then muttering a prayer, blows the contents of the mouth upon the sore place on the patient, which is thought to be a very efficacious remedy. It need hardly be said that faith has a great deal to do with such cures.

Sumĕnap, name of a sovereignty on the east end of the island of Madura.

Suméntor, in case of, for fear of (heard in Jampés).

Sumĕurĕuh, better than usual, propitious, advantageous.

Sumidu, to hiccup. In Malay the word is *Sédu*, Marsden 165, to hiccup, to sob. Obstructed respiration. In the Sunda word the peculiar *Um* is interposed, which denotes continuity.

Sumihung, said of paddy-seed in the ground, which is swollen and about to burst the husk. In all probability derived from *Sihung* or *Siyung*, the eye-teeth or tusks of an animal. *Sumihung* is thus, showing with tusks.

Sumpah, to swear, to take an oath. Probably derived from *Sapa*, C. 705, an oath, an imprecation, a curse. Made a verb by the insertion of the peculiar *Um*. Or it may be derived from *Su*; C. 752, good, reverence. *Pata*, C. 354, a leaf, the leaf of a book. The Hindu scriptures were written on palm-leaves, and on them, or by them, oaths may have been taken. In Javanese and Madurese, *Supata* is an oath, a vow. To swear, to vow.

Sumpahan, to administer an oath. To put to the test of an oath.

Sumpĕl, to stop, to stop up, as the mouth of any aperture, the mouth of a bottle for instance. A stopple, a pledget, a cork, a bung, a plug. *Lodong na di sumpĕl ku daun*, the bambu water-holder was stuffed up with leaves, (to prevent the water from running out). *Sumpĕl* is any wisp of leaves or other light matter to stuff into any vessel or aperture.

Sumping, a head-ornament. Any ornament worn about the head, especially when stuck into the hair, as a flower stuck in behind the ear.

Sumping, to come, to arrive. Said of a high personage.

Sumpit, to blow small arrows, headed with a bit of cotton, through a hollow bambu cane, with which to kill birds.

Sumpitan, the instrument used for blowing arrows. A blow-pipe. This instrument was probably formerly used extensive in ancient Java, as it now even exists, in common use, among the rude inhabitants of Borneo and Celebes. In Java it is, now a days, only a child's play thing.

Sumpur, name of a forest-tree with hard, heavy, reddish wood. Colbertia Obovata. This tree casts its leaves entirely before the new ones make their appearance, and when so devoid of leaves, the flowers show themselves in plenty. They are light yellow. The natives say that the wood of this tree turns to stone, and hence fossil wood, which is very plentiful all over Jasinga and South Bantam is called *Batu sumpur*. But, notwithstanding what the natives says, the process of fossilization does not appear to be going on.

Sumpur-chai, name of a tree, Capellia Macrocarpa.

Sumputkĕn, to hide, to conceal anything, to secrete.

Sumsum, the marrow. The matter inside the bones.

Sumuhun, to submit, willing to obey. An humble expression, whereby the speaker intimates his willingness to comply with orders. Most obediently. Probably a plural form of *Suhun*, to carry on the top of the head.

Sumur, a well, a place where water naturally rises out of the ground, and is seldom deep, but mostly in the shape of a pool. Origin: *Sur*, idiomatic expression of shoving along, from the water in a well shoving itself out or oozing, with the peculiar *Um* interposed, to denote continuity or action.

Sunan, a sultan, an emperor. A title given to the first Mahomedan missionaries who were Arabs. Probably derived from *Suhun*, to carry on the head. See Susuhunan.

Sunat, Arabic, what is authorized or allowed. Actions meritorious though not obligatory. *Sambayang sunat*, prayers of super-erogation.

Sunat, Arabic, circumcision. *Sagala islam kudu di sunatan*, all Mahomedans must be circumcised.

Sunda, the Western half of the island called by Europeans generally Java. It extends from Java Head to, and includes the residency of Cheribon, as distinct from the Eastern half of the island, which is Jawa or Java properly so called, and on the island itself always meant, when Java is spoken of. Sunda may be derived from the Sunda word *Tunda*, to set aside, to put by, and *Sa* or *Saha*, CLOUGH, 722, a particle and prefix signifying union, association, with, together. In Sunda *Sa* in the composition of words means also having the property of. The words *Saha* and *Sa* and *Tunda* are contracted into *Sa-unda* or *Sunda*, a place of deposit, an entrepôt. Hence there is also the word *Tundan*, to carry by stages, to transport by corvées from one place to another. *Sonda*, C. 765, is good, excellent, delightful, pleasing, agreeable. There is also *Sundara*, C. 749, handsome, beautiful, elegant; well, excellent, — which would give a Sanscrit etymon for the word, as many other islands in these parts also possess. The *Sunda*-country would well merit the title of delightful, pleasing, agreeable, in the eyes of the people of Coromandel, either from coming from a coast comparatively barren and treeless, or from having successfully performed a long sea-voyage, and meeting with a country that teamed with vegetation to the very brink of the waves. *Sundara*, C. 759, handsome, beautiful, elegant. Hence *Sundarā*, a name of *Kama*, the god of love = the handsome one. *Sundari*, a handsome woman. In the Prianger Regencies, south of Bandong, is a *Chi Sondari*. The natives of India, coming from the droughty coasts of Coromandel, would be struck with the beauty of the ever-verdant plains and mountains of Java. One of the wives of Silawangi of Pajajaran was called *Nyai Mantri Manék Mayang Sunda*, RAFFLES, Java, 2 vol., page 104, which may be translated, her ladyship the counsellor, the beautiful gem of illusion, or her ladyship of the counsellor, the gem of illusion of Sunda. In Pantuns occurs the name of *Kĕntrik Manik Mayang Sunda*, as the heroine of a romantic story. I feel rather inclined to derive Sunda from *Tunda*: in the Sunda language, to set aside, to put in deposit, so that it may be found and taken here after, and *Saha* or *Sa-Tunda* = *Sa-unda*, would imply a place of deposit, or, as we would call it now a days, an entrepot. I would imagine that this name was given to the West-end of Java, from the natives of the islands having been in the habit of bringing the spices of the Moluccos, and the produce of the Archipelago generally, to this place to meet the traders from the continent of India. Just outside of the bay of Bantam, there is even now an island called *Pulo Tunda*. Deposit island, sometimes also called Pulo Babi or Hog island. The suitableness of the position for the ancient trade of the country is proved from the prosperity of the old town of Bantam at a subsequent period and up to the arrival of Europeans round the Cape of Good Hope.

Boja Nagara, the country about St. Nicholas Point, may have got that name from having been the „Subsistance of the land," which it implies, and affording the necessaries of life to the numerous foreign traders. *Séngyang Pura*, literally „the Holy divinity's gateway," or, as it is called in English maps „Thawt the way," is a real gateway for navigators who came down the coast of Sumatra. *Pulo Rakata*, which Europeans have transmogrified into „Cockatoa Island," may be a Polynesian way of pronouncing *Rakta*, C. 578, dyed, tinged, coloured, stained, red, of a red colour, blood-vermilion The island is now-a-days rather green than red, but it is high and peaked, and may in ancient times have been an active volcano, when it would merit the name of red, or colour of blood. The seat of trade, in course of time, was removed further into the Java Sea, and, before the arrival of Europeans, was established at *Sunda kalapa* = the Hidden depôt, where subsequently the Dutch founded the present town of *Batavia*, but which the Chinese, to this day, call *Kalapa*, after its ancient designation. In Malay no two consonants come together, unless one of them be a liquid or a nasal (CRAWFURD'S Malay Grammar, Dissertation, page 19), thus *Rakata* may be the Malay way of pronouncing *Rakta.*

Sunda Kalapa, the old name of a place not far from where the town of Batavia now stands. The Chinese still call Batavia, *Kalapa*, after this original name, which has been preserved by this people, though forgotten by even the native inhabitants of the country. The supposed meaning of Sunda has been given above. *Kalapa* is secret, hidden, out of sight. Vide voce. And thus *Sunda Kalapa* may, in early times, have meant a secret place of deposit or a depot for the traders from continental India, to collect their goods and rendez-vous before leaving in a fleet, to proceed up the coast of Sumatra, and then cross the Bay of Bengal on their way home. The Sunda people have a tradition that Europeans first showed themselves at *Nusa Kalapa*, a small island lying off the mouth of the Chidani river, and thus a little to the westward of the present town of Batavia. This may have been at *Onrust* or one of the adjoining islands. See RAFFLES, vol. 1, page 23 of Introduction. It is rather remarkable that this spot, the mouth of the Chidani river, is still called „*Untung Jawa*": the prosperity of Java.

Sundal, a prostitute, a whore, a woman of bad fame. This word is occasionally used, though *Lonté* is more frequent. *Chandāla*, C. 193 and 196, is most likely the etymon of the Sunda and Malay word Sundal. CLOUGH gives at page 193: Chandala is a kind of generic name for a man of the lowest caste, properly an outcast, a mean, low, vile fellow; a sort of mischievous demon-like wretch, one ready to execute any vile or mischievous act.

Sundal, name of a plant with pretty, sweet, white flower, much worn in women's hair. Polyanthes Tuberosa, or tuberose. Called in Malay *Sundal malam* or *Sĕdap malam*.

Sundĕk, inconveniently low. A place which you have difficulty to pass under. *Sundĕk amat lawang na*, that door is very inconveniently low (you cannot get in without knocking your head against the lintel).

Sunduk, a cross-beam or bar in a house or building composed of wood. A cross-beam between upright posts of a building, on which the beams of the floor rest.

Sundul, sticking up; bulging out, projecting.

Sundung, two pieces of frame-work made of light bambus, connected by a carrying stick, which rests upon the shoulders. Such *Sundungs* are used every where by grass-cutters for carrying their grass. A bambu frame-work for carrying grass.

Sundut, to set on fire. To put fire to.

Sungké, name of a tree which grows easily from cuttings, and thus much used for fences.

Sungked, same as Sĕngkud, to hurry on, to hasten.

Sungkur, to pute the head under and toss as a bull does. To grub in the earth as a pig with its snout. To break open as an animal would do with its head. To shove or ram in. To toss or poke into with the head.

Sunglap, the same as Sulap, which see. To juggle. To do sleights of hand.

Sungsang, a jacket without sleeves or buttons.

Sungsangkĕn, to set aslew. To put at some angle with some other object.

Sungsuhunan, the ridge-pole of a house. Apparently also derived from *Suhun*, to carry on the head.

Sung'ut, the mouth of man or beast. An aperture in anything. *Di bĕubĕutkĕn ka na Sung'ut na*, he dashed it against his mouth. *Hasupkĕn ka jĕro sung'ut na*, put it into his mouth. *Loba tĕuyn sung'ut*, too much jaw! too much cheek! — *Sung'ut kunchi*, a key-hole. *Sung'ut bĕdil*, the mouth of a gun.

Sunting, to deck the ears with flowers or other ornaments. The ornaments so used.

Sup, the idiomatic expression of going in, or putting in. Into. *Sup lĕuwĕung di hasupan*, into the forest he entered. *Sup bai di chochokan*, putting it in, he stuffed it up. The etymon of *hasup*, to go in; come in.

Supa, champignons growing on logs of wood or fallen trees. There is a great variety of *Supa* in the forests among the mountains, many of which are eaten by the natives, and of which *Supa béas*, or rice-champignon is perhaps the best, being a small round white mushroom. Several of the supa, however, are poisonous.

Supa lumar, a variety of champignon growing on rotten trees, in the forests among the mountains, which is phosphorescent in the dark, shining like the glow-worm.

Supaya, in order that, so that, to the end that. But on consideration. *Supaya mĕunang*, in order to get it. As long as you get it. *Supaya hadé*, as long as it is good. In order that it may be good. *Jadi na gĕus di janji, supaya ayĕunah to di béré*, just now I promised it, but on consideration I cannot give it.

Supit, narrow, wanting room, confined. *Jalan na supit tĕuyn*, the road is too narrow.

Suprah, a day in an ancient week corresponding to Friday. See *Dité*. This word is different from the one usually employed in Ceylon, which is *Sikurada*, from *Sikura*, C. 730, the planet Venus. Our Sunda word is, however, a corruption of *Sukra*, C. 743, the planet Venus, or its regent, the preceptor of the *daityas*, or enemies of the gods.

Sur, the idiomatic expression of shoving along with some degree of force. It is in a higher degree, what *Sĕr* is in a smaller one. *Sur bai di gusur*, he trailed him along the ground.

Sur, Arabic, the zodiacal sign Taurus.

Sura, the word occurs often in the composition of proper names. *sura*, C. 752, from *Sura*, to shine, to be radiant. A god, a deity, the sun; a sage, a learned man; power, majesty, dignity, auspiciousness. In Java *Sura* generally is taken for a hero, a brave man.

Surabaya, the capital of the east-end of Java, in the straits of Madura, and name of an extensive residency. *Sura*, vide voce, or *Suru*, C. 754, a warrior, a hero. *Bhaya*, C. 488, fear, terror, dread, alarm. *Sura-baya*, God-fear, hero-fear, fearful on account of the gods who protect it, or the heroes who defend it, or the fear of heroes who would attack it.

Surabi, name of a variety of *Kuéh* or native cake, made of rice-flour.

Surah, Arabic, a section of the Koran.

Surah, the purport of a dream. The meaning of an expression which is not self-evident. A paragraph conveying some distinct meaning.

Surak, to cry out aloud, to shout. An acclamation of joy or victory.

Surakan, to shout, to any one, by way of warning, or tauntingly.

Surakarta, the capital of the emperor of Java, who is usually called the Susunan. *Sura* vide voce. *Karta* or *Kĕrta*, done, accomplished. Triumphant and accomplished. Generally called *Surakarta adhi ning rat*. *Adhi*, C. 24, over, above, implying superiority in place, quantity, quality. *Ning*, of the, *Rat* for *Rata*, C. 581, a country, a district, an inhabited country. Thus, triumphant and accomplished, the fore-most place in the land. Also called simply *Solo*. *Kĕrta* also means peace, tranquility, and *Sura-karta* may thus also be: a hero in peace.

Suralaya, Clough 754, from *Sura*, a deity, or *Surā*, spirits, and *Alaya*, abode. The sacred mountain *Méru*; the extremity of the world's axis, and rehidence of the gods. Swarga or paradise. The highest top of the Unarang mountain, inland of Samarang, is so called.

Suraléh, name of a tree, also called *Kapidĕngklung*, which see.

Surambi, a porch, a portico, a covered gallery. A vestibule. The vestibule of the mosque, or a place built as an appendage to a mosque for the purpose of holding courts on religious matters, or of gathering together to study the koran.

Surat, a writing, anything written. A letter sent by post. Marsden, page, 191 reports this word as Arabic, but this origin may be fairly doubted, as it will admit of a Polynesian solution. *Urat* is a vein, a sinew, a fibre, whence it probably derived the word *Gurat*, to make a mark on any hard substance, as by engraving. Hence we have *Gurat Batu*, literally: engraven on stone, meaning figuratively any fixed tax or contribution, as if it had been registered on stone, and thus immutable. This

word, with the very common prefix *Saha*, and short *sa*, by means of, would easily elide into into *Sa-urat* = *Surat*, what was engraved. Now at early periods of civilization in the Archipelago, very likely before paper was known, the people wrote generally upon slips of bambu with a style or pointed knife, which is the case, till the present moment, with the Battas of Sumatra, and some Dayaks on Borneo. The *lontar*-leaf was then probably even less known, than at later periodsh or only known along the sea-board, where it grows best. To this moment sometimes the Sunda mountaineers scratch a bit of fresh green bambu with a sharp pointed knife and in Arabic characters when better writing materials fail them. The word *Surat*, altered to *Suratra*, also exist in the Malagasi of Madagascar, and means not only writing, but also painting. This CRAWFURD, in his Dissertation, page 157, considers as of Arabic origin. The word *Surat*, when it assumes the verbal form becomes in Sunda *Nyurat*, *Nyuratan*, when the intitial *Sa* is dropped. In Sunda also occurs the word *Sĕrat*, stripes, lines, as in a drawing, and this appears to be a diminutive form of the word *Surat*. So also we have in Sunda the word *Chĕrét*, to write, or more properly to scribble, indicative of the rapid motion of any writing materials. The Arabs however, have a word nearly resembling our *Surat* in *Sirat*, a written document, a manuscript, examples of which are *Sirat Wackidi*, *Sirat Tabari*, and *Sirat Hishami* different Arab manuscripts regarding Mahomet. See Calcutta Review, March 1854, page 75.

Surat or Awi surat, the written bambu, from having longitudinal stripes between the joints along the tube. It resembles the *awi gĕdé*.

Surawung, an herb planted in the humahs and also in the gardens of the natives. Bears a fine pin-head like seed. Called in Malay *Kamang'i*. The leaves have a sweet-scented smell when pressed between the fingers, something resembling pepper-mint; used in native cookery. It is the Ocymum Monachorum of the family of Labiatae.

Surĕm, obscure, dark, dimmed, sullied.

Surén, name of a forest-tree, Cedrela Febrifuga; a substitute for Peruvian bark can be prepared from it. The wood is much used for the panels of carriages, and the Manilla segar-boxes are made also from its wood, which is red.

Surga, Heaven, the abode of the blessed. *Swarga*, C, 782, the paradise of Indra on the top of Maha Méru, and the residence of deified mortals and the gods.

Suri, a queen, a woman of high rank. See *Permasuri*.

Suri, a variety of cucumber which is of rather a globular shape and called *Bonténg Suri*.

Suri, the sisir of the native loom, so called about Buitenzorg. Vide *Sisir*.

Surili, name of a variety of monkey wild in the Sunda forests and very shy. It is greyish black, with a white mark under the chin on the breast.

Surubuk, manure; any dung or other matter, as soot or ashes, laid on the ground to improve it.

Surud, the ebb, the ebbing of the tide of the sea, or the going down of a flood in the rivers. *Cha-ah na gĕus surud*, the flood has gone down.

Surudum, wrapped up in the *Samping* or *Sarung* by having it drawn over the shoulders and up close about the neck, so that the sarung covers the whole upper body. The sarung is so used when the wearer is cold.

Surung and Surungkĕn, to shove, to push. *Di surung ka gawir*, he shoved him to the precipice. *Surungkĕn ka jĕro*, push it in.

Surup, to go down as the sun, to set; to be absorbed. *Mata poi gĕus surup*, the sun has set. *Chai surup ka jĕro*, the water is absorbed.

Surup-surup, to gain secret information, to ascertain on the sly.

Suruwasa, a district in the interior of Central Sumatra, containing the old capital of Menangkabau. *Suru*, C. 754, a warrior, a hero. Brave, heroic, intrepid. *Wasa*, C. 640, a house, a habitation, a site, or situation. The abode of heroes.

Surya, the sun, used in the composition of proper names. The colloquial word for the sun being *Mata poi.* Derived from *Sura*, C. 752, to shine. *Surya*, what shines, the sun. *Surya*, C. 760, the sun. The *Ur in Surya* resembles the Polynesian *Ur* in *Timur*, — see Ur, — and would give then *Sa-ur-ya*, that which comes forth. On Bali, Surya holds equal rank with Siwa. FRIEDERICH.

Susah, inward trouble, disquietude, distress, anxiety. Troubled, troublesome, difficult to accomplish. Inconvenient.

Susahan and Susahkĕn, to give trouble, to cause distress, to annoy, to incommode.

Susu, the breast. The nipples on the breast of man or woman, a dug, a teat. *U* at the Marquesas and Sandwich Islands is teat, a woman's breast, milk. MOSBLECH'S vocabulary. *U* in the Maori of New Zealand is „the breast of a female." CRAWFURD, Dissertation, page 141. It has this meaning in more languages of the Pacific, and is evidently duplicated with the prefix *Sa* in Sunda. Sa-u Sa-u = Susu. This is also the case in Malay and other languages of the Archipelago. The duplication being a method of expressing intensitiveness, which occurs also in other instances. *Susu* or *Chisusu*, water of the nipples, is the usual expression for milk.

Susu, a small monovalve shell-fish common in the mountain streams, Melania. There are also *Susu* on the rocks on the sea-shore, which are Nerita.

Susuan, to give suck. To take an infant to the breast for the purpose of sucking.

Susudu or Susuduk, anything used by way of a spoon or laddle. A piece of stiff cocoa-nut-leaf bent in a channel, with which to poke at any soft object and help yourself to a portion.

Susugu, food, aliment, provisions, the necessaries of life, — supplied to strangers, public officials or visiters, also to people employed on any work. *Susugu na hadé*, he gave good cheer.

Susuhunan, title of the emperor of Solo. May be derived from *Suhun*, to carry on the head. Called also sometimes Sunan. In the Indisch Magazijn, tweede twaalftal, nos. 5 and 6, page 186, is found that *Susuhunan*, also *Sunnan*, is derived from the word *Suhun*, which implies reverence; *Nyuhun*, to reverence; *Sinuhun*, to be reverenced.

Susuhunan, contracted into *Sunnan*, implies the object of reverence, or the revered. This title was given by the Javanese to the Arabian teachers and leading men, who first came to Java and taught Mahomedanism. The title was afterwards transferred to their successors and to the princes of Mataram, who, after the fashion of every Mahomedan government, are placed at the head of all matters belonging either to spiritual or temporal affairs. This name has been retained, till the present day, for the emperor of Surakarta or Solo.

Susuitan, the same as Suitan, which see.

Susuk, a conical basket made of split bambu, without any bottom. It is set down in water or marshy places, and the fish which it may have enclosed are groped out, by passing the arm down through a small hole at the apex of the basket.

Susuk, to cut a canal. To cut or make a water-course. *Gĕus di susuk*, a canal has been made.

Susukan, a canal, a water-course, an artificial water-course. See Susuk.

Susul, to run after, to go in quest of, to pursue. To trace, to chase. *Ari di susul tc kabĕdag*, and when you give chase, you cannot come up with him. *Di susul datang ka pĕuting*, we pursued him till night came on. *Susul lachak*, to trace footmarks. *Susul kĕbo*, to go in quest of a buffaloe (which has gone astray or been stolen).

Susun, to pile up, to set one upon another. In sets, in layers. Compound, double as flowers. *Bata kudu di susun*, you must pile up those bricks. *Mĕlati susun*, a double mĕlati-flower. *Kakénchéng sa susun*, a nest of cooking-pots.

Susuri, the mane of a horse.

Susut, to rub, to scrub, to wipe. *Mĕja kudu di susut*, the table must be rubbed.

Susutan, to wipe. To track as a dog by rubbing its nose along the ground or grass. To rub the nose against another person's face, as in making love.

Suta, occurs in proper names, as *Suta Wĭjaya*. *Suta*, C. 745, a son, a prince. C. 759, born, engendered; thus *Suta Wĭjaya* is the prosperous or successful son or prince. *Suta Wikara*, a name formerly given to the chiefs of Jasinga, which the people believe to have meant the monkey-son, from living in a mountainous and forest country. *Wikara*, can only mean monkey, figuratively from making gestures. See *Wikara*.

Sutra, silk. *Kanté sutra*, silk thread. *Kain sutra*, silk cloth. *Sutra*, C. 759, from *Siwa*, to sew, and *tra*, affinative; and *I* changed to *U*, or *Su*, to hear &c. A thread in general. The Hindus must thus have brought with them to the Archipelago silk thread, which, under their name of *Sutra* or thread, passed current for silk itself.

Su-ub, to well up as water. Said of water oozing through the ground.

Su-uk, another name for *Kachang tanĕuh*, Arachys Hypogaea.

Su-ung, a variety of *Supa*, which see. A fungus. The *Su-ung* also grow on old rotting logs or trees.

Suwapan, to feed a child, to stuff into an infants mouth. To bribe, to fee.

Suwĕng, round pieces or rolls of tinsel stuck in the ear. See *Subĕng*.

Suwung, of no use. Not able to prevail, or do harm. Empty, void, vacant. Not at home. Not meeting.

Swasa or Suwasa, an allay of gold and copper, in much use. *Suwasa*, C. 757, the Elu form of *Suwarchaka*, derived from *Su*, well, *Warcha*, to shine, and *Ka* affinitive. Gold. Brilliant.

T.

Ta, is an inseparable particle of extensive use, often giving a verbal form to monosyllabic idiomatic expressions, but of which the separate meaning has not always been retained. *Tabur* is an example compounded of *Ta* and *Bur*, pouring out.

Ta-ala, Arabic, most high, exalted. *Allah Ta-ala*, God the Most High.

Ta-ali, Arabic, exalted, most high.

Ta-an, what, how? A remonstrative exclamation.

Ta-ang to-ong, looking and peeping. To peer.

Tabasan or Tabas, to buy up whole sale. Used in Bantam.

Tabé, salutation, compliments, greeting. The word of courtesy always used on meeting a person, answering to our „good morning", „how do you do". *Tuan kirim tabé*, my master sends his compliments.

Tabéh, in the direction of, towards. *Tabéh hilir*, towards the lower part of the river. *Tabéh gunung*, in the direction of the mountains.

Tăbĕng, a labu or gourd set in the river, with small holes pierced in it, and baited with bran to catch small fish.

Tābĕng, come to the critical point. In a state of commotion. Overpowered by numbers, beat by work. In Bantam at festivals *Tābĕng* is the uproar that takes place when day dawns, especially when games of *Ujungan* have been going on all night, when a tumultuous mêle of the combatants takes place, and there is then a sort of scramble for the remnants of the feast.

Tabĕuh, to strike a drum or other musical instrument. *Tabĕuh bĕdug*, strike the drum. *Goong di tabĕuh*, the gong was beat.

Tabir, Arabic, interpretation, meaning, purport, upshot. *Kumaha tabir na*, what is the purport of it. *Tabir na to ngĕunah*, the upshot of that is not agreeable. NB. Marsden, at page 62, gives *Tabir* as meaning a curtain, a veil, as *Faal zakat menjadi tabir dalam surga*, works of public charity become a veil (over sins) in heaven. The word *Tabir* would admit of this meaning in Sunda, though the natives have no idea that it means a veil. They use it then only metaphorically.

Tabok, to give a slap in the face. To strike a man's head with your hand. To slap the chops.

Tabuka, opened, exposed, uncovered.

Tabur and Taburkĕn, to pour out, to cause to flow out. Spilled. Dropped out

as water or any liquid, or small loose material, as grain or sand. In the Javanese and Malay of Batavia they say *Labur*, to pour out. See Bur.

Tachan, not yet. Composed of *To*, the short for *Hanto*, not, and *Achan*, at all = not at all. *Tachan datang*, he is not yet come. *Tachan di· béré*, I have not yet given it. *Tachan asak*, not yet ripe.

Tadah, to uphold, to lift up, to intercept from falling. To catch as it falls.

Tadah, aspect. *Tadah wétan*, with an Eastern aspect. *Tadah kulon*, with a Western aspect. *Sawah tadah*, rain-sawahs, which do not derive their water from any stream but are dependent on rain, thus dependent on the aspect or season. Sawahs catching the water of irrigation as it falls in rain.

Tadi, just now, a short time ago. *Tadi gĕus lĕumpang*, he went away just now.

Tagal, a plain, open grass-lands. Gras-slands in contra distinction to forest-lands or *Lĕuwĕung*. *Tagal ĕurih*, a plain of ĕurih-grass. *Tagal kaso*, a plain of kaso-grass. *Kĕbo mapal di tagal*, buffaloes graze on open plains. *Tagal* is, however, sometimes used to designate any plain where any particular kind of vegetation abounds, even though that consists in jungle trees. *Tagal rinyung*, *Tagal haréno*, *Tagal haréndong*, *Tagal awi*, the last of these is, a plain of bambus, and the other expressions indicate a plain of their respective woods. But in these cases it by no means follows that the land is flat or even; on the contrary it is often in ravines.

Tagal, name of a residency in Central Java. See the following.

Tagal-arum, the scented field. Name of the Emperor Mangkurat, who died in A. D. 1677 and was buried near Tagal, at a place where the ground was sweet-scented.

Tagĕnan, to receive in fight. To await the attack of. To oppose oneself to.

Tagĕnkĕn, to fix firmly, to fix by putting a stake in the ground to tie some other object to. To set a stake in the ground not upright but at a slope or angle.

Tagi, to demand payment of a debt, to dun. To claim a debt with importunity. *Bogah pihutang kudu di tagi*, if you have incoming debts you must dun for them.

Tah, an exclamation of displeasure, of vexation, or of simple interrogation where we would perhaps use a circumlocution, as: how could you do so? what nonsense is that? *Saha tah nu owoh*, who is it who is not here? *Gĕdé tah*, is it large? *Tah! sia ma sok kitu*, damn you, you are always doing so.

Tahan, to support, to endure, to hold out, to bear; to refrain, to forbear. *To tahan*, I cannot endure it, I cannot put up with it. I have no longer strength to bear it. *Sa-bulan dĕui tahan kénéh*, it will still hold out for a month. *Napsu kudu di tahan*, the passions must be bridled in (refrained). *Ari ka jélĕma gĕring kudu nahau manéh*, in the case of sick people you must hold yourself in (forbear).

Tahanan, an anvil, a blacksmith's anvil.

Tahang, a tub, a cask, a vat, any large receiver. *Tahang minyak*, an oil-vat, *Tahang gula tétés*, a molasses-receiver.

Tahĕun, to set as a trap. *Tahĕun buwu*, to set this kind of fish-trap. *Tahĕun piga-sol*, to set this kind of tiger-trap.

Tahĕunan, to entrap, to set a trap to catch.

Tahĕur, to boil, to seeth. *Chai na kudu di tahĕur*, you must boil that water.

Tahi, ordure, dung, excrement, sediment, dregs, refuse; rust, dross.

Tahi-anjing, dog's ordure,—a term by which great disgust or disbelief is expressed.

Tahi-bĕusi, iron-rust.

Tahi-chĕli, ear-wax.

Tahi-hayam, fowl's dung. Name of a plant.

Tahi-lalar, fly's dung, freckles on the face.

Tahi-manuk, bird's dung. Name of a parasitic plant.

Tahi-minyak, oil-cake. The refuse of making oil from the ground-nut or kachang tanĕuh. This oil-cake is much used as a valuable manure, especially for sugar-cane.

Tahi-tambaga, dung of copper, verdigris.

Tahir, Arabic, clean, pure, chaste, holy.

Tahlil, Arabic, Praise to God. Praying together in numbers and calling upon God. The act of so doing is *Dikiran*, which see.

Tahun, a year, the period of twelve months. *Patahunan*, yearly cultivation. *Tahunan sia pindah ka gunung*, the year you removed to the mountains. *Ki-tahun*, name of a large forest-tree with strong, hard, durable wood, probably so called from this circumstance.

Tahwangan, impossible! it does not look likely!

Tai-hiang, rust on metals. Probably *Tai*, the short in composition for *Tahi*, ordure, dung, and *Hyang*, a divinity. From rust coming, by an unaccountable way to a native, upon metals, especially on iron, which gets rusty from mere contact with the atmosphere.

Tai-hiangan, covered with rust.

Taikan, to ascend, to get up, to climb. *Tangkal kalapa di taikan*, he climbed up the cocoa-nut-tree.

Taikkĕn, to encrease, to augment. To lift one object upon another. *Pajĕg na di taikkĕn*, they have encreased his rent. *Harga na gĕus di taikkĕn*, the price has been risen, augmented. *Éta barang taikkĕn deui ka na méja*, lift up those goods again upon the table.

Tail, the 16th part of a kati. A gold weight to which the Sunda people appear to attach no definite quantity, as they weight their gold and silver by Spanish dollars, or bits of lead made of the size and weight of Spanish dollars with subdivisions.

Taji, the artificial spur of a game-cock. The ankle joint of a man, or rather the bone which projects at the joint. See *Si-ih*. *Taji* is often heard in proper names, as the name of a man. *Pangéran Taji Wangsa* occurs as the name of a chief. *Lawang Taji* is the name of a village on the Bolang Estate.

Tajin, the scum from the boiling of rice. Water in which rice has been seethed, prepared as a kind of weak gruel for sick people.

Tajong and Tajonkĕn, to strike at with the foot. To kick forward. To strike with the forefoot as an animal would do. To kick forwards anything. See *Tokér*, to kick backwards.

Tajug, a pile of fire-wood, cut into even lengths and set up in fathoms for sale or use.

Tajur, as di tajuran, to plant a Dukuh. To make a plantation of fruit-trees. See Tatajuran.

Takabur, vaunting, speaking large when no reality exists. Bragging.

Takbir, a prayer, or the expressions of adoration used on the eve before the Labaran or festival at the termination of the yearly fast. Only applied to praying on this occasion.

Takĕr, a measure of capacity, especially of oil, and is 33 bottles, of which $2\frac{1}{2}$ takĕrs go to a picul-weight of oil. To measure over (in some vessel or implement of capacity).

Takĕran, any vessel to measure with. Assigned limits. So much and no more.

Takis, to ward off. To divert any object coming in contact with us. To parry. To push aside.

Takokak, the same as *Mĕgai*, which see. A very small bitterish *Chokrom*, of the size of a pea.

Takol, to knock, to strike, with something heavy.

Takonan, to enquire of, to investigate. To subject to enquiry. To examine by enquiry. Unceremoniously taking to task.

Takrim, Arabic, honour, respect, reverence.

Taksir, to estimate, to rate, to assess. To form an opinion of, to guess. Derived from the Dutch word *Taxeren*, to estimate, to assess. *Taksir* is also to levy a rent on paddy or other lands, by merely looking at the standing crop, estimating the same, and fixing such rent.

Taksiran, estimation, assessment. Opinion. *Taksiran kula mohal mĕunang*, in my estimation he would not get it. *To bogah taksiran*, I can form no idea of it. It does not look likely.

Taktak, the shoulder. *Ka na taktakkĕn*, put it on your shoulder.

Takwa, a jacket with sleeves which project beyond the hand.

Talaga, a pond of water, a lake. Name of a district in Cheribon where such lakes exist. CRAWFURD in his Dissertation, page 42, says the word is the Sanscrit *Taraga*, a pond, corrupted. Perhaps derived from *Tārāwā*, C. 229, a duck. *Gama*, C. 197, going, moving, journeying. A village. Reduced to *Taragá*, a place where ducks move or stay. *Talā*, C. 225, a large pond covered with flowers. Any large sheet of water. *Talākaya*, C. 225, a tank, a pond.

Talaga Bodas, a volcanic mountain in the Prianger Regencies, South East from Sumedang. The crater of this volcano is occupied by a pool or lake of white water, hence *Talaga Bodas*, white lake.

Talagtag, name of an herb growing in the humahs.

Talahab, a roofing made of split bambus. The bambus are cut in lengths and the diaphragms cleared out. The bambus are then laid and tied on side by side like so. The etymon of this word will be *kĕbir*, arabic Great, mighty (as applied to God) many gutters. Over their edges other half bambus are inverted, and thus a waterproof roof is obtained.

Talak, Arabic, divorce, repudiation. *Ewé na gĕus di talak*, he has divorced his wife.

Talakop, the bud leaves which form the apex of a growing bambu. As the bambu grows, one *talakop* remains adhering to each joint, and as the stick gains age, it drops off. The *talakop* is covered with a black bubes which causes great itching when rubbed on the skin. The *talakops* of some bambus are stiff and firm enough to be used in making *Dudukuis* or native hats.

Talam, a tray, a salver. These trays are usually made of brass, and may have derived the name from *Talama*, C. 229, beating time to music; a kind of measured chant which is repeated when beating the tom-tom, and dancing, from some brass tray of this kind having been in use among the Hindus who visited Java. *Tali*, C. 225, a brazen or metal dish. *Talampata*, C. 836, a sort of cymbal peculiar to the Tamuls.

Talang, a spout, a gutter for water to pass along. Either a spout under the eaves of a house, or a spout to lead water over a hollow. *Talangs* are made either of wood scooped out, or more frequently of the stem of some palm-tree, for which purpose the *Kawung* is the most serviceable. See Panchuran. *Talang* is derived from *Ta* and *Lĕng* or *Lang*, indicating running or flowing as water.

Talangan, to take the place of. To serve as a substitute for. A simile derived from *Talang*, a water-spout, which carries the water over hollows, where it otherwise could not pass. *Talangan* is also to set up *Talangs*. To manage with *Talangs*.

Talanjang, naked, bare, uncovered. Metaphorically: destitute.

Talapak, the sole of the foot, the palm of the hand. The flat of the foot or the hand.

Talar, to guess. To relate from memory. To say at random.

Talatah, to send instructions, to give orders by means of some one else, not directly. To send for by means of a second person. The instructions given by a man on his death-bed, as to what is to take place after his death, often regarding the division of his property.

Talédor, neglecting work, careless, negligent. Not doing what it is our duty to do.

Talékték-api, a sort of parsley found growing in the humahs in mountainous situations.

Talĕmang-jajar, an old name for the country about the Chipamali.

Talépa, to spring from one tree or branch to another. A term in climbing.

Talété, clear and distinct. Telling a clear story, *Telelé*, Marsden, page 79, uncovered, naked, exposed, published.

Talĕus, a nearly bulbous and esculent root, with large broad leaves, much planted in moist and light soil. It is the *Taro* of the Pacific Islands. Arum Esculentum, also Colocasia Vera of botany.

Tali, a rope, a cord, a string, a belt.

Tali, tally, a way of noting numbers by making a mark for every ten counted.

Tali or Sa-tali, a quarter of a guilder, 30 doits. See Tatalén.

Tali = Awi-tali, the spring or rope bambu. The one which is in greatest request for daily use in every way. It derives its name from splitting up readily and forming rope or string.

Tali-alas, the continuous ridge of a hill, uncrossed by a stream of water. *Tali*, a rope, a string, *Alas*, forest. See Alas.

Talian, to tie, to fasten with a rope.

Tali ari-ari, the after-birth.

Tali kibĕn or Kali kibĕn, a stitch in the side. A pain experienced after eating when immediately jolting on horse-back.

Taliktik, to look after, to keep an eye upon.

Talim, Arabic, reverence, respect, veneration. An obeisance.

Talingkup, name of a plant. Claoxylon Indicum.

Tali pĕnding, a clasp or belt worn by women round the waist. See Pĕnding.

Tali pitik, the split bambus which are wattled round a *Ranchatan* to make an *Angkul*. See Pitik.

Taliwang, no one would have thought it. Anything done or occurring contrary to general expectation. *Taliwang jélĕma lĕutik*, *rossa amat*, no one could have thought that so small a man could be so strong. *Taliwang ku sugih na*, no one would have thought that he was so rich.

Talu, three, one of the forms of the word which is also pronounced *Tilu* and *Tolu*.

Talugtug, a stake to drive into the ground.

Talugtugan, to set like a sharpened stake in the ground.

Taluk, Arabic, to submit, to surrender. *Di talukkĕn*, to put down, to cause, to submit. *Nagara Jawa taluk ka kumpani*, the country of Java submits itself to the company (the Dutch government). Obedient to orders. Submissive.

Tal-wang'i, an old name for Brĕbĕs in Tagal.

Taman, a black ant which crawls on the ground and whose bite is very painful for a few minutes, but soon goes off.

Taman, a flower-garden, a pleasure-garden, only heard in old romantic stories.

Taman-sari, a flower-garden, pleasure-grounds.

Tamat, Arabic, finished, concluded. Finis of a writing. *Pagawéan gĕus tamat*, the work is finished. *Kéjo na tamat*, the boiled rice is done. *Tamat ngawacha*, finished reading.

Tamatkĕn, to finish, to bring to a conclusion.

Tambaga, copper, the metal copper. *Wang tambaga*, copper money. *Tamba*, C. 222, copper. In Sanscrit *Tamra* and *Tamraka*, copper.

Tambah, to add to, to augment, to increase. *Tambah pangkat*, to increase in rank. *Tambah luhur*, to augment in height.

Tambahan, augmentation, increase. In addition. To add to, to increase.

Tambai, to call as animals. *Anjing na kudu di tambai*, the dogs must be called together.

Tambak, fish-ponds, a vivarium. Ponds formed along the seas-hore, by running dikes through the muddy places subject to be inundated by the tides. In these Tambaks are kept fish for sale, such as Balanak, Bandĕng, a great variety of shrimps etc.

Tambakan, an earthen dam. The artificial containing dam of a pond. A dike.

Tambako, European, tobacco. More usually short *Bako*, which see.

Tambal, to mend, to patch, to darn. *Sĕrawĕl na di tambal ku lamak*, his trowsers were patched with a rag.

Tambalung, name of a piece of bambu tied to the wrists of a man by way of handcuffs, to keep the arms and hands distended and useless. Such *Tambalungs* are tied to people who are carried about the country as arrested and in charge of the police. Called also *Bogol.*

Tambang, a rope, a piece of cord.

Tambangan, money paid for crossing a ferry; passage-money by a vessel, freight. A shore-boat to visit shipping.

Tambérang, a back-stay. Any rope holding backwards.

Tambi, the large flat buttresses of some old trees worked up for pedaty or cartwheels, consisting of one disk of wood. See Chanir.

Tambi, a name given to Mahomedan Moormen.

Tambir, something added on the edge so as to enlarge it. *Tambir samping*, a piece of white cloth added to a samping, so as to enlarge the height of it. *Tambir prahu*, a piece of wood added to the gunwale of a boat, so as to raise the edge.

Tambur, European, a drum. *Soldado sa tambur*, a company of soldiers, who rally at one drum.

Tambusu, the entrails or guts of man or brute. The etymon of this word is *Bus*, the idiomatic expression for going, going in, or putting in. In Malay, Marsden, page 82, occurs the word *Tambus*, to pour through, to strain, to pierce, to penetrate, through, — which will give a very intelligible derivation for the Sunda *Tambusu.*

Taméng, a shield, a buckler.

Tamiang, a thin stalked variety of bambu. Bambusa Tabacaria or Tenuis. It makes the best *Burangs* or bambu spears, and is used for *Sumpitans* or blow pipes, and from it are made the *Tropongs* or weaver's shuttles.

Tampa, to receive, to accept, to get. To come into one's possession. *Ulah di tampa nu kitu*, don't accept such as that. *Tampa duit sa rupiyah*, to receive money to the extent of one guilder.

Tampah, the palm of the hands, for which, however, *Dampal lĕungan* is the more usual expression. To receive on the palm of the hand. *Di tampah*, to present the palm of the hand to receive anything. To carry on the palm of the hands. *Sa tampah*, a hand's breadth.

Tampanan, to receive, to get into one's possession. To lay hold of. To catch or receive anything flung at one.

Tampar, a rope, a cord.

Tampayan, a large water jar, such as are usually brought from Japan.

Tampĕk, measles.

Tampi, to fan, to riddle, to winnow. More frequently called *Tapi.*

Tampihan, a bathing place in a river. The place in a river where the people go down to wash, clean their rice and take water.

Tampik, to reject, to refuse. *Nu goréng kudu di tampik*, such as are bad, must be rejected. *Hanto di tampik*, he did not refuse it. *To nampik jĕlĕma*, he did not refuse any man — accepted all who came.

Tampikan, what has been refused or rejected. Leavings, refuse.

Tampiling, to box the ears. To strike with the hand about the head.

Tampingan, to cut straight and clean, said when cutting earth or a bank with a pachul or hoe. Said, when working sawahs, the *galangans* or ridges, where the plough cannot pass, are cut clean and hoeed close up.

Tamplok, poured out in a body. Diverted in a mass, as a stream of water. *Eukĕur cha-ah chai na tamplok ka sawah*, whilst the flood prevailed the water was poured out in a mass into the sawahs.

Tampok, a method of taking fish by making enclosures in the stream, something in the same way as *Njombongan*, which see.

Tampolan, at intervals, sometimes occurring. As the case may be. *Tampolan nana owoh sakali*, it sometimes happens that there are none at all.

Tampolana, same as foregoing *Tampolan nana.*

Tampolong, a spitting-pot, a spittoon. Any small pot used to catch matter dropping from another vessel, such as are sometimes used under sugar-pots, to catch the molasses.

Tamprakkĕn, to spread out, to lay out in thin layers. To unfold.

Tamuh-tamuh, rediculous, useless to attempt it. Utterly useless to try.

Tanaga, strength, force, bodily power. *Gĕus to bogah tanaga*, he has got no bodily power; he has lost his strength. *Tanaga nu bodo*, with small means, literally the strength of those who are stupid.

Tanchĕbkĕn, to stick into any place, so that the object stuck in remains standing upright. *Tulugtug di tanchĕbkĕn turut pagĕr*, the stakes were stuck into the ground along the fence.

Tanda, a mark, a sign, a token. *Tanda ning hadé*, a mark of good will.

Tanda-an, to put a mark upon. To make a mark by which it can be known again. To observe. To keep the attention directed towards.

Tandak, to dance, especially as the natives do by making postures rather than by dancing as Europeans. To prance as a horse. *Tandawa*, C. 226, dancing. The art of dancing.

Tandang, to set up work or business on one's own account. To go off upon a journey alone, or the like.

Tandang, heard as *Pănghulu tandang*, a ringleader. A great man whom it is difficult to approach.

Tandéan, to receive into one's hands, to catch. To gather up into any receptacle, as into a basket or the like. To await the attack (of an enemy, or wild beast).

Tandĕs, cut through, broken through.

Tanding, to set side by side. Alongside of each other. To compare. See Nyanding. *Ari di tandingkĕn wat to sarua*, and when put side by side, they proved not to be alike.

Tando, name of an animal, Pteromys Genibarbis. It is found among the mountains. Its four legs, head and tail are all united by a film of skin, which the animal can extend at pleasure, and thereby effect a sort of flight from one tree to another. It hangs back-downwards from the branches at rest by means of its sharp claws.

Tandon, to keep a shop; to be a dealer.

Tandu, a variety of palinquin. A bambu cage in which to travel, carried on men's shoulders. A chair with bambus lashed to it, in which a person can be carried. *Di tandu*, to be carried in such a contrivance on men's shoulders.

Tanduk, a horn. *Tanduk kĕbo*, a buffaloe's horn. *Tanduk unchal*, deer's horns. *Di tanduk kĕbo*, he was struck by a buffaloe with its horn.

Tandukan, to butt or gore with the horn.

Tandur, to transplant paddy. To plant it out in the sawahs when it has grown about 40 or 50 days in the *Pabinihan*. This is done by sticking in four or six little plants together in each spot in the soft mud, the working person moving backwards as he plants, so as not to paddle amongst it.

Tanduran, name of a chief of Pajajaran who founded Majapahit; usually called *Raden Tanduran*. Raffles, 2 vol., page 98.

Tanĕmkĕn, to set fast in the ground. To bury in the ground. See Nanĕm.

Tanĕuh, earth, soil, mould. Country, region, land. An estate, landed property. The ground. Fundamental colour in a pattern. *Tanĕuh Sunda*, the Sunda country. *Tanĕuh Jawa*, the Jawa country. *Tanĕuh Bantan*, the Bantam country. *Tanĕuh sabrang*, foreign countries. *Tuan tanĕuh*, a landholder or landlord; the name given to the owners of private estates. *Kachang tanĕuh*, the earth-bean, the ground-nut, Arachis Hypogæa. *Kain chita konéng, tanĕuh na bĕurĕum*, a piece of chintz with yellow pattern on a red ground. *Tā*, C. 216, the earth. *Thana*, C. 217, place, situation; stay or continuance.

Tang'éh, still far from accomplishment. A good while, a considerable interval. *Tang'éh kéněh ka téng'ang'ni*, it still wants a good while till noon. *Tang'éh kéněh bai datang ka Bogor*, it is still a considerable distance before you can arrive at Buitenzorg.

Tangĕrang, name of a large native town of considerable trade, on the Chisidani, 15 pauls south-west from Batavia.

Tangga, heard only as applied to a house. *Imah tangga*, a properly built and permament house. The word is properly Malay and means steps or a ladder, which in

Sunda are called *Tarajé*, which word is also used when speaking especially of the steps of a house. See Tatangga.

Tanggah, looking upwards. With the countenance turned upwards.

Tanggai, having long nails. Such long nails are sometimes kept to show that the owner has not to gain his livelyhood by manual labour. Called in Malay *Changgai*.

Tanggal, date. A denomination for a day of the month or moon. *Tanggal sapuluh bulan Haji*, on the 10th day of the month Haji. *Pananggalan*, the first day of the moon. *Bulan gĕus tanggal*, the moon has commenced a new lunation..

Tanggaluk, sitting curved up in a heap. *Tanggaluk bai diyĕuk di ambén*, he was sitting cowered in a heap on the stage before his door.

Tanggap, to look at, to watch. Not to interfere with. To have in view, to cause any exhibition to be made before you for amusement. *Tanggap ronggéng*, to watch ronggéngs (for amusement). *Tanggap go-ong*, to have an exhibition of gongs (playing). *Di tanggap bai*, he merely looked on and did not interfere. *Mohal hadé di tanggap bai*, it will never do to look quietly on.

Tanggĕl, it is out of the question. How can I do it? Having a strong aversion to do anything. *Tanggĕl amat lamun aing kudu nyambut nu kitu*, if it was me, I should have a most decided aversion to do the like. *Naik ka dinyo ma tanggĕl*, as to getting up there, it is out of the question. *Di titah ngojai, tanggĕl*, he orders me to swim over, but how can I do it.

Tanggĕu-ĕuk, name of a variety of wild chestnut-tree, the fruit of which resembles *Kalimborot*, but purges more violently.

Tanggĕu-ĕuk, cowering down on the hams to pass a stool.

Tanggĕuhkĕn, to set up on its end. To elevate against anything perpendicular. *Tarajé di tanggĕuhkĕn ka na kalapa*, the ladder was set up against a cocoa-nut-tree.

Tangginas, quick, active, smart.

Tanggoli, name of a wood, the bark of which is used for tanning leather.

Tangguh, and Tangguhan, bold and strong. A picked man, stronger or larger than other people.

Tanggul, to put some obstruction in a water-course, so as to raise the surface of the water, and enable it to run out at a higher level.

Tangguli, name of a tree, Cassia Fistula.

Tanggulung, name of a wood with close fine grain and of reddish colour, fit for turnery or mill-work. Found in lowlands.

Tanggung, to carry by means of a stick laid a cross the shoulder, with the weight attached to each end. To be security for another person. Literally to take him on your shoulders. To bear, to support.

Tanggungan, what is carried on the shoulder. Burthen. Weight carried. Undertaking, engagement. Bail. Security.

Tangguwuk, squatting on the hams to ease oneself. Squatting down and frequently having occasion to pass a stool.

Tang'hi, to get up, to start up. A refined expression.

Tang'iri, mackerel fish; caught in the sea, and being salted is much carried inland. Cigbium Konam.

Tangkal, a tree, the thick boll of a tree. Figuratively, capital, original investment, and continuing the figure of speech, interest is called *Bung'a*, which see. *Tangkal jati*, a teak-tree. *Tangkal kalapa*, a cocoa-nut-tree. It also means the place of production; the place where any goods are to be had at first hand. In Malay occurs *Pangkal*, MARSDEN, page 224, the lower butt-end, the stock. The beginning.

Tangkalak, the tallow-tree, Litscea Sebifera.

Tangkap, to catch, to arrest, to detain, to lay hold of. *Jélĕma na gĕus di tangkap*, the man has been arrested. *Lamun maling mohal to di tangkap*, if you steal it is pretty certain that you will be caught.

Tangkar, the ribs, especially the ribs of an animal slaughtered for eating.

Tangkarakkĕn, to lay, or put down anything on its back with legs and belly up.

Tangkélé, name of a tree which has often mottled wood, black and white, much sought after for kris-sheaths, etc. Kleinhovia Hospita.

Tangkĕup, to catch, to lay hold of, to arrest. To embrace. *Sa tangkĕup*, an embrace; as much as can be held, between both arms. An armfull. *Tangkal na gĕdé amat, dua dua tangkĕup*, the trees are very large, as much as two men can clasp round.

Tangkil, name of a tree. Gnetum Gnemon.

Tangkuban, turned or inverted over something else. Incumbent.

Tangkuban Prahu, the inverted boat, name of a volcanic mountain near Bandong on the border of Krawang. It is 6236 Rhineland feet high, and contains a double crater at the top. It has obtained its name from its resemblance to a boat turned bottom up, as seen from positions in the Preanger Regencies. There is an old legend which says that it is the remainder of a boat which was being constructed to sail about an immense lake which occupied the present plain of Bandong, formed by damming up the Chitarum at the Sengyang Tikoro. The tree to make this boat was felled on Bukit Tunggul, or stump hill, and the branches are represented by Gunung Burangrang, lying at either extremity of the Tangkuban Prahu. The dam in the Chitarum and the boat to sail on the lake were to be all completed in one night and ready before day-break. This feat was about to be accomplished, and great results obtained, when the disconcerted adversary fell upon the following device. On the water of the lake which was rising behind the dam of the Sengyang Tikoro, he strewed the shining white leaves of the *Wurungan* and at same time causing the women to beat the rice-blocks, induced the belief that day had dawned, when the dam was abandoned in dispair, just before it was completed, and the Chitarum soon afterwards burst itself a way again into the Lowlands. The saga of the land points out the rude features of the country in confirmation of this story. The work was abandoned in dispair, but the rude remnants still remain to attest to the mountaineer the truth of the origin of the tale.

Tangkubkĕn, to turn topsy-turvy. To invert. *Prahu na kudu di tangkubkĕn*, that boat must be turned bottom up.

Tangkur, an animal found in the sea, especially about the West-end of Java, as about Charing'in. It has a head something like that of a horse, and hence is also called *Tangkur kuda;* its tail is pointed and generally found turned up in dry specimens. This fish is often found kept dried, and in the possession of the natives in the interior, as it is supposed to have the power to give manly force, for which purpose it is placed for a short time in water which is then drunk. It has been described by Dr. Bleeker as the Hippocampus Kuda.

Tangkur gunung, a plant growing among the mountains. It has a bulbous or fleshy root, to which the same properties are ascribed by the natives, as to the Tangkur kuda.

Tangkurak, the head, the skull. A term of disparagement. *Tangkurak sia*, you numb-skull! as we should say. It is a common epithet of reproach.

Tang-oéh, a lamp-stand. Often a bit of bambu stuck in a foot-piece, and bearing a cup of oil with a wick in it.

Tangsĕl, to tie something to another; to add to by tying something on in addition. To add a small quantity of anything, in any way, by fixing them together, it need not be always by tying; it is often done by sticking in between or inserting. *Paré sia u-lah di tangsĕl*, don't increase your paddy by tying to it. That is: do not increase the weight by tying a small quantity on to the other straws in addition, but open out the regular tie and put it up properly all together. *Batu iyo araranggang*, *kudu di tangsĕlan*, these stones (in a wall or flooring) are too far apart, you must put something between them (other small stones).

Tangsi, barracks, dwellings for soldiers, cantonments.

Tangsuhunan, the same as *Sungsuhunan*, the ridge-pole of a house.

Tangtang, to challenge, to provoke to fight, to defy, to call out. *Musuh di tangtang*, or *Nangtangan musuh*, to challenge the enemy.

Tangtang ang'in, the challenger of the wind,—rice boiled to a soft consistence, and then tied up in bambu leaves to carry on a journey.

Tangtu, certain, assuredly, without doubt. *Lamun sia maling tangtu di rangkét*, if you steal you are sure to be flogged. *Tangtu luluhur*, certain signs or vestiges often found on mountain tops, supposed to have been placed there by the ancestors of the present people.

Tangtung, same as *Nangtung*, upright, on end, which occurs more frequently.

Tangtungkĕn, to set up on end. To elevate. To put in any upright position.

Tang'wang'an, out of the question. Don't think of it. Don't suppose so.

Tani, hard working, indefatigable, laborious. *Tani amat ka na pagawéan*, he is very indefatigable at his work. *Jĕléma tani*, a man who is always at work. *Tani*, C. 220, alone, single, individual. The Sunda word may be this *Tani*, from a man who labours hard is often left to himself, alone, and the Sunda word will thus be constructively, alone.

Tanjag, airs, assumed importance.

Tanjakan, an ascent, a hill on a road. A place to be gone up. See Nanjak.

Tanjĕuk, to assist another in difficult matters, which have to be arranged by talking; to act as the advocate of another. *Bogah pitjara di tanjĕuk ku panghulu*, having a question to be settled, the priest acted as his advocate.

Tanjĕurkĕn, to erect, to set up. To set up the materials of a building, or the like.

Tanjung, a point of land, a headland, a promontory. A cape.

Tanjung, a tree bearing a white flower. Mimusops Elengi.

Tantu, certain, sure; fixed, settled. Certainly.

Tanya, to ask, enquire, to interrogate, to question. *Ari di tanyā kudu nĕmbalan*, when a question is put you must answer.

Tapa, penance, seclusion, religious retirement. This word is in very frequent use when speaking of the wonderful feats of the men of former days, before the introduction of Mahomedanism, at it is a Hindu institution. *Tapa* with the Sundanese implies total abstinence from food or worldly pleasures. *Tapa*, C. 221, austerity, self-denial, penance. Subduing the passions. See Puasa.

Tapai, a preparation of boiled kĕtan rice, in which *Ragi* has been mixed and set to ferment for a couple of days. *Tapai* is given as a treat at all native entertainments.

Tapak, a mark, a trace, the impression of anything. A foot-mark. *Tapak maung*, the mark of a tiger's paw. *Tapak kĕbo*, the mark of a buffaloe's foot.

Tapak-jalak, a cross, thus ×, cut on a tree. See Jalak.

Tapak-lĕung'an, the mark of the hand, a signature. Sign-manual.

Tapak-liman, name of a small plant growing by the road-sides, sometimes used medicinally. Literally: the Elephant's foot-mark.

Tapak-suku, impression of the sole of the foot.

Tapak-tuwĕr, down on the ground, with both knees touching it.

Tapĕl, to affix, to plaster on. To make to adhere.

Tapi, if, but, yet, however. *Tapi ulah di béré hĕulah-an*, but don't give any in the first instance.

Tapi, to sift, to riddle, to winnow. In maly *Tampi*, Marsden, p. 85.

Tapos, name of a tree, Elateriospermum Tapos.

Tapsir, Arabic, the koran interlined with a translation or paraphrase. Elucidation, explanation, interpretation.

Tapuk, gathered in a heap. *Napuk di tanĕuh*, collected in a heap on the ground.

Tara, even, flat, level, without slope, or with very little slope. *Hatĕup éta tara tĕuyn*, those ataps (that thatch) are too flat, have not enough slope in the roof, and consequently leak. *Tara*, C. 223, a raft, a float (and consequently lying flat, and hence probably the sense in which our Sundas use it).

Tarajang, to attack, to set upon, to be overpowered by, overwhelmed; to come upon any person or thing; to happen to. *Di tarajang ku musuh*, attacked by the enemy.

Sawah katarajang cha-ah, the sawah was overwhelmed by a flood. *Tarajang ka kula, mohal bisa*, if such should occur to me, I should not be able (to do it).

Tarajé, steps, a ladder. The steps or ladder of a house.

Taram, and taraman, to commence, to make a beginning. *Gĕus taram*, he has made a commencement. *Pagawéan gĕrrah di taraman*, look sharp and begin the work. *Arambha*, C. 64, beginning, commencement.

Taram-tiram, to make a beginning. To make efforts to begin.

Tarang, the forehead.

Tarap-tarap, some getting, others not getting. Partial success.

Tarapti, completed. All arrangements satisfactorily made.

Tarasan, using for the first time. Making a first trial with, as clothes, a horse, a wife or any other thing.

Tarasan, felling primeval forest for the purpose of making a humah. A humah made from such primeval forest.

Taratas, to cut a small path or opening through a forest, either for the sake of merely opening a way, or of marking some boundary. This sounds like a plural of *Tatas*, by the insertion of *ra* in the word. Yet *Tatas* is not a Sunda word, but in Malay means to break forth, burst through, break open. MARSDEN, page 69.

Taraté, name of a plant, with very broad leaves, growing in water, on which the leaves repose. Nelumbium Speciosum, the Lotus-plant. Called *Nélum* in Ceylon. CLOUGH, 339. MARSDEN says *Tarati*, the Lotus, is Japanese.

Tarawas, to hold an inspection before commencing operations. To visit the jungle for the purpose of selecting a proper place to make a humah, mark the trees and cut away a little grass by way of taking possession.

Tarawé, to collect in the mosque, at nighttime, during the *Puasa*, or month of fasting, and hold prayers.

Tarigo, wheat. CLOUGH, vol. 1, page 618. *Tariga*, Portuguese, wheat.

Tarik, to drag, to haul along, to pull, to draw. To transport goods in carts. To veer or draw round as the wind. To hoist a sail or flag. *Tukang tarik*, cartmen, men employed with buffaloes or carts making any transports. *Tarik layar*, to make sail, hoist the sail. *Tarik bandéra*, to hoist the flag. *Ang'in na tarik ka kulon*, the wind is drawing round towards the west.

Tarik, a rapid in a river; the quick flow of water. Flowing rapidly.

Tarik-kolot, the place where a village or house has formerly stood, but now abandoned. A deserted homestead. Name of a variety of weed. Quere? *Tarik*, Arabic, way, path; order; rite.

Tarima, to receive, to accept, to get possession of. To acknowledge, to confess, to own to; to submit oneself to.

Tarimbang, said of persons crouched in a row. Derived from *Timbang*, to weigh, as persons so seated act as a counterpoise to others.

Tariti, name of a forest-tree. Tarietia Javanica.

Tarka or tĕrka. Divination. To accuse a man from feeling convinced that he has done some wrong, but not having the means of proof. To suspect and charge with. *Tarkaka*, C. 224, logic, the science of disputation, reasoning; argumentation.

Tarok, to give a blow on the head, to knock on the head of man or beast. Also to give a blow to a cocoa-nut, so as to split it, which must be with a cutting instrument.

Taroktok, to make a rattling sound by knocking two pieces of split bambu against each other, as done in some devices for frightening away wild pigs or birds, etc. from growing crops. The apparatus for making the above noise.

Tartib, to make arrangements so that a thing may be done well and without accident. To work with judgement.

Tartil, to speak clearly and explicitly. To give orders clearly, so that no mistake can be made. To tell a story from beginning to end very clearly.

Taruhan, wager, stake at gambling.

Tarum, the same as Tarung, to meet and fall upon; to attack at once.

Tarum, the indigo-plant, Indigofera Tinctoria. Planted from seed. *Chitarum*, Indigo-river, name of a large river falling into the sea at Krawang Point.

Tarum-arĕui, the liane-indigo, much used by the mountaineers of Sunda. Marsdenia Parviflora.

Tarum-kĕmbang, a variety of indigo planted from cuttings, literally the flower-indigo. Indigofera Anil.

Tarumpah, a sandal or sole of any matter, often made of bark, or a bit of hide, worn under the sole of the foot, and tied with strings round the instep and ankle.

Taruna, a young man, a youth. More generally used as a proper name. *Taruna*, C. 223, young, youthful, juvenile,—a young man, a youth.

Tarung, to set upon; to attack without any palaver. To overtake an enemy and at once attack him.

Tasbé, Arabic, a rosiary carried by pious Mahomedans, on which they count their prayers, after the fashion of Roman Catholics.

Tasbé, a scitameneous plant which red flower and round black seeds, from which were probably made the rosiaries, though the seeds are rather too small for the purpose. It is the Canna Indica.

Tasik, this word only occurs, as far as I can learn, in one solitary instance in the Sunda language, and that is to form a proper name; viz in the Preanger Regencies, on the banks of the Chitandui, and south of the mountain Talaga Bodas, occurs *Tasik Malaya*, and thus inland and at a considerable distance from the sea. *Tasi* and *Tasik*, in many languages of the Archipelago, and throughout the Pacific, mean the *Sea*, and even in Javanese the word *Tasik* is found meaning a lake, the sea. The *Ta* may be the very common Polynesian negative, No, not, called in Sunda *To*. *Sik* or *Sika* may be the Singhalese *Sikha*, C. 731, point, top in general; a crest. Thus

some thing without top, point or crest; the boundless ocean. Or it may be the same *Ta* negative, and *Si* of *Sima*, C. 741, boundary, limit, bank, shore. The *Ma* being constructive. See Sisi. Thus again something „without limit or bank." The Sunda people have, however, adhered to the word *Laut* for sea, which see, and which is also of Sanscrit origin, though the name of so common an object. *Tasik* would appear also to be Malay. MARSDEN, page 64, gives: „Tasek, a sea, inland sea or great lake; a large piece of water." CRAWFURD, at page 184, gives: „ *Tasik*, the sea, the ocean; a great lake or inland sea".

Tasma, Persian chasmah, spectacles, glasses for the eyes.

Tata, manners, address, conduct in company. Due respect to superiors. Perhaps from *Tatha*, C. 219, so, thus, in like manner. *To nyaho di tata*, he does not know how to conduct himself. He is ill-mannered.

Tataban, planks for putting round a corpse in the grave.

Tatabéan, making compliments. Offering the greeting called *Tabé*.

Tatabĕuhan, musical instruments which are struck as gongs, drums and the like.

Tatag, to hack and score the bark of a tree in order that the gummy matter may flow out.

Tatah, a chisel, a carpenter's tool. *Di tatah*, or *tatahan*, to chisel, to cut with a chisel. To enchase. To cut ornaments on precious metals.

Tatajuran, plantations. Fruit-trees planted expressly by man.

Tatal, a chip of wood. Anything chipped off.

Tatalén, a quarter of a guilder or 25 doits. Also the silver coin which is $f\ \frac{1}{4}$, and thus has a value of 30 doits or more. *Tatalén* is a word derived from *Tali*, a rope, by duplicating the first syllable and adding *an*, which following the vowel *i* becomes *én*. The word occurring in this shape in Sunda confirms CRAWFURD's note to *Tali*, who after stating that in Malay it means $\frac{1}{8}$ of a Spanish dollar, says: — „It is probable that Tali is derived from *Tali*, a rope, and has reference to the practice of filing a certain number of small coins on a string, which, judging by the hole in the centre of all ancient Javanese coins, appears to have prevailed in the Archipelago as well as in China."

Tataman, small black ants, somewhat smaller than the true *Taman*. It bites very fiercely when trod amongst, but the pain soon goes off.

Tatangga, neighbour, neighbouring. People whose steps to their houses, *Tangga*, are near our own steps. All the houses of the natives are reached by mounting steps. *Tangga* for steps is Malay, not Sunda. The Sunda people call the steps and landing place before a house door *Jodog*, and the steps or ladder of this *Jodog* are called *Tarajé*. The etymon of *Tatangga* is therefore borrowed, or has become obsolete. The word is still retained in the compound form of *Imah tangga*. See Tangga.

Tatanggalan, the first 15 days of the moon are so called, but cease with full moon.

Tatarub, a hut. A temporary shed, when out in the forest, made to pass the night in.

Tataruhan, to wager, to stake, to bet. To put down a stake.

Tatu, to tattoo. To mark the body by pricking and rubbing in some black colouring matter.

Tatumpĕngan, the rice pile. Like a pile of rice when steamed, as it comes from the *hasĕupan*. This is the name of a shellfish in the sea. A variety of Patella.

Tau, to bale out water; to throw water out of any place with a bucket or other contrivance for lifting it out.

Tauwan, to bale water out of a hole. To bale out water.

Tauwĕran, the droppings of rain from the eaves of a house.

Tawa, to mutter a prayer or invocation over a pot or bambu of water or over a few sĕurĕuh-leaves, which thereby obtain supernatural virtue for curing disease. See Tawé. The word *Tawa* may perhaps be the same as the Singhalese *Tawa*, C. 225, an ascetic, or the state of an ascetic or *Tapasaya*. In many words the *w* is substituded for *p*, according to a rule of Eloo grammar; see Clough—, page 226, voce Tawas.

Tawar, to bid money, to treat for. To make an offer to buy.

Tawar, to apply medicine accompanied with a charm or incantation; hence *Panawar*, a remedy, which see. The process of applying charms.

Tawar, tasteless, insipid; wanting ingredients which give flavour. Defective in savour or taste. Fresh, not salt. *Chai na tawar*, pure, simple river or spring water, as contradistinguished from sea- or salt water. *Endog tawar*, a fresh egg, — not salted.

Tawas, alum.

Tawas, shape, appearance, form.

Tawé, cured by water, or sĕurĕuh-leaves prepared with *Tawa*, which see. The evil gone. This word is not heard in every-day parlance, but occurs in some Jampés.

Tawé, dry sĕurĕuh-lime, which has lost its moisture.

Tawu, master of a feast; master of the house: the host.

Tawur, and Tawuran, to pay for. To redeem. To obtain some advantage by making a payment. To pay for another. *Kumaha anak to di tawuran*, how can I not pay for my child! *Bogah hutang kudu di tawuran*, if you have debt, you must redeem it. *Giliran gawé kudu di tawuran*, you must pay for your turn to work.

Tayĕuh, to all appearance; apparently; likely; if we may guess. *Tayĕuh na bai mohal mĕunang*, apparently he will not get it. *To nayĕuh*, it does not look likely. *Tayĕuh hadé*, to all appearance it is good.

Té, a particle of interjection, expressive of something not being right, or answering expectation.

Téa, a demonstrative word implying: that which, that particular one. It is also used to express a feeling of disappointment, when a person neglects, or will not fulfil some arrangement, and may in that sense be translated provokingly. *Nu panjang téa*, that one which is long. *Mĕunang nu hadé téa*, I have got that particular one which is good. *Mandor téa to daik datang*, the mandor provokingly would not come. *Tuan téa to daik méré*, the gentleman provokingly would not give any.

Téang, to look for, to go in search of. To call. To fetch. To go and investigate. To go and examine. *Kĕbo owoh, kudu di téang*, the buffaloes have gone away, they

must be looked after. *Mandor na kudu di téang*, the mandor must be fetched. *Humah na rusak ku bĕdul, kudu di téang*, his humah is spoiled by the pigs, and must be examined. *Di téang ku bĕdil*, to go after with a gun.

Tĕbal, to begin, to commence, to make a beginning. To take any work in hand. See also Nĕbal.

Tĕbar, to sow seeds broadcast. To scatter seed over land prepared for that purpose, as a *tipar* (not a humah, where planting is called Ngasĕuk). To sow sawah-paddy as seed in the *Pabinihan*, to be subsequently transplanted.

Tĕbĕng, a method of taking small fish or minnows. A calabash pierced with small holes and baited with bran is set fast in the water among a lot of stones. Small fish, especially *jĕlĕr*, find their way into the calabash for the sake of the bran and are then caught and removed through a valve at the top.

Tĕblok, to cut at resolutely. To cut with a will and at random. To cut with pachul, rimbas or axe, either the ground or a piece of wood, so that large pieces come away at each stroke. See Blok.

Tĕbok, to patch as wood-work. To put a small piece of wood so as to fill up a hole and make all smooth.

Tĕbus, to redeem, to ransom. To take out of pawn. *Sawah na gĕus di tĕbusan*, he has redeemed his sawahs.

Tĕdah, to entreat, to ask as a favour. To ask reverently. *To mĕunang di tĕdah*, you can't get it by entreaty.

Tĕdak, appearance, shape, form, fashion. *Tĕdak anyar*, a new fashion.

Tĕgar, hard, bad to cut. Tough.

Tĕgĕp, sure-hold, firm hold. Firm, sound, strong, stout.

Tĕgĕr, said of a person who conducts himself properly, or according to our wish. Well-behaved: trust-worthy.

Tĕgĕr, a piece of wood or bambu tied horizontally against a bambu pagĕr to keep it firm in its place. A small stick or a bambu placed horizontally in a bambu building to prevent some part from collapsing. A small bambu beam. The same as *Pangparang*.

Tĕgĕs, rightly, truly, properly. *Ĕŭn siji nu tĕgĕs hadé*, there is only one which is really good. *Jyo tĕgĕs panjang*, this is rightly long.

Tĕgor, to strike, to thwack, to thump.

Téh, Chinese of Canton, tea.

Téh-kwan, Chinese, a tea-pot.

Téja, the rainbow when seen in the West. Any supernatural or unusual brilliancy in the skies. *Téja*, C. 243, splendour, enlightening, effulgence.

Tĕka, it now turns out; the upshot is. *Tĕka sia ayĕunah to daikkĕn*, and it now turns out that you are unwilling. *Tĕka burung*, and it now turns out that you are a worthless fellow.

Tèkad, faith, acknowledgment.

Těka-téka, the diamond beetle. A very handsome variety of beetle, called also *Samběr-ilén.*

Téké, a small quantity of prepared opium mixed with tobacco or other leaves shred fine, and ready for putting into the pipe to smoke. Enough of prepared opium for one smoke.

Těkěbur, Arabic, arrogant, proud, haughty.

Těkědir, Arabic, fate, inevitable decree, predestination. The divine will.

Tékho, Chinese, a chinese agriculturist. A Chinaman who cultivates the ground.

Těki, name of a grass which springs up very pertinaceously after being cut away, should a particle of root remain in the ground.

Těktěk, to cut moderately without any great exertion. To chop. *Eukěur něktěkan suluh*, he was in the act of chopping fire-wood. *Iyo awi těktěk lobah dyo*, cut this bambu through hereabouts.

Těktěk, a stick, a stem, a pole; a piece of some vegetable matter; something that has great length in proportion to thickness. Any object which has been cut or is fit for cutting. *Awi tilu těktěk*, three lengths of bambu, three sticks of bambu. *Chagak sa těktěk*, one stem of wood with a fork to it. *Tiwu sa těktěk*, a length of sugar-cane. *Ěunaya tilu těktěk*, there are only three lengths.

Tékték, sěuruh leaves neatly folded up into a size fit for sticking into the mouth, all ready prepared with the necessary lime and gambir. Such quids are carried about in the *Sělěpa.*

Těkuk, bent down roughly; bent in creases. To fold. Sinking together, as a man unable to stand. An injury sustained at a joint, as the ankle or the wrist by giving way from weakness.

Těla, a variety of bambu which yields the best tasted *Iwung* or bambu sprouts, but is not fit for any other use.

Télam, another way of pronouncing *Talam*, a salver, a tray.

Tělang, name of a beautiful dark blue flower of pea-flower shape, growing upon liane. Clitoria Tinctoria.

Tělěb, Arabic, to ask, to demand, to petition, to pray for. To seek.

Tělěb, to compress; to press upon so as to make solid, or more united.

Tělěb, heavy, weigthy. A great weight in a small compass.

Tělěktékapi, a kind of parsley planted in the humahs.

Tělěkung, a handkerchief worn on the head, — in the way peculiar to Malays and other inhabitants of the Asiatic Archipelago. *Kung* in Malay, Marsden, page 274, is the rainbow. The word *Kung* implies in a circle, in a fillet, and the tie is often put on in a round fillet with the crown of the head bare. See Ikat, Kungkung, and Kungkuwung. Originally this article of apparel may have been a bit of bark of the Artocarpus, or *Těurěup*, twisted round the head to keep the hair bound together.

Crawfurd, in his Dissertation to his Malay Dictionary, at page 49, says, that Barbosa describes the Javanese as trading at Malacca in the beginning of the 15th century, before the Portuguese conquest. They had, he says, no clothing form the waist upwards, and no covering to the head, but dressed their hair in a peculiar fashion.

Tělik, to look at attentively or wistfully. To gaze, to espy, to watch.

Těl-těl, expressive of laying hold of branches, and swinging form one to another, as the monkeys do in the forest.

Těluh, magic. Poisoned by the artifices of incantation. Whenever a person gets unaccountably ill, anything out of the common, they say: *Gĕus di těluh dĕungan*, he has been magically poisoned by some one not of his family.

Těluk, a bend in a river. A bay or bend in the coast. An inlet. Etymon, *Luk*, which see. *Těluk Bĕtung*, the Lampung Bay in the straits of Anjir.

Tělur, the testicles.

Témbak, to shoot with a gun. To fire at, to aim at. The acceptation of firing at must be modern, since the knowledge of fire-arms, but might have applied formerly to shooting with bows and arrows. The *m* in this and some following words, seems of same force as the *Um* used with words beginning with *Tum*, and *Témbak* may thus be derived from *Téwak*, to seize, to catch, to lay hold of, and *Témbak* may thus be: to shoot at with a view of seizing. The *w* being changed into *b* after the *m* for the sake of euphony.

Témbangan, the air of a song, the tune. Measure of intonation.

Těmběk, to dam up the course of a stream of water, so as to form a pond or lake. See Tambakan. To stop the course of water.

Těmbing, steep, precipitous, with an acclivity. Probably derived from *Nawing*, perpendicular, in same manner as *Témbak* from *Téwak*.

Témbok, a wall. A wall of brick or stone and mortar. Seems to have a parity of origin with *Těmběk*, to dam up. In Malay, Marsden, 82, *Timbuk*, an embankment, dyke, rampart. A wall.

Témbong, visible, in sight, perceived. To see. *Po-ék, to témbong*, it is dark and I cannot see. *Témbong ti luhur kayu*, sighted from the top of a tree.

Témbongkĕn, to cause to see. To make visible. *Ulah di témbongkĕn*, do not let it be seen.

Těmboro, name of a mountain in Sumbawa, from which proceeded, in 1815, the greatest volcanic eruption on record.

Těmĕgong, the same as *Tumagung* or *Tumunggung*.

Těmĕn, in earnest. To mean it. Intentional. *Těmĕn di gawé*, to work in earnest. *Těmĕn sia daik ngabĕdah*, do you mean it that you will open out new sawahs. *Lain těmĕn*, it was not intentional.

Těmĕnan, to work in earnest. To press eagerly for some accomplishment. To bring a man to his bearings. To take up in earnest.

Témpang, heavy at one end, as in carrying anything on a *Pananggung*. Weight not evenly distributed or adjusted.

Témpangan, to trim a boat by removing part of the goods or passengers to prevent it remaining lop-sided, and bring it on an even keel. To make a counterpoise, to counterbalance.

Tĕmpas, struck or hit without intention.

Témpél, to cause to adhere. To plaster or stick on. To fix on with paste, gum, glue or the like. Adjoining. *Daluang dua lambar ari di témpél jadi siji*, two sheets of paper, when plastered together, become one. *Surat na gĕus di témpél di pasar*, the writing has been stuck up in the market.

Témpélan, any small space, thing or bit added to something larger, and in this sense is often applied to a bit of *Chégér* or *Humah* when made in addition to a sawah.

Témpo, Portuguese. In Malay it means — „in the time of" — „during" — for which *Alam* is used in Sunda, whereas they apply to *Témpo* the meaning of: the time has come, the emergency is upon us, all's up. In which sense they also use the derivative word *Rarémpo*, which see. *Jélĕma éta gĕus tĕmpo*, that man's time is come, it's all up with him.

Témpong, to shove off a boat with a pole or boat-hook. To use a pole to keep a boat from running against anything.

Tĕmpuh, to attack, to fall upon, to set upon. *Musuh di tĕmpuh ĕukĕur njabrang*, the enemy were attacked whilst crossing the river.

Tĕmpuhkĕn, to lay to the charge of. To accuse. To bring to account of. To hold liable. To cause to pay or make good any injury. *Kĕbo lĕungit di tĕmpuhkĕn ka orang jaga*, the buffaloes were lost and the watchman was made to pay for them.

Tĕmu, a variety of scitameneous plants, useful in a variety of ways, either economically or medicinally. More usually called *Konéng*, which see.

Tĕmu kunchi, a plant like *Chikur*.

Ténang, a small variety of *Chokrom*, which creeps along the ground and has a very small fruit.

Tĕnang, or Pasang tĕnang, the water-course which in Bantam leads out of the *Danu* or Lake, to the sea between Anjir and Chiringin. *Tĕnang*, Marsden, 87, still, stagnant, smooth, calm; — as it is little above the sea, perhaps when the tide rises, the water in this course becomes stagnant.

Tĕndas, the head, the head of any object, — said rather disparagingly. *Tĕndas na tah sia*, you blockhead, you perverse chap.

Tĕnĕpi, an abbreviation of *To nĕpi*, not long enough, not reaching across. Insufficient. See Nĕpi, and Tĕpi.

Téng'ah, half; the middle. *Sa téng'ah*, one half. *Téng'ah modar*, half dead. *Di téng'ah chai*, in the middle of the river. *Di téng'ah-téng'ah*, in the very middle, in the midst.

Téng'áh jalan, midway, half-way.

Téng'ah pĕuting, midnight.

Téng'ah poi, mid-day, noon.

Teng'ahan, towards the middle. Do it at the middle.

Téng'ahkĕn, to divide in two equal parts.

Téng'ang'ni, noon, mid-day. *Téng'áh*, middle. *Ang'ni* is apparently the day, but is not Sunda. Clough, page 216, gives *Gnani*, a wise or learned man, a sage, but particularly one skilled in astronomy and the powers of the planetary system over the affairs and destiny of man. An astrologer. And thus *Téng'áh-gnani* or *Téng'ang'ni*, would be the astronomer's, or rather astrologer's middle (of day).

Téng'éng, speaking with a harsh, shrill voice. A peculiarity in the voice of some men, which makes them speak as if squeaking.

Tĕng'ĕr, a mark or sign placed upon anything, by which to recognize it again.

Tĕng'ĕran, to put a mark on anything, by which it may be known again.

Ténggék, to gaze, to keep looking at.

Ténggék cha-ah, the flood-gazer,-name of a small tree growing by riversides. Nauclea Orientalis.

Tĕnggĕlkĕn, to hit, to strike. *Di tĕnggĕlkĕn ka téng'áh imah*, he directed the stroke to the middle of the house. *Di tĕnggĕlkĕn ka na kakiping pedati*, he made it hit the pedaty-wheel.

Ténggor, to strike without intention. Inadvertently hit.

Tĕng'i, rancid, rank, ill-flavoured, — as rancid butter.

Téngkas, to kick lightly with the hind foot.

Téng'os, to cut the end of bambu or wood with a slope.

Téngténg, to carry under the arm, with the hand down towards the thigh. To carry by placing between the body and the arm. To carry as a tiger would do, partly held up with one paw.

Téngténg, a kind of cake made of kĕtan rice, which is whole and not ground down to flour. It is mixed with a little Java sugar and packed in small square blocks, in a wrapper of plantain-leaves which have been dried.

Ténjo, to look from afar, to discry. To survey from a distance. To have a distant prospect.

Ténjo, name of a forest-tree, which gives a gum like Gum Copal. This gum is used instead of Benjamin, when propitiating the *Guriangs* or mountain-spirits.

Ténong, a round basket made of split bambu, generally 5 or 6 inches thick, and flat both below and above, and from about half a foot to a foot in diameter. These baskets are generally painted red and black, and are used by women for holding sewing materials.

Tép, the idiomatic expression of the sensation of pain, as of being bit by some small insect, or cut slightly by a knife. *Tép bai ku tataman*, he felt the bite of a tataman-ant; and the tataman-ants began to bite him. *Ari ngarasa tép tĕulĕui gĕgĕro-an bai*, as soon as he felt the knife, he immediately set a bellowing.

Tépa, and Tépakĕn, infected. To convey a disease to another person by coming in contact with him. *Kuris di tépakĕn ka batur*, the small pox was transferred by infection to the neighbours.

Tĕpak, to clap with the hand. *Di tĕpak*, to pat, to caress by patting with the hand.

Tĕpak-tĕpuk, to keep patting with the hand. To fondle by patting.

Tĕpas, that part of a native house, which is reached after descending a little from the main body of the house, which is called the *gagajah*. It is thus a kind of side-gallery or hall to the house, and is either *pager-ed* or fenced within the compass of the main house or left open to view from without. The *tĕpas* is under that part of the roof which has another and less rapid slope, than that over the *gagajah*. *Tapas*, in Malay, Marsden, page 77: place, quarter, side.

Tĕpi, see Nĕpi, reaching to, extending as far as. Up to, at. *Ari tĕpi ka Batawi*, on getting to Batavia. *Awi nu tĕpi ka sabrang*, a bambu which will reach across the river.

Téplok, to fling mud, clay, or any soft watery substance against a wall or other place, so that it may adhere.

Téplos, name of a small black ant found on the ground. The bite is very painful for a moment but soon goes off. *Tép*, the sensation of pain; *los*, going away,—as the ant nips and then immediately goes off, does not remain biting.

Tĕpok and tĕpuk, in a larger and deeper toned degree what *Tĕpak* is in a smaller degree. *Di tĕpak tĕpok*, to pat and slap (in play or to evince pleasure). Said especially when patting buffaloes. See Tétĕpokan.

Tĕpung, up with, even up with. Reaching to another object so as to touch it; in close contact; in juxtaposition. *Kayu na hanto tĕpung ka sabrang*, the wood does not reach to the opposite side of the river. *Tĕpung ka imah*, being in contact with the house. Having reached home. *Tĕpung ka Batawi*, on arriving at Batavia.

Tĕpus, a scitameneous plant, Geanthus Coccineus.

Tĕrap, to take into your head; to be of inclination; wilfully disposed. *Ari tĕrap to suka*, if he takes it into his head not to be pleased.

Tĕrapkĕn, to put together, as carpentry or any other materials. To set up in order. To secure in their proper places.

Tĕras, to splice a carrying-stick. To tie on an extra piece of stick to strengthen it.

Téré, the relationships that result from the marriages of those who already have children. The word *Téré* answers in this sense to *Step* in English. *Bapa téré*, step-father. *Indung téré*, step-mother. *Anak téré*, step-child. It may perhaps be the same as *téréh*, quick, hasty, form the relationships immediately taking place on marriage.

Tĕrĕbang, a tambourine; a large shallow drum instrument used in marriage processions and on other occasions of festivity, called in Malay *Rabana*.

Téréh, quick, speedy, in haste. *Hayang téréh*, I wish to have it done speedily. *Téréh amat*, very quick; how quick it is? *Téréh datang*, will soon come.

Tĕrĕka, to accuse. To lay to a man's charge.

Tĕrĕlĕng, a variety of bambu, small and hard in wood, like *Atĕr* and like it much used for boathooks.

Tĕrĕtĕs, name of a variety of rattan. Calamus Oblongus. Lasts well in water.

Térong, the egg-plant. This word is properly Malay, but is nevertheless sometimes used. It is properly *Chokrom* in Sunda. Solanum Melongena. In Cochin Chinese *Trung* is an egg.

Téros, narrow or thin towards one end, such as a bambu, or any other object which is narrower at one end than at the other.

Tés, the idiomatic expression indicative of the fall or drop of water. *Tahang na iris tés bai chai na ragragan*, the cask is leaky and the water keeps falling out by drops. See Tétés.

Tésbong, a weed in the mountain humahs, called also *Emboh* and *Sayaga*.

Tési, a Chinese earthenware spoon.

Tĕtapi, but, howbeit, same as *Tapi*.

Tĕtĕb, two *hatĕups* bound upon each other, one a little in rear of the other, with the tag ends cut off, and which are tied on, at the eaves of a house to give a firm edging.

Tĕtébéng, to hide oneself by holding up something before the person.

Tĕtĕg, firm, fixed, not shaking. Compact.

Tétéh, elder sister. Vide Achĕuk.

Tĕtĕng'ĕr, from *Tĕng'ĕr*, which see. Anything used as a mark or sign, and put upon any object, whereby it may be recognized.

Tĕténjo-an, a distant view. What is seen from a distance.

Tĕtĕp, secure, unmolested; firm; contented, confident.

Tĕtĕpkĕn, to cause assurance, to establish, to secure.

Tĕtĕpokan, the round of the rump, especially of beasts. The sirloin. See Tĕpok. It thus means literally that part which you slap or pat with the hand.

Tétés, what comes out by drop; leakings, drippings. A drop. *Gula tétés*, mollasses; the sugar-water which comes out of the *laus*, drop by drop, whilst sugar is being clayed. See Tés.

Tĕtĕundĕunan, something put away; something secreted.

Tĕto-élan, same as *To-él*, which see; to poke at a person in fun, especially at a woman.

Tĕu-as, hard, firm. *Kayu na tĕu-as*, the wood is hard. *Tĕu-as kabina-bina*, excessively hard.

Tĕu-ĕul, and Tĕu-ĕulkĕn, to press upon, to press down.

Tĕula, said of soil which is stiff and will not break fine when worked up. *Tanĕuh tĕula*, stiff adhesive clay, bad soil.

Tĕulĕui, directly, straightways, forthwith.

Tĕulĕum, to dive, to go down in water. To dye, to dip in dye. *Sellam*, Marsden, 178, to dive, dip, plunge.

Tĕundĕun, to put, to place. To stow away, to lay by. To put away for future use.
Tĕundĕut, and Tĕundĕutkĕn, to ram in, to cause, to pierce, to stab. *Péso tĕundĕut*, a dagger, a knife for stabbing.
Tĕunĕung, daring, fearless, bold.
Tĕunggĕul, to strike, to lick, to wallop, to thrash.
Tĕupa, to work iron, to work as a blacksmith.
Tĕurak, to take effect, to make an impression, to leave a mark, to hit. *Ku gobang aing mohal to tĕurak*, with my weapon you may be sure it will cut. *Batu di tĕurakkĕn ka kĕbo*, stones so thrown that they hit buffaloes. *To nĕurak*, it did not hit.
Tĕurap, to belch, to eructate wind from the throat.
Tĕurĕui, to swallow, to gulp down.
Tĕurĕup, name of a tree, Artocarpus Elastica. The bark is very stringy, and makes tough durable rope. The leaf is large and deeply indented, especially when the tree is young.
Tĕurĕup arĕui, name of a tree, Ficus Depressa.
Tĕuwĕl, a diminutive black bee with white face. It makes its nest in any small holes about woodwork or in walls and has honey. Sting trifling.
Tĕuwĕuk, or Tĕwĕk, to stab, to run a weapon or instrument endways into any object.
Tĕuyn, in excessive degree, very, too. *Panjang tĕuyn*, too long. *Pondok tĕuyn*, too short. *Haliwu tĕuyn*, very much disturbance. *Tĕuyn éta ma*, that is too bad; that is in quite an excessive degree. *Ku tĕuyn*, I cannot endure it; it is too bad. Also too good, surprisingly good. In an excessive degree.
Téwak, to seize, to catch hold of. To catch, to snatch at. *Néwak kotok*, to catch a fowl. *Di téwak ĕukĕur hibĕr*, he caught it as it flew past.
Ti, from. *Ti mana*, from where, where do you come from? *Ti imah*, from home. *Ti jauh*, from a distance. *Ti* is extensively used in the formation of some compound words, of which examples may be seen below, though the crude root, from which such words are derived, it not always manifest, or may have become obsolete. It often indicates a verbal active form, as *Guling*, rolling in a heap, laid at length, *Tiguling*, to roll, to run off by rolling. Vide Tinchak.
Tiap, every, each. Mostly used in the duplicated form, *Tiap-tiap*. *Tiap-tiap poi*, every day. *Tiap-tiap jĕlĕma*, each individual man.
Tiba, if only; if by way of exception; if by chance. *Tiba siji hadé, di ala*, if there was but one good, I would take it. *Tiba mĕunang nu gĕdé*, if by chance we could get a large one.
Tibah, to fall upon, to drop from a height and hit. *Buah kadu ragrag, tibah ka hulu jĕlĕma*, a durian-fruit dropped and fell upon the head of a man. This word would appear to be derived from *Ti*, which see, and *Baha*, C. 466, placed, fixed, put, settled.
Tibahkĕn, to fling out, to scatter. To fling upon, to impose upon, to apportion. To

impose, as a share of work, of a tax, or of any contribution to be made. *Pipajĕgĕun to mahi, nibahkĕn dĕui ka batur*, we had not got enough to pay the tax, so we apportioned further upon the companions (people). *Bĕdul di nu lĕgok di tibahkĕn ku batu*, there was a pig in a hollow, and we flung stones upon it. *Tibahkĕn binih*, to scatter out seed for growing.

Tibalik, turned upside down, inverted.

Tiban, an expression in the opium farm. That certain and fixed quantity of opium which the farmer must take monthly form Government at a certain rate.

Tidagor, hit, struck, injured by a thump, bumped.

Tidékos, put out of joint. Said of a limb which is injured.

Tindinyo, from that, from that very spot. Thence.

Tiĕup, to blow. *Di tiĕup angin*, it was blown by the wind. *Tiĕup sĕunĕuh*, to blow the fire, — means to light a fire.

Tiguling, to roll over and over; to roll down a hill.

Tihang, a post, a pillar, a long pole. A mast.

Tihang bandéra, a flag staff.

Tihang layar, literally a post for a sail; a mast. The upright piece in a Chinese plough.

Ti-is, cold, cool. *Chi ti-is*, cold water. *Ti-is lĕungĕun*, cold handed, which means a person in whose hands matters prosper, in contradistinction to *Panas lĕungĕun*, which is the reverse.

Tiké, a sort of grass growing on the sea shore.

Tikĕl, to fold or bend together any narrow or stringy substance, as a rope, a string, a piece of plant, straw, grass, etc. See Tilep. Probably derived from *Ikal*, curly as the hair, as if bent and twisted.

Tikĕl-balung, literally bent-bones. Name of a plant with thin, narrow stem like bits of string, which yield a white juice. A variety of Euphorbia Tirucalli.

Tikĕskĕn, to snap a tender plant so that it hangs downwards.

Tikiwari, at the this present moment. See Kiwari. Sometimes *Tikiwari* is from this moment.

Tikoro, the throat, the gullet. The passage from the mouth to the stomach.

Tikukur, Columba tigrina, the turtle-dove, which is so often heard cooing about houses or the haunts of man. See Kukuruyuk. In Malay *Kukur* is a turtle-dove; Marsden, 275.

Tikusuruk, to fall in running and scrub oneself along the ground. To fall from a height, as from a tree, scrubbing the body along the object during the fall.

Tilam, anything spread out under another, as a cloth on a table (under the dishes), a carpet, carpetting, bedding, a mat to sit on, leaves spread out to support anything and keep it clean. *Imah di tilanan samak*, the house was lined (on the floor) with mats.

Tilas, to cut anything which is not very thick or hard, as small sticks, bambus, sugar-cane, vegetables in a garden or the like. To cut such objects as may be cut at one moderate stroke.

Tilĕm, to dive, to disappear under water.

Tilĕp, to fold together any broad, flat substance, as a piece of cloth or the like. See Tikel. *Eta injuk tilĕpkĕn ka jĕro*, fold that *injuk* inwards.

Tilĕung, squinting, cock-eyed.

Tilil, name of a bird, a sort of water-wagtail.

Tilok, never, never by chance. Compounded of *To*, the negative no, not, and *Ilok*, sometimes.

Tilu, three, also sometimes *Talu*, and *Tolu*, which see.

Tilu-blas, or Tilu-wĕlas, thirteen.

Tilu-puluh, thirty.

Timah, tin, lead. The former distinguished as *Timah putih*, white tin, and the latter as *Timah hidĕung*, black tin.

Timah-sari, spelter, much used for making brass. *Sari*, see voce; thus the flower of tin or lead, or the metal which gives beauty (to copper).

Timba, a small bucket used for dipping water out of a well. This *timba* is often made of light materials, as the young leaves of some palm-tree, matted together, or of *upik*.

Timbang, to weigh; to put in scales or on a steelyard to weigh. To take into consideration, to ponder, to balance in the mind. To estimate. To make levels with square and plummet. To balance or trim a boat, or any other conveyance or object on which we rest.

Timbangan, scales. Any contrivance for weighing. Balance, counterpoise, consideration, adjustment, fairness.

Timbul, to rise to the surface. To appear by rising. To float upward. To spring or shoot up as seeds; to germinate. To arise, to emerge. To appear after absence. The etymon of the word is *Bul*, rising up, which see.

Timbulkĕn, to cause to appear, to bring to light.

Timburuan, jealous. Instigated by jealousy.

Timpa, to strike by falling on. To smite, to beat. To forge with a hammer. To stamp, to impress with some machine.

Timpug, to fling with violence upon. To throw anything with violence down upon another. *Di timpug ku batu*, he smashed down stones upon him. A way of taking fish is called *Timpug*. Upon a stone, under which fish are supposed to be concealed, another heavy stone is flung, whereby said fish are stunned, and can be easily taken in the hand.

Timu, to find, to search and get. To comprehend. *Timu di jalan*, found it on the road. *To timu rasiyah na*, I do not comprehend that secret. *To timu kaharti na*, I do not comprehend its meaning.

Timur, the east, eastern. The word appears to be derived fron the sun rising into view in the morning. See *Ur*, with the *Ti* as a preposition, and the intervention of *m* for euphony.

Timur-kalér, north-east.

Timur-kidul, south-east.

Timur, name of a large island in the south-east part of the Archipelago, famous for good horses and bees-wax.

Tinchak and Tinchakan, to tread upon, to set foot upon. This word is formed from the particle *Ti*, which see, and *Inchak*, which in Malay is *Injak*, to tread or to trample.

Tindak, and Tindak-tanduk, due respect to great men.

Tindakkĕn, to cause to start; to start off any one. See Nindak.

Tindih, di tindih, to bore the ears for earrings. See Tundukan.

Tindih, to lie upon, to be superincumbent. To overlay, to press one upon another. To put a person under some necessity or obligation to do something.

Tindihkĕn, to place or fling upon. To put under an obligation. *Lauk kĕbo harga sapuluh rupiyah di tindihkĕn ka lumbur itu*, buffaloe-flesh to the value of ten rupees was sent to that village (to be divided among the people, who must pay for it). *Kĕbo bĕjad ai tindihkĕn ka bujang*, to distribute the flesh of a worked up buffaloe among a lot of paid labourers (who have to pay for what they get).

Ting, an idiomatic expression difficult to translate but approaches nearest to: being, were,—from to be, and generally precedes words made plural. *Ting nararangtung bai*, they were all standing up. *Ting hararadé*, they were all good. *Ting gararĕblĕg*, they were a parcel of fools. *Ting pororondok tĕnĕpi*, being all so short they would not reach across.

Tingali and Tingalian, to view, to inspect, to behold, to examine.

Ting'as, to cut a piece of wood or bambu at their end with a slope or inclination, not sharp off.

Tin'gat, to remember, to call to memory. Recollected.

Tinggal, Hoih tinggal, a handsome variety of mottled rattan, in request for walking sticks. It is found only about Java Head and on Princes Island.

Tinggal, to remain over, to be left, to be as a remainder. *Tinggal tilu dĕui*, three remain over,—only three are left. To be left behind; to die, to decease.

Tinggalkĕn, to leave behind, to desert, to abandon. *Di tinggalkĕn di lĕuwĕung*, we left him in the forest. *Sawah di tinggalkĕn*, we abandoned our sawahs.

Tinggalung, rails for the verandah of a house. Neatly cut upright rails.

Tinggang, to hit, to strike, to touch, to come in contact with.

Tinggang, a variety of turmeric with unpleasant smell.

Tingka, airs, assumed importance; department, behaviour. *Tanka*, 216, pride, arrogance.

Tinjĕl, a small cocoa-nut growing on the south coast of Bantam, said to be very rich in oil. *Pulo Tinjĕl*, a small island off the south coast of Bantam, said to have many of these cocoa-nuts.

Tinun, to weave, to weave cloth. In composition often heard as *Ninun*, which is perhaps indicative of the motion of the shuttle passing backwards and forwards through the web: *Nin-nun*.

Tinunan, the object wove, the web.

Tipagut, to get a wound or hurt on upper part of body. See Titajong.

Tipar, dry land ploughed up to plant paddy in the same way as corn is planted in Europe. Contradistinguished from *Sawah* and *Humah*, which see.

Tipatĕr, stuck fast in mud or mire. See Patĕran.

Tiplĕk, a long narrow basket with a spring door to close it, set in rivers to catch fish and especially eels. When the fish has got well in he pulls at a bait, whereby be closes the door behind him.

Tiporos, said of the foot slipping into a narrow hole. Said of the foot of either man or beast which sinks down either into the earth or through a rotten bridge or the like.

Tipu, to deceive by art, to impose upon. Deceit, wile, stratagem.

Tipung, flour, meal. *Tipung tarigo*, wheaten flour. *Béas di tipung*, the rice was made into flour.

Tiram, oysters, ostrea.

Tiris, having the sensation of cold on the body. Shivering with cold.

Tirta, a word occurring in the composition of proper names, meaning *water*. Raffles gives *Tirta* for water in his Vocabulary of Kawi words supplied by the Panambahan of Sumenap. Raffles' Java, Appendix.

Tirta-yasa, name of one of the former Sultans of Bantam, who cut a canal from the Chidurian into the Under-Andir river. The canal is also known by the same name, or as the Sultan's canal, and means: *Tirta*, in Kawi, water, and *Yasa*, C. 572, fame, glory, celebrity = the famous water. This canal is also known by the name of *Daro*.

Tiru, to imitate, to mock another man's ways and manners. *Tiruwā*, C. 233, a fool, a simpleton. Perhaps confounded by the Polynesians with mocking, imitating, from a man making a fool of himself by mocking others.

Tiruk, to insert a needle in and out of cloth several times when sewing, and then drawing the thread through. To herring-bone.

Tisaradat, fallen in consequence of slipping on the ground.

Tisuk, name of a tree. Hibiscus Spathaceus.

Titah, to command, to order, to direct. To issue a mandate. *Di titah kadiyo*, I have ordered him to come here. *Titah mĕuli paré*, order him to buy paddy. *Di titah undur*, they have ordered them to go backwards, — to return.

Titahan, to give an order. Order given. A person sent on an errand.

Titajong, to knock the foot against anything. To get a wound in the foot. See Tipagut.

Titi, due respect to great men.

Titinchak, anything to step on. A stepping-stone in a river. A bit of wood or bambu set anywhere to stand upon.

Titip and Titipan, to consign or give over into the care of another. To entrust. *Njatu gula titipan*, to eat sugar which has been given us in trust: to violate a trust, not able to resist the sweets although entrusted to our honour. (An almost universal

failing of the natives, for which they have thus a very appropriate designation).

Titir, to strike a drum so as to beat an alarm. To beat the tocsin.

Tiwar, a scent of information, a suggestion of some occurrence. A hint.

Tiwas, done for, overtaken by some mishap. Severely injured. Killed, worsted, beaten. Irreparably damaged.

Tiwu, sugar-cane. The word is sometimes pronounced *Towu*. Saccharum Officinarum. This word appears to be derived from the prefix *Ti* and *Wu* or *Bhu*, C. 688, to be, from the nature of its rapid growth up into a stick. In Malay the word is *Tĕbu*, which gives the etymon in its other shape. See *Tumbu*, with which it appears to have much affinity. *Taw* is suger-cane at Tonga, and *To*, at the Marquesas and Tahiti. Or it may have come from the Tamil, *Tittip*, sweet, or Tulugu, *ipi*, sweet, and *Uk*, sugar-cane in Singhalese, which is also very likely Sanscrit, and thus sweet-cane. *Ook* or *oog* in Formosa, where a Polynesian race is found, means a bambu, and may have originally had a common origin.

Tiwu-ĕndog, the egg-sugar-cane. A variety of sugar-cane, of which the tops are boiled and eaten, being a congeries of small round seeds, like the roe of a fish.

Tiyĕr, to string, to fix on a string by sticking a bit of stiff bambu string through any objects so as to have them slung together. To fasten together by running a bit of string consecutively through several objects.

Tiyung, a veil; anything thrown over the head to shade the face from sight or from the sun.

Tiyungan, to veil, to cover from sight.

Tiyup, and Tiyupan, to blow, to puff. To sound a musical wind-instrument. *Di tiyup angin*, it was blown by the wind. *Sĕunĕuh kudu di tiyupan*, the fire must be blown. *Tiyup suling*, to blow the flute.

Tiyuwan, a hornet. A large wasp, an inch and one half long, which gives so violent a sting, that it sometimes gives the natives a fit of fever. It builds its nest on trees, of light dry grassy matter cemented together. It is black with a yellow patch round the middle of the lower body. It is most probably an Asilus.

To, a particle of negation, being an abbreviation of *Hanto*, no, not. *To daikkĕn*, I am unwilling, I won't. *To hadé*, not good, that will not do. *To ngurus*, I don't care, that's no matter of mine.

Toa, uncle or aunt when older than our father or mother. The word *Toa* is only applied to persons of low degree.

Tobat, Arabic, an interjection of surprise, wonderful! mercy on us! To repent of, to rue so as to swear not to do so again. Repentance. *Gĕus tobat mohal dĕdĕuyan*, I repent it and will not attempt it again. *Tobat! sia to ngadeng'i ka parentah*, the deuce take it, won't you listen to orders.

Ṭobél, a sort of diminutive of *Tobat*, and expresses a less decisive wonder, aversion, or intention to repent.

Toblong, with a hole broken through the bottom or side, so that you can see through. Burst open in a gap.

Toblongan, to make a hole in. To make or force an opening.

Toblos, burst open, disrupted.

To-él, to touch lightly with the point of the finger, or with the point of a stick. To touch by reaching at from a distance. To tickle a young woman, to poke at her in fun.

Togaran, to beat or thump violently,—as with a crowbar or with a beam of wood. Using a crowbar to burst open anything.

Togé, the kachang tanĕuh, or ground-nut swollen and burst with vegetation, by exposure to wet. Such *Togé* being fried is eaten and considered by the natives as a delicacy.

Togog, a character in Pantuns, the son of Samar; he is represented as a monkey.

Tohaga, strong and powerful.

Tojér and Tojérkén, to kick out with the feet. To shove and stamp at with the foot. *Di tojér ku suku*, he stamped at it with his foot.

Tojérĕun, at the feet. Near the place where the feet come, as the end of a bed, or end of a sofa, where the feet are when lying down. A refined expression.

Tojo-an, to work at here and there. To pick out here and there. To do something at here and there. Not each and every one, but only some. *Di mana nu goréng kudu di tojo-an di hadéan*, wherever it is bad you must repair it here and there.

Tok, the idiomatic expression of knocking. *Tok bai di kĕtrokan*, rapping he gave it a knock. *Tok-tokan*, to rap, to knock at.

Toké, a large description of house lizard, called in Malay *Géko*. Both words being taken from the peculiar loud cry of the animal. A large one is six inches long in body with a tail of five inches more. The animal is nearly four inches in circumference round the belly, bites hard and is speckled with various colours. It walks and runs along the ceiling of a room as easy as on a flat table, the paws being peculiarly formed for that purpose.

Tokér, to push backwards with the foot. To give a shove at with the foot so as to throw backwards. See Tajong, to kick *forwards*.

Toko, the weevil in rice. A small black beetle which never fails to make its appearance in rice which has been ground some time. It is the Calandra Oryzae.

Toko, the shop of an European. A merchant's office. A place where merchandise is sold.

Tolok, bambu baskets with lids fitting to them, for the purpose of carrying any goods with greater safety. Two such *Toloks* are generally carried by one man, one at each end of a stick laid across the shoulders.

Tolu, three, more frequently *Tilu*, but *Tolu* is in constant use at Jasinga. *To-lu* is probably *To-ru*, not of one appearance, disparity, as *two* was expressed by *Rua* = parity. In many of the languages of Polynesia *three* is expressed by *Talu*, *Télu* or *Tolu*, all having evidently the same meaning. *Oru* occurs at Saparua, *Toru* at the Marquesas,

and *Kolu* at the Sandwich Islands. Bougainville gives *Atorou*, *three*, for Tahiti.

Tomas, the same as *Katomas*, name of a plant, Justicia.

Tomo, a small globural coarse earthenware cooking pot, with small aperture at top, used for boiling rice in small quantities, etc. etc.

Tong, a tub, a cask, in this respect is the same as *Tahang*; but *Tong* is something of smaller dimensions, and thus not a vat or receiver.

Tong'érét, an insect which makes a screaming noise in thick old forests, generally in the latter part of the day.

Tonggéngkĕn, to set with the bottom upwards. To invert. To set with the rump sticking upwards.

Tonggo, above, relatively higher up. The converse of *Lando*, which is lower down. *Di tonggo*, up the hill, on the top of any eminence.

Tonggong, the back of man or brute. *Tulang tonggong*, the back-bone.

Tongkéng, name of a climber with flower, Pergularia Odorata. *Tonkin*, C. 246, name of a plant, Pergularia Odoratissima.

Tongkob, the whole covering materials along the ridge, poles of a thatched house. Two *hatĕups* tied together, so that their respective ends overlap each other, having the *jĕjalon* on each outer edge. See Pangérong, Wuwung and Adu-kĕbo.

Tongkol, same as *Totongkol*, a fish in the sea.

Tong'o, a flea on fowls or on poultry.

Tongsan, a name for China, given to it by the Chinese.

Tongtong, a large piece of wood, hollowed out and hung up in guardhouses to sound an alarm with by beating.

Tongtoyong, to go a hunting, or out shooting on foot, — not in a cart. To peep and watch game as it comes out to feed, with the view of shooting it.

Tonjok, to strike with the clenched fist by lunging it out straight from you.

To nyana, I should not have thought it. It does not look likely. See Nyana.

To-ong, to look at, to peep. Also to make a visit to take a look at. *Batur gĕring kudu di to-ong*, when your friends are ill, you must go and look after them. *Di to-ong ti na bongbok*, he peeped at him through a chink.

Toop or Tōp, a native trading vessel. A native sea-going craft.

Top, the idiomatic expression for taking hold of, of taking in the hand. Catch hold! *Top tumbak, lĕng ka lĕuwĕung*, laying hold of his spear, off he went to the forest.

Topékong, name given by the Javanese and Malays to the principal idol of a Chinese temple. *Imah topékong*, the topékong-house, a Chinese temple.

Topéng, a mask, masks of wood painted fancifully or to represent monstrous figures, used by the natives at certain entertainments.

Topi, a hat, any covering for the head when abroad in the open air. *Toppiya*, C. 245, a hat, a bonnet.

Topo, a piece of white cloth carried about the person by way of a wipe or handkerchief.

Torék, deaf, not hearing.

Toro, an overall jacket, a sort of smock frock, worn by both men and women. The *Toro* has no opening down the length of it, and most resembles a woman's gown, but is sewed up like a sack, with of course both ends open.

Torog, to swap, to exchange. To add something in swapping.

Torombolan, not even and regular, in patches, here good there bad. *Paré na torombolan amat*, the paddy is in patches, in many places has not come up, or has failed.

Toropong, same as the more usual *Tropong*; a weaver's shuttle; a spyglass, a telescope, from *Ropong*, having an aperture throughout, tube-shaped.

Totog, to drive down anything with a piece of wood, as with a monkey. To strike by hitting with the *end* of any instrument, as with a piece of wood or with a beam.

Totogan, a monkey for driving piles.

Totogan, is the name of a part of the native loom, viz the flat piece of plank which lies horizontally in the mortises of the *Changchangan*, and around which the loose unwoven threads are arranged.

Totogkĕn, to strike with the end of a stick or beam, driven end-ways on.

Totok, a lamp-stand.

Totongkol, name of a fish in the sea.

Totol, to daub, to cover with spots or blotches. To vaccinate, from making several small punctures on the skin for that purpose. *Tukang totol*, a man who vaccinates.

Totos, cut through, pierced. Terminated as any dispute or question. *Tachan daik totos*, it is not yet cut through. *Pelkara sawah téa ayĕunah totos*, that story about the sawah is now terminated.

Totujon or Tutujon, unevenly, not all alike. Some getting and some not getting. Some long some short. With various success. Under various circumstances.

Towéksa, wonder, astonishment.

Towong, an opening in the forest through which you can see clear. A gap in a forest,—said especially of such a gap on the mountains.

Towu, sugar-cane. Some people and villages pronounce thus the more usual *Tiwu*, which see.

Toya, water, in the composition of proper names. *Toya*, C. 246, water.

Toyok, said of buffalloe horns when they project in front of the head, when they have a forward direction.

Traju, a balance, scales to weigh with,—not a steelyard.

Trang, clear, especially a case before a police authority. Correct and proper. Not against law. The more usual word in Sunda for clear is *Cha-ang*, and the Malay word *Trang* appears to be *ter-aäng* = *trang*.

Trangkĕn, to enlighten, to make clear. To clear up any matter.

Trawangsa, a native musical instrument, a lute, an oblong box with 3 or 4 cords on it like those of a fiddle, but which are played with the fingers.

Tripang, Holothurion, a black sea-slug, collected and dried for the China market; called also *Sawala*, when alive in the sea.

Trisula, a trident, a three pronged spear. *Trisula*, C. 251, a trident, a three pointed spear, borne in the hand of Kattargamdeviyo, as the emblem of his character, he being the God of war. It is one of the distinguishing marks of Siwa.

Tropong, the shuttle of the native loom. It is made of a joint of the *Awi tamiang* and holds the *Kérékan* whilst passing between the threads of the web. A spyglass, a telescope.

Trubuk, roes of fish, preserved with salt, imported from the straits of Malacca.

Trus, through, from one side to the other. Right through. Throughout, straight forward, keep on. Gone through, pierced through.

Trus mĕnĕrus, going through every thing. Making your way through the jungle. Passing along unbeaten tracts.

Trusi, green vitriol, verdigrease. Copperas.

Trusnawati, generally called *Dayang Trusnawati*, the Damsel Trusnawati. A female personage in the old mythology of Java, of whom an account is given in the Manek Maya in Appendix *H* of Raffles' Java, where she is called Trésna Wati. An account is there given of a wonderful *Chupu* or basket which contained the gem *Rétna Dumila*, and which were changed, the former into a *Bali Simarakata*, the latter into a virgin, to whom *Sang Yang Guru* gave the name of Trésna Wati, and who continued to remain in the *Bali Simarakata* till she grew up. Sang Yang Guru afterwards taking a fancy to the virgin, wished to make her his wife. She consented on condition of his giving her such proof as she required of his divinity and power, and that was by his supplying her with three things, viz, 1st a suit of elegant apparel, which would last her for ever, without being in the least tarnished, — 2dly a meal which would cause her never to feel hunger more, — 3dly a musical instrument called *Gatoplak*, of the most melodious sound. *Trisnāwa*, C. 251, desire, wish, anxious longing, lust. *Wati*, C. 618, a woman of property; a female possessing great wealth. Thus literally — *Dayang Trusnawati* the damsel who was desirable from her wealth. The second gift of Sang Yang Guru to the damsel has been assumed to be rice, and in Jampé used at paddy planting, the name of the *Dayang Trusnawati* frequently occurs.

Tua, the short for *Tuba*, which see. A matter used to intoxicate fish.

Tua-bangka, an expression used to designate an old good-for-nothing chap, who is always full of some mischief.

Tuah, sin, crime, offence. The agency or means of doing something wrong, mischief, misdeed. *Saha nu bogah tuah*, who has done it, whose crime is it? *Tuah batur*, the misdeed of a neighbour. *To tuah, to dosa*, neither the mischief nor crime is mine, — I had no share in the transaction.

Tuan, a gentleman. Sir! Mr. A term applied to natives of high birth or rank, to all European men, and to Arabs. It serves as the pronoun *you*, when addressing a person of importance, a European or a superior. Derived from *Tua*, old in Malay, with the suffix *an* = an elder, age commanding respect, and in a primative state of society,

the elders having been the chiefs. *Tuan Dĕmang*, *Tuan Adipati*, *Tuan tanĕuh*, a Lord of the manor, a landholder. *Tuan Resident.* — *Tuan daik ka mana*, where are you going, Sir? *Di béré ku tuan*, the gentleman gave it me.

Tuan Bĕzar, Malay: the Great Gentleman. The name by which the Governor General of Java is known.

Tuang, to pour out a molten metal. To make castings of metal.

Tuang-kuring, your very humble servant, your obedient slave. A very submissive designation of self by a man speaking to his superior. *Kuring* is already a very humble designation of self, and *Tuang* is perhaps the same as *Tuang* or *Tuwang*, to pour out molten metal, to make castings, and if this is correct, *Tuang kuring* will imply: your obedient slave, whom you can pour out into any shape you please.

Tuar, to cut down, to fell as a tree. Figuratively to undermine, to bring into disgrace with any one in authority. *Di tuar dĕungan*, I have been felled by other folks, I have been injured by intrigue. *Tangal éta kudu di tuar*, that tree must be cut down.

Tuba or Tuwa, name of a climbing plant grown in the humahs. The stringy roots of this plant contain a white milky juice used for intoxiating fish. The roots are pounded well in a small pool which is then discharged into the stream, and the fish soon become intoxicated, coming up to the surface for air, half dead, when they can be easily secured. This is called *Tuba bĕnĕr*, real tuba, to distinguish it from *Tuba songgom*, which latter word see. *Tuba sa kĕurĕung*, a packet of the tuba roots, as they are put up in when carried about.

Tuban, name of a chief place and district in the eastern part of the Residency of Rembang.

Tubruk, to pounce upon, to catch by flinging oneself upon the object to be caught. *Di tubruk maung*, he was pounced upon by a tiger. *Embé di chĕkĕl di tubruk bai*, he caught the goat by flinging himself upon it.

Tuduhkĕn, to point out, to show, to cause, to see. To explain, to instruct. *Tuduhkĕn jalan*, to show the way. *Kudu di tuduhkĕn gawé na*, you must explain the use of it.

Tugu, a boundary mark of stone (not a wooden post). Tugus are found all throughout the country, and are by no means always boundary marks, at least at the present day. These Tugus are supposed to mark the spots where the ritis of former superstition were observed, in times previous to the introduction of mahomedanism, and as ancient marks are still always respected when they have obtained the sanctity of such a name, though this Tugu mostly consists of nothing more than one or more rough, unhewn trachyte blocks. *Tugula*, C. 236, lotus. May the old Hindus have introduced the custom of placing the sacred lotus at such places, or as consecrating the place, when, from that circumstance, any boundary mark was called *Tugu*.

Tugur, a *kĕmit* or watchman who is constantly employed, and not changed every day. A permanent watchman.

Tuguran, to keep permanent watch. To be always on the look-out.

Tuhan, Lord, as *Tuhan Allah*, the Lord God. It is the word *Tuan* aspirated when applied to God.

Tuhu, right, right-hand. *Ka tuhu*, to the right. *Lĕungun ti tuhu*, the right hand.

Tuhur, dry, desiccated, not wet. *Jalan na tuhur*, the road is dry.

Tuhurĕun, sun-dry, dried up. *Sung'ut tukurĕun*, my mouth is dry.

Tuhurkĕn, to make dry; to put out in the sun to dry.

Tuil, to drive down, or drive in, by placing a bit of round wood or a brad-iron upon the object to be driven, and then striking that iron pin, so as to drive in the object further than could be got at with the hammer alone. To pick the teeth. To tease out any matter adhering between the teeth with a tooth-pick.

Tujah, to throw any pointed instrument; to hurl as a lance. Said of the act of a buffaloe which annoys other buffaloes by goring them about the body, but not coming to a stand-up fight, head to head.

Tuju, to aim, to send at, to direct to, to give course to. *Tujukĕn surat*, to send a letter to any one; to give course to a letter, so that it reaches any person. To aim at, to direct one's course towards. *Sasari na liang téngah nu di tuju*, usually it is the middle hole which we aim at.

Tujuh, seven, the number seven. This word may be derived from *To*, not, and *Uju*, heard in *Tuju*, and in the Malay *Mĕnuju*, to direct towards. *To-uju* = not tallying, not being in the direction, — as when the native had counted his fingers up to five, which he called *Lima*, a hand, and then made an addition from the other hand to make *six*, *Gĕnap*, completeness, and had folded down two of the fingers of that same other hand to represent 8 and 9 (see Dalapan and Salapan) two fingers remained sticking out which have to represent *seven*. But they are *two* and not *one* and thus do not tally, *mĕunju* from *Tuju*, to point against, or *To-uju*, do not coincide. The *uju*, in the sense of coincidence is heard in the word *Mujur*, lucky, fortunate, lying lengthwise with, and not athwart. The natives have thus counted upwards to six, but in mean time they had also counted backwards to *eight* by folding down two of the fingers of one hand, or two fingers from the whole *ten*, which had been named *Sapuluh*, one collection. This left two fingers to represent *One number*, the intermediate *seven*. Now supposing the index finger of the second hand to count for *Seven*, we have still the middle finger left in jeopardy without a use. May this have given rise to the expression in Malay of *Jari-antu*, the middle finger, literally the ghost-finger, the goblin-finger; or *Jari mati*, the dead finger, see Crawfurds Malay dictionary, page 58. The name for Seven in Javanese and many other Polynesian tongues is *Pitu*, which may be an abbreviation of the Javanese *Pituduh*, a pointer, an index, that which shows the way. And *Tujuh* may then be derived from the same word by dropping the initial *Pi* and converting the *D* into *J*, as *Jĕrami* in Sunda, paddy straw, becomes *Dami* in Malay, and *Dhami* in Javanese. *Japit* or *Jĕpit* in Malay, to squeeze, to jam together, becomes *Dapit* in Sunda. In the language of

Bima, by way of exception to the otherwise almost universal *Pitu*, this word assumes the shape of *Pidu*, which has no doubt been formed by dropping the middle syllable of *Pituduh*, instead of the final syllable.

Tujuh-blas, seventeen.

Tujuh-puluh, seventy.

Tujuh, a disease, sickness. *Tujuh kuliling*, a disease in which either man or beast, most frequently the latter, keeps twisting and turning in a circle.

Tukang, an artificer, a man skilled in any department of knowledge, especially manual; an artist, a wright, a craftsman, a manufacturer; an adept. The word is always prefixed to the trade of which he is designated as the exerciser. See following examples.

Tukang arit, a grass-cutter.

Tukang batu, a mason, a bricklayer, a stone-cutter.

Tukang béa, a toll-collector, a tax-gatherer. A collector of customs.

Tukang bĕusi, a blacksmith, a worker in iron.

Tukang bohong, a liar, a man who always tells lies.

Tukang chai, a water-carrier. A person who has charge of water-works.

Tukang chat, a painter.

Tukang chuké, a tax-gatherer. A person employed to look after and collect a land-owner's share of the crop as it comes off the ground.

Tukang chukur, a barber. A person who shaves.

Tukang érétan, a ferry-man.

Tukang giling, a miller, a man who grinds.

Tukang hukur, a land-surveyor. A man who measures.

Tukang humah, a man who makes a humah rice-field.

Tukang jagal, a butcher.

Tukang jalan, a man who is always wandering about.

Tukang kapal, a man who earns his lively hood by doing something at ships; a sailor; a shipwright.

Tukang kayu, a carpenter.

Tukang kĕbon, a gardener.

Tukang kuda, a stable-boy, a horse-keeper.

Tukang kulit, a man who collects the hides of the government hide-farm. A currier.

Tukang kuris, a vaccinator.

Tukang maling, a robber, an adept at thieving.

Tukang maryĕm, a cannonier, a gunner.

Tukang mas, a goldsmith, also a silversmith.

Tukang masak, a cook, a person who prepares anything by boiling, as a sugar boiler or the like, though *masak* alone is not used in Sunda.

Tukan méja, a table-servant, a butler, a person in charge of the pantry.

Tukang muluku, a ploughman.

Tukang ngaput, a tailor.
Tukang pĕdati, a carter, a man who attends a pedati cart.
Tukang prahu, a boatman.
Tukang ranjap, a butcher. A person who kills animals for sale.
Tukang rĕbab, a fiddler, a man who plays on the Rĕbab.
Tukang roti, a baker, a man who makes and sells bread.
Tukang sapatu, a shoe-maker.
Tukang sawah, a person who works a sawah, or irrigated rice-field.
Tukang séwa, a renter. A person who rents anything.
Tukang sĕunĕuh, a fire-man, a stoker.
Tukang témbak, a sportsman, a man who shoots.
Tukang tĕulĕum, a dyer, a man who dips cloth in dye. A diver.
Tukang tinun, a weaver, a person who weaves, who is always a woman.
Tukang usĕp, a man who takes fish with a hook.
Tukang wang, a cashier, a money keeper, a money changer.
Tukang warung, a stallkeeper, a shopkeeper. A huxter.
Tukang and Tukangan, behind, after, in the rear of. *Di tukang kénéh*, he is still behind. *Tukangan imah*, behind the house.
Tukĕl, a skein, a hank of thread. Etymon *ikal* or *ukal*, to bend; curly.
Tukung, a fowl naturally without a tail,—which wants the parson's nose.
Tulag-tolog, going poking about. Sticking your nose into every hole. Strolling about.
Tulak, to support, to shore up, to prop up. To repel, to repulse, to refuse, to have anything, to do with.
Tulak-bara, the ballast of a vessel. *Bara*, C. 461, heavy, weighty; thus the support or prop which is weighty.
Tulak-tanggul, name of a tree, literally the prop which supports a small dam in a water-course. The tree grows about riversides.
Tulang, a bone. *Tulang tonggong*, the back bone. *Tulang ngora*, young bone, gristle, cartilage. This word *tulang* does not occur, even modified, in any of the languages of the Pacific, where *Hui* or *Joi*, or some modification there-of, seem most usual. It may come from *Tula*, C. 239, inside, within, inner, and the Polynesian *ng* suffixed, indicating something within, the inner parts, something within the body. In Singhalese the word becomes constructively *Tulén*, within.
Tulén, pure, unmixed. *Mas tulén*, pure gold. *Turunan tulén*, of unmixed descent, pure breed.
Tulis, to write; to make characters or figures on paper or other material. To engrave. *Tulis surat*, to write a letter. *Batu tulis*, an inscribed stone, a stone with an inscription on it. As the people of India, the Hindus, appear to have spread so much civilization and knowledge among the Islanders, we may fairly look to them also for the introduction of writing. In Clough, page 241, is *Tulika*, a pencil, a painter's brush; a kind

of stick with a fibrous point used by painters. *Tuli*, C 240, a fibrous stick or brush, used by weavers for cleaning the threads of the woof; a painters brush, a fibrous stick used for that purpose. Again at page 6 of Clough we find *Akshara-tulika*, from *Aksara*, a letter, and *Tulika*, a brush = a pen. The final *S* is the only difficulty in the case, and *Tulis* no doubt means a method of writing, by *painting* on the letters, derived from India, which would supersede the *Gurat* and *Surat*, or characters scratched on bambu. See Surat. There is a word in Singhalese which Clough appears to have omitted, but it is given at page 50 of Lambricks Singhalese Vocabulary, viz *Lissanawa*, to slip, to slide. Perhaps the crude part of this word, which would be *Lis*, has been joined to *Tuli* = *Tuli-lis*, elided into *Tulis*, as indicating the gliding motion of the brush. The *lis* in the sense of slipping or missing is heard in the word *Pasalisihan*, *Salisih*, which see.

Tulisan, a writing, a delineation. Predestination, appointed hour. *Datang ka tulisan nana*, his hour has come. His registered fate has arrived.

Tulugtug, a stake, to stick into the ground. A thick stick sharpened and set into the ground.

Tulung, Tulungan, to help, to assist. Aid, assistance, support.

Tulus, done, accomplished, perfected. To come about, to happen. *Tulus ayĕunah sugi*, it now takes place that he becomes rich. *Tulus lĕumpang?* is it to take place that you set out? *Tulus di jadikĕn*, It has now come to pass that it is made. *Hanto tulus*, it does not take place.

Tuluskĕn, to bring to pass, to cause, to take place. To execute.

Tuma, a flea or vermin that infests dirty clothing, and changes colour with the cloth.

Tumagung or Tumunggung, derived from *Tua* old, and *Agung*, chief,—comprising thus a combination of qualities held in high respect by the natives, viz *age* and *high birth*. The *um* put between the two words implies: similarity to, possessing the qualities of,—and in some cases continuity or repetition. Thus also in the Sunda language the word *Jumarum*, means like a needle, from *Jarum*, a needle; and *Tumumbak*, like a spear or *Tumbak*, two designations applied to sprouting paddy. On Timor the village chiefs are called *Tumagung*. Tijdschrift voor Ned. Indie, 1 jaargang, deel 1, page 393. In Java Tumagung is a title for a native chief next below Adipati.

Tuman, accustomed, in the habit of doing anything. *Ti tutur datang ka tuman*, from habit becoming accustomed.

Tumanih na, when at liberty, when you have time, at your convenience. The word is also sometimes heard as *Tumaninah*. *Eŭkĕur tumaninah*, I have now leisure.

Tumbak, a spear, a weapon of defence, a lance. A land measure of 12 Rhineland feet of each 12,357 English inches; see Kaki. A rood. Most probably derived from *tĕuwĕuk*, to stab, the peculiar *um* being introduced, and the *w* converted into *b*, and thus an object with which to stab. It is supposed that originally the word *Tumbak* was taken for a land-measure from the length of a chiefs spear, which is borne as a mark of dignity before him, and was thus always handy for reference.

Tumbal, to ward off, to avert by prayer or invocation (Jampé). Thus a *Tumbal* is made at a forest or jungle that is to be cut down for a plantation. It is also done at any place where we want to work in order to avoid evil, and not be overtaken by disease. Anything hung up by way of a Jampé, as various roots, leaves, etc. *Tumbal* is thus a superstitious observance of the natives on certain occasions. *Tambol*, sorcery, in Malay, see Crawfurd's Dissertation, page 197.

Tumbu, to shoot up, to come up as seed from the ground. To shoot, to vegetate. The etymon of the word is *Wu* or *Bhu*, C. 688, to be, with *ti* and *um* prefixed and thus indicating: in the act of becoming. In the Bisaya language of the Philippine Islands, the word is called *Tubu*, to grow, Crawfurd's Dissertation, page 116, and even at the Tonga Islands of the Pacific *Tubu* is the word used for: to spring up as plants. The Sunda word has thus the peculiar *M* inserted to imply continuity. See Tumagung. In the Maori of New Zealand *Tupu*, is to shoot or sprout. *Tubuni* or *Tumbani*, C. 238, plantation, the act of planting trees, labours in a nursery.

Tumbuk, to pound, to stamp. To strike with the clenched fist. To drive as a pile of wood. To thump down. Compounded from the particle *Ta* and *Buk*, with the peculiar *um* placed between them.

Tumbung, pudendum muliebre. In Malay *Tumbung* means: the seed of plants, evidently from *Tumbu*, to shoot up. Thus the Sunda word will literaly convey the idea of the place whence the human race springs. In Malay also Crawfurd gives *Tumbung*, prolapsus uteri vel ani. The final *ng* thus modifies the sense a little. *Tumbong* in Malay also, Marsden, page 81, is a hole in the surface of anything hollow; a vent or spile-hole; the anus. *Tumbong kalapa*, the hole in a cocoa-nut from whence it sprouts.

Tumbung kanyut, name of a plant, Canthium Horridum. *Kanyut* means bag or purse.

Tumbung uching, pudendum felicis domesticae, implies breeding like a cat, as we would say breeding like a rabbit.

Tumorék, said of young jungle about a couple of years old, where a humah has been, and through which a man can with difficulty make his way from the density of the jungle. Derived from *Torék*, deaf, and the peculiar *um* inserted, as if the jungle would give no ear to our endeavours to pass.

Tumpah, to spill, to pour out, to shed.

Tumpak and Tumpakan, to get upon, to mount, to ride. To wear. See Umpak. *Tumpuk kuda*, to ride a horse. *Tumpak kréta*, to ride in a carriage. *Tumpak sapatu*, to wear shoes. *Tumpak sĕrawĕl*, to wear trousers. *Tumpak kapal*, to travel or sail in a ship. *Kuda di tumpakan*, you must mount upon it.

Tumpang, to pile up. Piled up. Heaped up one above another. *Gunung patumpang-tumpang*, mountains piled up one above another. *Bata kudu di tumpangkĕn maka na tuhur*, the bricks must be piled up one above another in order to dry.

Tumpangan, fare, passage money. Freight of goods loaded in a vessel. See Numpang.

Tumpĕk, a day in an ancient week corresponding to Saturday. See Dité. All the other days are called by names analogous to those found under *Dité*. This day is called in Ceylon *Sénasurada*, which is from *Sénasura*, C. 761, the planet Saturn. On Java the denomination for Saturday appears to have differed from that in Ceylon, and no very satisfactory etymology presents itself for *Tumpĕk*, unless it may be derived from *Tum*, C. 239, greatness, dignity, eminence, and *Paka*, C. 381, the name of a demon who was conquered by Indra, but why his eminence the Demon succeeded Saturn does not appear.

Tumpĕng, the boiled rice in the shape of a cone as it comes from the native cooking pot, over which it has been cooked by steaming in a bambu basket called *Hasĕupan*.

Tumplĕs, the same as *Tumpur*, dead out, no descendants left.

Tumpuhkĕn, to make liable for, to hold answerable. See Tĕmpuh.

Tumpuk, to pile up, to heap up, to set one upon another. A heap, a pile.

Tumpur, said when a race dies out; when a man dies without leaving any descendants. Said of plants of which nothing remains worth having, as bambus, plantains or the like.

Tumumbak, resembling spears. Like a *tumbak*, with the peculiar *um* inserted in the word. Said of paddy just after it comes out of the ground, and before the leaves can hang over. *Jumarum* is when the young paddy is still smaller and the points just peep out.

Tumurun, to descend or come down by degrees, step by step. Derived from *Turun*, with the peculiar *um* inserted.

Tuna, to decrease in quantity. Fallen off in number or quantity. Especially said of short crops.

Tunas, a sprout. The sprout of a tree from which the branches have been lopped, or the tree cut down and only the stump remaining. When such stump again vegetates, the shoots are called *Tunas*.

Tunda, to tow. To drag through water a vessel, a log of wood, or raft of bambus, or any other thing which will float.

Tunda, to lay by; to deposit. To put aside in some place of security to be taken at another opportunity. To set aside for future use. See Sunda. *Barang na to ka-angkat kabĕh, saparo na di tunda di jalan*, they could not carry away all the goods, part of them had to be deposited by the road.

Tunda, name of an island inside the straits of Sunda, called also Pulo Babi.

Tundag, applied to climbing, especially mountains. A steep bit. *Sa tundag dĕui ka punchak*, it is another pull (or another steep bit) to the top.

Tundan, corvees of people to transport persons or goods along the public roads. Men employed to transport by stages.

Tundankĕn, to carry persons or goods by stages. To pass goods from village to village along a road, the people of each village carrying them on to the next one. To carry with tundan-people who are changed by stages, especially when they are ordered out by some public authority.

Tunduh, fast asleep. Buried in sleep.

Tunduk, to bow down the body or head. With the head bent down. To stoop, to incline. To make submission.

Tundukan, as di tundukan, to bore a woman's ears for ear-rings. The expression is used at Buitenzorg. In other places more usually *di tindih.*

Tundun, name of a very common fruit-tree and its fruit- called in Malay *Rambutan*, from *Rambut*, the hair, as the fruit is covered with processes thought to resemble hair. The Tunduns were formerly called in botany Euphoria, but have now the name of Nephelium, as Nephelium Lappaceum, *Tundun Aché*, — Nephelium Glabrum, *Tundun pulĕsan.*

Tundun chorogol, name of a large tree growing wild in forests. Nephelium Noronhianum.

Tundung, to rebutt, to rebuff, to discharge. To turn out of employment. To have nothing further to do with.

Tunggak, the stump of a tree, cut a few inches or a foot above the ground. Any wood set fast and projecting, as drift wood in a river.

Tunggal, alone, separate, distinct. Independent of any other. *Séngyang Tunggal*, the independent, the only divinity, — which conveys the nearest approach to the unity of the godhead, as understood by the ancient and pagan Javanese, only we know that they had the whole Hindu tribe of gods in reverence at the same moment, and thus that Séngyang Tunggal, though independent of the other gods, and in many respects the chief divinity, did not prevent the other deities being active, each in his own peculiar sphere. See Nunggal. Tunggal is still one of the chief divinities of the Badui in South Bantam.

Tunggir, the parson's nose in fowls. The bump from which the feathers of the tail grow.

Tunggu and Tungguan, to watch, to keep, to have in surveillance. To wait or attend upon. To stay by and superintend. *Ewé kolot di tungguan kénéh*, he still retains his old wife, (he has not divorced her in consequence of marrying another wife). *Nu di gawé, kudu di tungguan*, those who work must be superintented.

Tunggul, the stump of a large tree which has been felled. *Tunggul* is on a large scale what *Tunggak* is on a smaller one. *Tongala*, C. 167, the end, the extreme point of the length of a thing. See Nunggul.

Tungka, to cut down or detach earth from the face of a hill, or from any bank. To move or displace earth or stones by working at them with a piece of wood by way of a lever. To displace any heavy weight by levers or crowbars.

Tungku, plantain-stem cut in short lengths and set together, generally three bits, so as to form a place to cook at, or boil a pot upon, in the open air.

Tungkul, hanging down the head (from shame or otherwise). Leaning over anything.

Tungkulan, to lean over. Figuratively to take care of. To watch with anxiety. To provide for the wants of any one, especially wife and children.

Tungkul umĕusi, said of growing paddy hanging down and the ears filling.

Tungkus, a bundle, a parcel. The materials for eating sĕurĕuh tied up in the corner of a handkerchief.

Tungtung, end, terminus, point, extremity. *Tungtung kayu*, the end of the stick or bit of wood. *Di tungtung imah*, at the end of the house. *Sa tungtung aya jalan mohal wĕléh*, as long as a road can be found, I shall not give it up. *Tongala*, C. vol. 1, page 167, the end, the extreme point of the length of anything. The Sunda word looks like the first syllable of the word *Tongala*, duplicated.

Tungtung langit, the horizon.

Tungtung mata, the external angle of the eye.

Tunjang, a prop, a shore, a support. A piece of wood or stick set end-ways by way of a support. *Tunjang lawayan*, a diagonal prop.

Tunjangan, to trop or shore up. To shove amongst anything. A prop. A piece of wood or stick set end-ways.

Tuntun, to lead, to guide by the hand. To lead by a halter or bridle.

Tuntut, to do anything by degrees; first one and then the other. Successively. *Tuntut di akutan*, to carry away by degrees, successively. *Tuntut mayer*, to pay successively. *Di tuntut di hakan*, successively to eat it. *Di tuntut di oméan*, he mends it successively, as it gets out of order, or repair.

Turalak, name of a tree, Uvaria Burahol, bears a fruit size of an egg with very large stone.

Turi, to pierce, to make an incision in the flesh. *Bisul na di turi*, he operated on the boil by piercing it (by running a needle into it). *Lauk na di turi*, he strung the flesh (by running a slip of bambu through it).

Turi, name of a tree, Agati Grandiflora, from large white flowers.

Turi Buwana, the leader of the Malay people from Sumatra when they emigrated to Singapore. Turi Buwana died A. D. 1208. *Turiya*, C. 239, musical instruments in general; *Buwana*, Universe, see voce. The musical instrument of the Universe, perhaps from his power of persuasion over his followers.

Turiang, some time after the regular paddy crop has been cut on the sawahs, in *swampy* places fresh shoots of paddy straw will grow up of themselves, being tillers from the old roots. These the natives call *Turiang*, and the word will admit of the following interpretation from the Sanscrit. *Turu*, C. 239, a tree; *Hyang*, see voce, a divinity, *Turu-hyang* = *Turiang*, the trees or plants of the divinity, because they grow of themselves, and are not planted or cared for by man.

Turk, a Turk.

Turub, a cover, a lid. *Turup tolok*, a basket-cover.

Turuban, to cover up, to cover over.

Turub-hawu, name of a fish in the Chitarum. It resembles the *Raranchak*, only is larger. The literal meaning of the words is: cover or lid of the fire place, that is, it is broad enough to cover up the *Hawu*.

Turui, the fruit bunch of the plantain-tree, which grows out from the crown of the tree. Each plantain-tree throws out only one *Turui*, on which the fruit is attached.

See *Hoya* and *Apus*. May be derived from *Turu*, 239, a tree, with a feminine diminutive termination in *yi* = *Turuyi*.

Turun, to descend, to go down, to subside, to abate; to fall; to alight.

Turun-tumurun, from generation to generation; in a succession of generations. Descendants, posterity. Occurs in Malay, Marsden, page 85, going down by degrees, descending consecutively.

Turunan, descent, extraction. Origin, lineage, pedigree.

Turunkĕn, to lower, to bring down. To summon, to call up. To translate, to transcribe. *Kabéh mandor na di turunkĕn ka gĕdong*, all the mandors were called up (literally brought down) to the mansion. *Basa wolanda di turunkĕn ka basa malayu*, the Dutch language was translated into Malay.

Turus, a rod, a pole, a straight piece of stick in the ground. The main stay or support of a family. The young men of a family. Offspring. Offshoot. Probably on which the old folks may hang when past work themselves. *Turus kachang*, a rod to which pease are trained. Pease-rods. *Turus kolot*, the support of the old people. A man who provides for his father and mother.

Turut, to obey, to conform to, comply with. *Turut parentah*, to obey orders. *Mohal to nurut*, we will assuredly obey. In Malay it is also simply to follow, but in Sunda is only used in a figurative sense — to follow orders.

Turutan, imitation, made like something else. *Turutan wolanda*, a Dutch imitation.

Turutanĕun, what may be imitated, a pattern, a model to go by. *Lain turutanĕun*, that cannot be imitated. It will never do to act in that way. We have no chance of doing as you do.

Turutkĕn, to act in compliance with some one else. To obey. To do as we are bid. To imitate. To make similarly.

Tus or Tus-tus, an expression indicative of snapping or bending a bit of bambu string, when a tally is kept by bending it for every 10 counted. See Ṛatus.

Tut, the idiomatic expression of laying hold, taking in the hand. *Tut bai di chokot*, laying hands on it, he took it. *Tut bai di bawa*, taking it, he carried it away. In the word *Pĕtot*, the *tut* has been modified to *Tot*. *Patut*, right, proper, may have thesame etymon, as being the choice between good and bad, and the good selected.

Tutu, to beat or pound out rice from the straw. To thump or beat down anything into the ground, such as driving piles. To pound in general.

Tutug and Tutugan, the foot of a steep precipice. The bottom of a steep hill. *Tutugan gunung ti kalér*, at the northern base of the mountain.

Tutug, one of the great festivals of the Badui in South Bantam. Called also *Kawalu tutug*; see Kawalu, which word alone indicates a festival apart from Kawalu tutug.

Tutuh and Tutuhan, to lop the branches off a tree. To cut away the branches so that only the trunk remains standing.

Tutujon, see Totujon, under varying circumstances, etc.

Tutul, spotted, marked with spots or blotches. *Maung tutul*, the spotted tiger, a panther. *Awi tutul*, the spotted bambu, Bambusa Maculata.

Tutung, burnt, scorched, singed. Carbonized as wood put temporarily into the fire.

Tutup, to shut up, to shut, to close; to make a final payment; to terminate; to hush up. A wrapper, envelope of something. The covering piece of any lot. *Jélĕma na di tutup*, the man has been shut up, imprisoned. *Tutup pĕrkara*, to hush up any circumstance. *Tutup tambako*, the covering fold of a basket of tobacco (which is always the best). *Hutang na gĕus tutup*, his debt has been discharged.

Tutur, habituated, in the habit of. Becoming au-fait from habit. Obedient to the will of another. The etymon of this word is evidently the same as in the word *Turut*. *Gĕus tutur*, *gĕus tuman*, he has become habituated, and used to it.

Tuturkĕn, to follow, to track, to chace. *Di tuturkĕn ka imah*, I followed him to his house.

Tuturub, any temporary shelter. Any object used on the press of the moment, as a cover or lid.

Tutus, a slip of bambu split fine, or in thin shreds and used as string, especially for tying *hatĕups* on a roof. This word is in all probability the etymon of *Ratus* and *Satus*, one hundred, which see. It is a duplication of the word *Tus*, to nick a bit of bambu-string in counting.

Tutut, name of a small turbinated shell-fish scarcely one inch long, found in the sawahs when inundated for planting. It is a Paludina.

Tu-us, dry, parched, desiccated, thoroughly dry. *Paré na gĕus tu-us*, the paddy is thoroughly dry.

Tuwa, a plant used for taking fish. See Tua or Tuba.

Tuwa, viz *Ki-tuwa*, otherwise called *Sulangkar*, Leea Sambucina. Vide *Sulangkar*. From this tree being called *Ki-tua*, and having certain supernatural attributes ascribed to it, and not *tuwa*, but *kolot* being the Sunda for *old*, it may be fairly doubted whether it exactly means *old*, and the idea suggests itself that it means: supernatural power or being, in some way, in which sense the word *Atua* has been preserved in the Pacific islands for *Deity*, and indeed both in Sunda, Malay and other Polynesian dialects generally. *Tuhan Allah* is still used to express the True God. Now that *Tuhan*, which both written and pronounced with an aspirate, as is generally supposed, to distinguish it from *Tuan* = Mr., may have had its origin, in reality in this *Tuwa* or *Atua*, divinity. See Atua, Wong-atua.

Tuwa-bangka, an old obstinate and malicious fellow. Perhaps the short for *Tuwa-bangkawara*, old and malicious.

Tuwak, or Ki-tuwak, name of a forest-tree. *Tuwak* in Malay is toddy, the juice of a palm-tree, which is called *Lahang* in Sunda.

Tuwalut, Arabic, calamity, misfortune.

Tuwang, to cast as metal. To pour out molten metal. To make castings. In Malay *Tuwang* is merely: to pour out any liquid, but the Sundanese restrict its use to the

pouring out of melted metal. *Tuwangan tambaga*, brass castings. *Bĕusi tuwangan*, smelting iron, pig iron.

Tuwar, to cut down. The same as Tuar, which see.

Tuwĕr, the knee. *Tuwĕr na ngadégdég*, his knees trembled.

Tuyun, to lead, to conduct, to take by the hand. To lead as a blind man.

U.

Uah, uncle or aunt, when *older* than the parents of the person using the expression. See Toa, Paman and Mama. A term of respect in addressing an elder. In Malay the expression *Uwa* also occurs for uncle or aunt, which Marsden fancies to be an infantine corruption of *Tuah*, page 20.

Uar, to give public notice, to proclaim. To inform, to apprize. *Di uarkĕn ka batur*, to apprize the neighbours. *Gĕus uar ka sakuliah jagat*, the entire country has been apprized.

Uatah, new, not yet used, untouched; said of anything which has not yet been put to the purpose for which it is intended. *Jamang uatah*, an unworn jacket. *Pachul uatah*, an unused hoe.

Uatahkĕn, to leave untouched, to reserve in good order. Not to make use of but to reserve for future use.

Ubal, to twist yarn or thread, so as to lay several strands together. This is done with a few very simple implements.

Ubar, medicine, physic. Drugs. Remedy. *Naun ubar na*, what is the medicine for it. How can it be cured.

Ubaran, to give medicine to. To administer medicine, which is often attended with charms and spells. *Ubaran manéh ka gunung*, he has gone to the mountains to get himself cured.

Ubĕd, tied round and round with string or rattan. To twist a string so often, and so close round a stick or other object, that it is hidden from view and nothing but the string left visible. See Bĕbĕd.

Ubĕr, to chase, to worry out, to ransack a jungle for wild animals. To thoroughly annoy. To give no peace to. To importune.

Ubĕs, investigated, thorougly searched. Examined in all parts. *Ubĕs lĕuwĕung na di saksĕrakan*, the forest was thoroughly searched by hunting through it.

Uchap, to say, to speak, to utter a word. *Uchap na*, his saying, or what he said. *Kumaha uchap na*, how was his saying, what has he said.

Uching, a cat, the domestic cat. Felis domestica. Called in Malay *Kuching*.

Uchul, let go, leave off holding, loosened, untied, disentangled. Departing from any place. *Uchul tali na ayĕunah*, let go the rope now. *Uchul ti lumbur gĕus téng'ang'ni*, when we left the village it was noon.

Uchut, dropped out, displaced, dislocated. Come out. Slipped out. *Uchut ngora*, slipped out young. Prematurely born. A fausse couche. *Kajĕun buruk ulah uchut*, let it rather rot than drop out. A Sunda proverb said when much pains is taken with any matter; when a thing is made over-secure.

Uchutkĕn, to shove out, to drop out, to produce. To turn out of a bag.

Udag, to pursue, to chase, to run after. *Bĕdul di udag ti lĕuwĕung*, the pigs were chased out of the forest. *Di udag to kabĕdag*, when we ran after him, we could not overtake him.

Udang, a variety of Mangga so called. *Udang* in *Malay* is shrimp.

Udar, to throw out loose. To fling to the air. To shake out. To unbind. *Bu-uk na di udaran*, he shook out his hair (which is generally long). *Ngudar lamak*, to let a rag, or bit of cloth, flutter in the wind.

Udud, to smoke, to smoke tobacco. *To bisa ngudud*, I cannot smoke, I don't know how to smoke.

Uduh, soft, not hard. *Sakit na ragrag ka nu uduh*, it was well he fell where it was soft. *Kayu uduh*, soft wood.

Ugĕr, to make fast with ropes. To belay. To tie tight and immoveable.

Ugĕt, to shake or move a stake of wood, or any other object set deep in the ground. To move backwards and forwards anything set fast in the ground so as to get it loose an be able to pull it out.

Ujang, name of courtesy given to children of a petty chief, or official, such as of a *Chamat*.

Ujĕg, name of a small river-fish about 6 or 7 inches long. A pretty round fish with black stripe from gills to tail.

Ujĕg-paus, name of a small river-fish.

Uji, to try the touch, or ascertain the degree of fineness of gold, by means of a touchstone. *Batu-uji*, a touch-stone, always black, and on it the colour of the gold is clearly seen.

Ujung and Ujungan, a native game for two persons, a kind of short-stick, in which each party is armed with a bit of limber rattan, as thick as the little finger, with which they strike each other. It is allowed to ward off a coming blow with your rattan, but they give each other blows with all their might, and frequently bring out weals on the body. Played at native festivals, as at marriages, etc. when some trifle is given to the victor, or him who can stand it longest.

Ujur, to have a direction. The direction in which anything points. *Ujur na ka wétan*, it points to the East. *Ngujur chai*, to lie lengthwise in the river, or stream.

Ukir, to carve, to engrave. *Ukir hulu kris*, to crave a kris-head. *Ukiran na bagus*, the carving is pretty.

Ukup, to perfume by smoke. The smoke of incense. Fumigation.

Ulah, do not, don't. A prohibitive expression. *Ulah undur*, don't go away, don't give way. *Ulah kawatir*, you need not have any anxiety. *Ulah di harĕup*, don't expect it, or don't go in front.

Ulam, a small worm, a grub.

Ulas, to rub on, as white-wash, paint, etc. To rub any medicament on the body. To smear.

Ulat, the features of the countenance, the physiognomy, air, mien.

Uli, a variety of *Kuéh* made of kětan, but not containing any Java sugar, and thus of a white colour.

Ulin, to play, to make fun. To amuse oneself. *Aing ma lain ulin*, it is no play with me. *Ulin ka imah batur*, to amuse oneself by going to a neighbours house.

Ulir, a screw. Anything that works as a screw by turning round and round, either made of metal or wood.

Ulur, and Uluran, to ease off with a rope. To let down from a height attached to a rope, which is slackened off to allow it to descend. To veer, to pay rope.

Um. This syllable, inserted in the middle of a word, gives it a plural form, indicates a repetition of the act, or modifies, in some degree, the original meaning of the word. It is very common in Sunda, as *Turun-tumurun*, going down by degrees; *tumbak-tumumbak*, resembling spears. This peculiar form is rarely perceived in the Malay, though it is occasionally heard, as *Turun-tumurum*, Marsden, p. 85, descendants, posterity; consecutively, *Chabuk* = *Chambuk* a whip, *Gilang-gumilang*, effulgent, shining. But as the form otherwise rarely occurs, we are forced to infer that they have borrowed the expressions from the Sunda people, with whom their geographical position may have brought them in contact, and with whom the form is so common. The word *Tumbak*, a spear, is an example, where it is derived from the Sunda word *Těuwěuk*, to stab, converting the *U* into *B* in the new form. The few following words will give instances where this peculiar duplication into *Um* commences the words. See other words beginning with *Tum*. *Um* is heard in the Malay expression *Tali-tumali*, a ships cordage or rigging, see Crawfurd's Dictionary, page 181. Vide also *Katumbiri*.

Uma, C. 81, a name of the goddess Parvati or Durga, the wife of Siva.

Umang, a crab-like animal that lives in the shells cast by other fish. The hermit-crab. Two varieties of the *umang* are known to the scientific world as Cenobita and Pagurus. *Umang* is perhaps the word *Krang*, a shell-fish, a cockle, with the peculiar *um* inserted in the word *Krumang*, and the initial *Kr* elided, from the peculiarity of creeping into every shell he finds empty. A lazy, good-for-nothing fellow, who will do nothing for himself is said to be *Chara umang*, like the hermit-crab — he sponges on his neighbours, makes himself at home in his neighbour's house.

Umar, Arabic. The second Caliph in Arabia. Same as *Omar*.

Umat, Arabic, person, chap. *Saha umat na*, who is the chap? Marsden, page 15, gives *Ummat*, sect, people of the same religion: *ummat Jahudi*, the Jews.

Umbara, to remove with family, bag and baggage. To change the place of abode by going to some distant part of the country. Crawfurd, page 4, gives *Ambara*, Sanscrit, to hover in the air, to wander.

Umbul, a petty native official; a follower of a chief. Rarely heard.

Umbul-umbul, a banner; any signal, as a flag or other object, hoisted so as to be seen at a distance. Banners carried about the person of native chiefs. A small flag attached to a spear. Pronounced with stress on the initial *U.*

Umbul-umbul, heard mostly as *Embul-ĕmbul*, without thus any stress upon the initial *U.* To come in sight, to show up, to make appearance. Compounded of *Um* and *Bul*, both of which see.

Umbun-umbunan, the part of the forehead close under the hair. The crown of the head. The fontanel or soft sutures of a child's skull when newly born.

Umĕusi, filling up, said of paddy or fruit which is in the act of filling. Derived from *Eusi*, contents, and constructive *Um* prefixed, which gives the sense of filling in a small degree, or successively.

Umpak, a pedestal, a stand. A stone placed under wood-work. Compounded of the peculiar *Um*, which see, and *Pak* or *Prak*, set upon. *Umpak tihang imah*, the pedestal under the posts of the house. Anything placed under another with the view merely of supporting it. See Tumpak.

Umum, not certain, in doubt, indefinite, ambiguous. Crawfurd gives *Umum* as Arabic, common, general; uncertain, indefinite. In Sunda *Umum* implies: an open question how it is to be. Neither positively yes nor no. *Umum* appears to be a duplication of *Um*, see above, the particle denoting plural form or repetition, and is itself duplicated, showing great uncertainty. Something is to take place, but decidedly what is not known. *Pĕrkara éta umum kénéh*, that matter is still in doubt, not decided.

Umur, Arabic, life, life-time, duration of life. Age. *Umur na pondok*, his life was short. *Salamat umur panjang*, may you have long life. *Umur manusiya sakĕudĕung*, the life of man is but a moment. *Sa umur hirup*, as long as you live. *Sabraha umur na*, how much is his age? How old is he?

Unang-aning, a lot of things of various kinds. All sorts of things mixed up together. Said especially of various fruits, roots, leaves, and the like found growing wild and used for eating.

Unchal, a deer, Cervus equinus.

Unchang-unchangan, to sit with the legs dangling, without their touching anything to rest upon.

Undag, a piece of level ground on the side of a hill; a sort of landing-place. The space between two such landing-places. Technically a pull. *Sa undag dĕui manan datang ka punchĕlak*, it is another pull before we can get to the top (of the mountain). Sometimes also called *Tundag*, which see.

Undang, laws, statutes, made by man, not the Mahomedan law as found in the *Koran.*

Undar, the upright stand with long arms revolving around it, on which are wound the threads in preparing for weaving.

Undĕm, a cocoa-nut-shell used as a measure for rice.

Undĕr-andir, name of the lower part of the Chibérang and confluents before they enter the sea; perhaps so called from its circuitous course, being derived from *Undar* the revolving spinning-machine.

Unduh, to gather the fruit from a tree by taking all off. *Manggah na gĕus di unduh*, they have gathered in all the manggoes (from some particular tree).

Undur, to recede, to retire, to with draw; to retreat. To run away. *Tilok undur ti kabĕuki*, he never runs away from what he relishes. *Gĕus undur kabĕh*, they have all gone away. *Undur ti lumbur éta tĕulĕui manggih hujan*, on leaving that village we immediately had rain.

Undurkĕn, to cause to fall back. To make retreat. To drive back.

Undur-undur, the lion-ant, Myrmeleon. This insect burrows in fine, soft sand or dry ashes, making little inverted conical holes into which unwary flies or other insects straying are easily caught by the lion-ant who is concealed at the bottom.

Undut, mud, joggling soft earth, peaty bog. *Gunung Undut*, alias Gunung Sajira in Bantam, said to be so called from some places with joggling earth, high up its sides, or near the top.

Unčuk, the sharp hooks or prickles of some large varieties of rattan, used for garnishing the *Tumbak bandil.* Marsden gives the word *Unak* as some kind of prickly plant. The thistle is rendered by this word in the Malay translation of the Bible. Marsden, page 25.

Unggah, to get upon, to mount; to come out upon. *Unggah ti chai*, get up out of the river. *Chai na mohal unggah*, the water will not flow out upon it (the land to be made into sawahs.)

Unggahan, to get upon. To have illicit communication with a woman. *Unggahan éwé batur*, to have illicit communication with a neighbour's wife.

Unggut, shakey in its socket. To shake as a post stuck loosely in the ground. *Hunu na ururunggut kabĕh*, all his teeth shake in their sockets. *Kayu nanchĕb ka jĕro tanĕuh di unggutkĕn*, they shook the piece of wood which was stuck in the ground.

Unkrah-ankrih, to knock about. To push about or handle roughly so that it gets spoiled. *Paré na ulah di ungkrah-angkrih kitu, murag*, don't knock that paddy about so much, because the grains keep dropping off.

Ungkud-ungkud, to shake with a strong effort. To shake with a view to bring it out of its place. *Kayu na di ungkud-ungkud wat pagĕuh*, when I shook the piece of wood (stuck in the ground) I found it quite firm.

Ung'u, violet colour, purple. Also a reddish brown colour. *Kain ung'u*, purple cloth.

Unjal, and Unjalan, to carry away by coming again and again to fetch. To carry home the crop, as paddy from the fields to the granary at the village.

Unjuk, having a good show, making a show. Being particularly good or fine. *Paré batur unjuk*, my neighbour's paddy makes a fine show. *Jĕlĕma na unjuk*, that man is strong and valliant (or possesses some quality out of common).

Untal-antil, odds and ends; remnants, scraps.

Untang-anting, to swing, to wave to and fro. To return home the same day on which we go away.

Untung, fortune, good luck, also bad luck, chance, lot. Gain, profit, advantage. *Untung nakĕr*, very profitable. *Untung na ĕun sakitu*, his luck was only such, meaning that he was not very successful. *Untung chapé*, his gain was getting tired, as we should say, he got his trouble for his pains. *Kumaha untung na bai*, as chance may turn up.

Untung Jawa, name of the promontory made by the embouchures of the Chidani river, and opposite to the island of *Onrust*. It means the *luck*, the *prosperity of Java*.

Unun, to smoke, to kilndry. To put up over a fire-place so as to dry thoroughly and render durable.

Upah, hire, reward, recompense. Payment made in money or goods for any work done. To induce to do anything by a payment. Paid for. *Upah nyusuk*, to pay for making a canal, or water-course. *Upah ngunjalan*, to pay for taking away. *Upah nyumpah*, to pay for getting an oath.

Upahan, to recompense, to reward, to defray. Wages, payment.

Upama, for example, suppose, as if, quasi, like, resembling. *Upama*, C. 80, derived from *Upa*, like, *Mā*, to measure, likeness, resemblance, as a picture, an image, etc. Also a parable, a simile. *Upama na kula datang isuk-isuk*, *mĕunang tah pulan rada bĕurang*, suppose that I come very early in the morning, shall I be allowed to go away again rather early.

Upas, venom, poison. Any noxious juice either vegetable or animal. *Upas orai*, the poisonous spittle of a snake. The secretory matter which is contained in its poison-bag. *Sirĕum nu aya upasan*, an ant which emits a virulent saliva. *Sirĕum upas*, a variety of ant of the size of *Tataman*; it lives on trees, is black, and gives a very painful bite. *Urut di gégél orai*, *upas nă matih nakĕr*, having been bit by a snake, its secretory matter is very virulent.

Upĕti, revenue, tribute, contribution.

Upih, the spatha which envelops the spadix of the unexpanded pinang-fruit. This, when carefully cut off and separated from the spadix, forms a broad, thin, leathery wrapper, which is much used for carrying about cooked rice, as when a man goes to a day's work, or on a journey. The green outer pellicle is stripped off, and then it is white on both sides. *Bĕbĕd upih*, an *upih* well filled with provisions for a journey. *Buka upih*, name of a swamp-bird, which is dark coloured whilst on the ground, but on rising in the air shows white like the *upih*, under the wings.

Ur, the idiomatic expression for rushing into the presence, of coming in a hurry upon any one, of a flock of birds or a herd of cattle starting off on their course. *Ur bai mata-poi bijil*, and the sun rushing on came out. *Ur bai manuk hibĕr sa loba-loba*, the birds started on their flight in great numbers.

Urab, to mix eatables, as Bonteng or Iwung, etc. with the pulp of cocoa-nuts. See Orég.

Urai, to twist any flaxy matter into rope, said especially as applied to twisting the *injuk* of the kawung-palm into ropes. To make a rope of flaxy materials.

Urakan, to take to pieces; to break an agreement. *Pĕrjanjian éta di urakan dĕui*, that agreement has been broken through.

Urat, a vein, a sinew, muscle, fibre. *Sagala urat na hĕuras*, all his sinews were hard. *Urat kaju*, the fibre or grain in wood.

Urihi, one of the numerous names for wild pigs.

Urirang, sulphur, same as Walirang.

Urug, tumbled down, fallen by crumbling down. Slipped down, as earth from a hill-side, stones which have been piled up or the like. To fall as water at a cascade. To fill up a hollow by putting earth into it. To lay gravel or materials on a road. *Gunung na urug*, the mountain has slipped down; a lot of earth has got loose from the mountain and slipped down. A landslip. *Paré na di tumpuk urug*, the paddy which was piled up, has fallen down. *Chai na urug ti luhur*, the water falls from above. *Churug*, a waterfal.

Urui, to water in the mouth, from longing for something nice. Crumbling and falling to pieces. *Chadas bĕunang nyusuk uruian bai*, when we cut a canal in the tufaceous strata, it keeps crumbling down.

Ururugan, apparently a plural form of *Urug*. To go with a number of men to any work. To make war, to attack with an army. To set upon in numbers, as it were to tumble upon in masses.

Urus, in order, properly arranged. Satisfactory. To take trouble to get anything in order, or as it should be. Do you think I have nothing else to do. *Nu urus*, I hope not, may it not be so, literally that which is in order, — said with some diffidence. *To urus*, that is not satisfactory, that is not in order. *Urus tĕuyn nyatu*, it matters not about eating; meaning do you think I have nothing else to do but eat. *Urus tĕuyn pĕuting*, it matters not that it be night.

Urusan, to look after, to keep in order, to administer. Administration; management of any kind. *Urusan tanĕuh*, to administer an estate (landed property). *Urusan kĕbo*, to look after buffaloes. *To bisa bogah urusan*, he does not know how to keep matters in order.

Urut, mark, trace. A leaving of another person. What another person has done. *Urut jélĕma ka dinyo*, there is a trace of a man having been there. *Urat batur*, the leavings of a neighbour. *Urat saha iyo?* whose mark is this? who has been using this? *Awéwé urut dĕungan*, a woman who has been done with by a person who is no relation of ours — and therefore a widow in consequence of death or divorce.

Urut, to rub and squeeze the muscular parts of the body after fatigue. To shampoo, in order to give relaxation to the body. *Urut* is a more forcible application than *Rĕuntĕut*, which see.

Usaha, labour, exertion, endeavour. What is got by labour. *Usaha nu lĕutik*, the in-

dustry of the common people, or what they get by their labour. Such labour itself. *Ussaha*, C. 83, labour, exertion, diligence.

Usali, Arabic, about to pray. Having the intention to pray. The commencement of a formulary of prayer.

Usap, to rub, to wipe. To polish with the hand. To push the hand along anything as if rubbing. To stroke down.

Usĕp, a fish-hook. To fish with a hook and line.

Usik, to move, to stir. *Ulah ngusik*, don't move. *To bisa ngusik*, I cannot move.

Usir, to chase away. To put outside. To turn out, to dislodge man or beast from any position. To unceremoniously turn a man or beast from any place, as a house, a village, or out of any employment.

Ustu, obeying, subjected to. Also sometimes heard as *Estu*.

Usuk, a rafter in the roof of a house, when made of wood and not bambu, which would be called *Layĕs*.

Usum, season, period of year. Probably a corruption of *Musim*, which see.

Usung, to carry on the head. To carry anything in a basket or bag placed on the head. Said of the act of an animal which puts its head under anything to toss it up. *Anjing na di usung ku kĕbo*, the buffaloe tossed the dog in the air. *Usung* seems to have a common origin with the first part of the Singhalese verb *Ussanawa*, C. 83, to lift up, to raise, to elevate, or *Osawanawa*, C. 91, to raise, to lift up, to elevate, from the adjective *Us* or *Usa*, C. 83, high, elevated, and which will be the same etymon as *Hausser*, to elevate, in French.

Usung-asung, a small variety of *Ajag*, Canis rutilans. They go about in packs, and hunt small animals which they attack and master by their numbers. They are less troublesome than the *Ajag*, and like it are of a brown colour, and have bushy tails. The word is evidently derived from the Javanese *Asu*, a dog. *Suna*, C. 748, a dog, from *Su*, to hear.

Usur, the one tenth of the property left by a deceased person, which falls to the priest for his trouble and assistance in enforcing the Mahomedan law in its distribution.

Usur, to bribe, to give a douceur. *Di usur manan daik jadi*, it was necessary to bribe him before it could be done.

Usuran, a bribe, a douceur.

Usus, the guts, the entrails, the intestines.

Usut, to rub the nose, as a dog upon the grass when tracking game, or a lover against the face of his beloved. To scent out. To get information by prying slyly.

Utah, to vomit, to throw up, whatever is vomited. *Utah anjing*, a dog's vomit.

Utahkĕn, to vomit, to throw up from the stomach. To disgorge, to give back anything unlawfully obtained. The Malay word is *Muntah*, which is the Sunda *Utah* with the prefixed verbal particle *ma*.

Utama, excellent, in perfection, best, perfect. All done that can be done. *Utama hadé*,

the very best. *Dangdanan nana utama*, its construction is perfect in all its parts. *Utama bĕunang ngabantuan*, all possible help has been afforded. See Nista. *Uttama*, C. 75, excellent, chief, best, first, principal.

Utara, north, see also *Kalér*. Any violent gale of wind, a tempest, — probably from the north-west monsoon being the periodical season of wind and rain. *Katarajang utara*, overtaken by a tempest. *Utura*, C. 75, the north. *Uttara*, C. 76, the north.

Utas, to cut down small jungle. To cut a way or path through a tangled forest. To make a trace for a boundary line or sign of demarcation.

Utas, a string of beads, a necklace. A piece of netting generally a couple of fathoms long, and one fathom broad, used when several are joined together, to encircle game in the forest, or fish in water.

Utun, a prince of nobleman of Pajajaran. The term is used in Pantuns referring to the nobles of Pajajaran, where such individuals are generally called *Si-utun*, and are generally described as adventurers in quest of a wife, or independent petty government.

Utus, as di utus, to send on an embassy. A message sent by a royal personage.

Utusan, an ambassador. A royal messenger. An embassy, a mission.

Uyab, to shake up, to shake out, so as to disentangle part of the contents. *Eta jukut kotor ngantĕp kudu di uyab*, that grass is very dirty, you must shake it up. *Di uyaban mĕngké*, we will shake it up (and get out the dirt or objectionable matter).

Uyah, salt. Probably derived from *U*, which in many languages of the Pacific is a woman's teat, milk, and is heard in the Sunda *Susu*, which see. It is also apparently the etymon in *Buah*, fruit, and may thus imply something round, having form, growing spontaneously. *Yah* is probably originally *water*. It still occurs as *Yéh*, water in Bali, Crawfurd, and *Bah*, an inundation in Malay, as heard in *sawah*. It may thus imply: *the fruit of water*. *Banyu*, Javanese, water, seems an inversion of these derivatives, and may then have originally meant: sea or salt water, which in that sense was dropped for *La-ud*, *laut*, salt water. *Bah* is retained in Sunda in *Kumbah*, to wash, and in the first parts of *Walungan* and *Waluran*, which both mean a ravine, a water-course in the face of a hill.

Uyang, a petty title given apparently mostly out of compliment to an elderly person. But it is also acquired by birth and is below *Mas*. Derived from *Nguyang*, to have got by half begging.

W.

Wa-as, said when a pleasurable feeling is caused by seeing some one or something which reminds us of what we ourselves possess, but which, for the moment, is out of our reach. A happy or pleasing remembrance or emotion regarding something which

we do not at the moment see (as seeing a woman's gown causes sentimental emotions).

Wacha, to read, to peruse. *Wacha*, C. 616, and *Wācha*, C. 634, to speak; speech, speaking. Our word thus properly means reading aloud, giving utterance to.

Wada, to find fault with, to complain of. To correct by talking to. *Wada*, C. 919, speech, a word, a sentence, a saging; punishment, torture. Speech or talk is often used in Malay in the sense of finding fault with, as heard in: *di kata-in*, he talked at him, which means reproached him.

Wadah, a receptacle, a place to receive things in. A case, a basket or the like. *Wadah sĕupahan*, a sĕurĕuh-box, any apparatus for holding sĕurĕuh. *Wadah bé-as*, a rice-basket, *Tadah bĕdil*, a gun-case. *Wadah pakéan*, a clothe's-press, or any box or basket to put clothes in.

Wadahan, to put into a receptacle; to gather up into a basket or other contrivance.

Wadang, rice which has been boiled but not immediately eaten when warm, but set by for after use.

Wadi, subject of conversation. What's in the wind (to rise a cant expression). *To nyaho di wadi*, he does not know what's in the wind. He does not know what arrangements are made. *Wādi*, C. 636, from *Wada* to speak wisely, etc. — wise, learned, skilful, sage.

Wadung, the small chopper of ceremony worn in the girdle by those in attendance upon the sovereigns of Java.

Wadung, the native axe, so called about Buitenzorg, and is the same as *Baliyung*.

Wagé, the fourth day in the old Javanese week of five days. See Manis. *Poi wagé*, the day *wagé*, is considered auspicious for many undertakings, especially for planting paddy.

Wagu, confused, confounded, stultified. Crawfurd gives in Malay *Ragu*, confused, perplexed.

Wah, an exclamation of surprise, or of dissent.

Wahal, a prop or support in buildings, by a piece of wood or bambu laid flat and lengthwise.

Wahangan, the bed of a river, any large water-way, a ravine. The etymon of this word is evidently *Wah*, which in Malay is *Bah*, Marsden, p. 57, a flood, an inundation. See Sawah and Sawangan.

Waja, steel. *Waja kanchur*, an inferior steel, or rather cast iron, such as iron cooking-pots are made of. This word sounds Sanscritic, though not found in Clough, at least there only occurs, at page 455, *Bajanaya*, association, union; embracing, an embrace. May this refer to steel being united to cutting instruments, or embracing the edge? *Naya* is constructive. Marsden, page 30, gives *Baja*, steel. *Waja* for steel may also be derived from *Wajra*, C. 616, a thunderbolt in general, or the thunderbolt of Indra; hard, impenetrable, adamantine. The Hindus may have represented steel to the Islanders as made of the thunderbolt of Indra. So also Clough, page 447 and 491,

gives *Bājana* and *Bhājana* for a vessel, a vessel in general, as a pot, a cup, a plate, which in Malay has been modified into *Bajan*, and also sometimes into *Wajan*, a pan, a vessel; see Marsden, page 30. So also *Wacha* becomes *Bacha* in Malay, and *Waru*, becomes *Baru*.

Wajang, to copulate as animals, not as human beings.

Wajib, Arabic, necessary, proper, incumbent upon, obligatory. See Pĕrĕlu and Rakun, which have a similarity of meaning and all three are probably Arabic.

Wak, the idiomatic expression of splitting, especially anything that splits with a noise, as a bambu. *Wak bai awi na beŭlah*, bang! the bambu split up. *Wāk*, C. 634, speech, saying, a word. *Wākija*, C. 634, a sentence, a word, a speech, dictum. If this is a correct explanation, we have here a Sanscrit monosyllable adopted for an idiomatic expression, which is very unusual, as this class of words appears generally to be purely Polynesian.

Waka, the act of doing something, a state of exertion. A word difficult to translate by any *one* appropriate term. *Tiba waka bogah dua siki*, if only you could contrive to have two pieces. *Ulah waka*, do not do it yet; hold on a bit: have patience. *Ulah waka di béré*, don't give it to him just yet.

Wakap, empty, in no man's use. *Imah wakap*, an unoccupied house.

Wakcha, used only in the expression *wakcha waléh*, speaking out the plain truth, speaking without prevarication. This expression is used by a man when he throws himself upon the mercy or consideration of his hearer, — when he unbosoms his difficulties. *Wakcha* is probably a corruption of *Wākya*, C. 634, a sentence, a word, a speech, dictum; a rule or aphorism, and would thus mean: an undisguised word or sentence.

Wakil, Arabic, an agent, a representative, an attorney, a proxy, a deputy. An envoy. An ambassador.

Wakilan, to depute, to send or put another in our place.

Wakil mutĕlak, an agent with full powers. A plenipotentiary.

Waktu, Arabic *Wakt*, time, season, period, appointed time. *Waktu kami datang*, at the period when we came. *Sambayang waktu*, to pray at the appointed time, as Mahomedans do, on five separate occasions every day.

Wak-wak, to chatter, to keep talking. *Wāk*, C. 634, speech, a saying, a word. Our *wak-wak* seems to be *wāk*, duplicated to imply frequency or continuation. *To aya angpĕas wak-wak na*, there is no end of his chattering.

Walah, Arabic, by God. An exclamation of dissent or disapprobation. *Walah jauh*, by God it is far away. *Walah saha nu daik*, by God who will be willing?

Walajar, to plough the sawahs for the first time in the season. See Ngawalajar.

Walakaya, to work, to do something for a livelyhood. To use one's endeavours.

Walang, a grass-hopper, a locust. Called in Malay *Balang*.

Walang, a scitamineous plant, Hedychium Gracile.

Walar-walar, and Walaran, traces on the ground. Marks of some person or animal having passed.

Walat, a variety of rattan, the rattan of commerce, such as are exported to Europe. It is found in the Sunda districts only near the south coast of Bantam.

Waléh, speaking the plain truth. Speaking without prevarication, really, truly, undisguisedly. See Wakcha.

Waléhan, to speak out the plain truth. To throw yourself on the consideration of another. *Kudu di waléhan bai ka tuan*, I must tell you an unvarnished tale, I must, Sir, tell you the plain truth (when about to ask a favour).

Walén, a variety of ficus-tree. The bark is sometimes used as an indifferent substitute for gambir, for which purpose trees near a path are found deprived of their bark. Does not grow very large, but is a moderate bushy tree. It has numerous bunches of small fruits of sige of peas, growing from the stem. Leaves small, oval and entire.

Walĕs, to rebound, to spring back.

Walĕsan, a spring made of a stick bent by a string or cord to serve for that purpose. A spring of wood or iron bent for some purpose. See Balĕs.

Walét, the house swallow. Hirundo. The house swallow which builds its nest under the eaves of a house or in a verandah.

Wali, Arabic, a tutor, a guardian. A person, the next akin, who takes the place of the parents when these are dead. *Wali* in Arabic, a friend, a favourite, a servant, a slave. *Wali Allah*, the servant of God; the successors of Mahomet; the caliphs; those to whom the power of God is entrusted.

Walian, to give a woman away in marriage, either when the father gives away the bride himself, or does so by deputy.

Wali-kambing, name of a liane growing along some parts of the low coasts of Java. It is found, amongst other places, near the coast from the mouth of the Chidani towards Bantam. The root is bruised and mixed up with boiled rice or other food, and placed in the way of wild pigs, which, after eating it, become insensible and torpid, but on bleeding them they recover. It is also called *Pélér kambing* about Batavia. *Wali*, C. 628, wild, living in the woods. „The fruit of a species of Contorta called *Kalak kambing*, has a deadly effect on tigers. It is prepared by the admixture of other vegetables, and exposed on a piece of rag at the places frequented by them. In some districts their number has been sensibly diminished by this poison." — Horsfield. Raffles', Java, vol. 1, page 347.—It would thus appear that a vegetable preparation known by somewhat different names, but all terminating in *Kambing*, goat or sheep, has a deleterious effect upon animals, and is in different parts of Java used for the purpose of stupifying wild beasts. *Kalak* in Javanese is burnt or roasted flesh and *Kalak-kambing* is the burnt flesh of a sheep or goat. *Pélér* means penis, and thus the penis of a goat.

Wali-kukun, name of a hard, reddish wood, growing near the sea-shore, and much used for the cog-wheels of mill-work, being strong and close in grain. *Wali*, C. 628, wild, living in the woods. *Kokun*, mahogany, — Lambrick's Singhalese Vocabulary, Ceylon, 1840, page 17, thus: wild mahogany.

Walik, a variety of wild pigeon with green feathers, — other than *Poné*.

Walikat, the shoulderblade, scapula. In Malay *Balikat*, Marsden, p. 117. *Balik*, to return, of go back. *At*, C. 805, the hand and arm — the returning or the going back of the arm. But this would be taking a compound word from two different languages, which is hardly admissible.

Waling'i, name of a variety of grass.

Walirang, sulphur, brimstone. Called in Malay *Balérang*. Marsden, page 46.

Wallah, Arabic, by God. Properly *Wallahi*.

Waluh, a calabash, a kind of pumpkin, much grown by the natives. Is of the size of a man's head, green with white spots. Cucurbita Hispida.

Walungan, a ravine. More especially a water-course cut deep into a flat country. *Wah*, water. *Lĕng*, the act of going, modified to *lung*, with *an* suffixed. See Wahangan.

Waluran, a ravine, more especially a water-course cut in the face of a hill. *Wah*, water; *Halur*, a beaten path, with *an* suffixed. A beaten or worn-out path for water.

Waluri, unhurt, in perfect order. In prime condition. *Gĕus waluri dĕui*, he is perfectly re-established in health.

Waluyah, intact, uninjured. Sound and whole. Said of any object which has not yet been made use of. *Waluyah kénĕh imah na*, that house is still uninjured, — is still in perfect order. *Jamang na waluyah*, an unworn coat.

Wana, a forest, a wood, a grove. *Wana*, C. 620, a forest, a wood, a grove. Used mostly in the composition of proper names. Heard often pronounced *Wana*.

Wana-sipi, name of a place in Karawang. *Wana*, forest, *Sipi*, C. 734, from *Sipa*, an art, and *i* affinative: an artist, an artificer, an artizan, thus: artizan's grove.

Wana-yasa, name of the chief place in Karawang. *Wana*, forest, *Yasa*, C. 572, good, excellent, worthy.

Wanara, an ape, a monkey. Used in old pantuns. *Wanara*, C. 621, a monkey, from *Wana*, forest, *Rama*, to play.

Wanchi, period, or time of day. *Wanchi téng'ang'ni*, at the period of noon. *Wanchi mĕgrib*, at the period of the day getting dark; at dusk.

Wang, money, coin, capital. *Wang mas*, gold money. *Wang pérak*, silver money. *Wang nu bisa ngajadikĕn*, it is money which will bring it about. *Sa-wang*, eight Dutch doits. See Sa-baru.

Wang-karasan, money for having pleasure (in living anywhere), money paid as an impost when the person has no cultivation on which to pay tax.

Wangi, fragrant, sweet scented. Occurs in the composition of proper names, as *Sila Wang'i*, a character in the early history of Pajajaran. See Wawang'én. The more usual word for scented is *Sĕung'it*.

Wangi, a variety of mangga so called.

Wangkang, a chinese ship, a junk.

Wangking, as *Chĕuli wangking*, a rhinoceros.

Wangsit, malignant, virulent; having supernatural power to do harm. *Lĕuwĕung wangsit*, a virulent forest, where man cannot tread without being overtaken by some malady or misfortune. *Pamujahan nana to laku di tinchak, wangsit*, you must not tread upon the place of penance, it is malignant.

Wani, daring, valliant, bold. *Sia wani nyachag ka maung*, would you dare to cut at a tiger (in the forest). *To wani ngarajang kadinyo*, I dare not tackle on to that. — We have among the back mountains of Jasinga a *Chi-barani*, though *Barani* is never heard in the language alone, and very likely here means the river of *Bawani*. So also in Malay there is the expression, *Batu barani*, for the loadstone, *Bĕsi barani*, for the magnet, Marsden, page 39, which may have also reference to the goddess *Bawani*, as representing courage. This *Wani* is further the same as *Barani* in Malay, Marsden, page 38, bold, daring, courageous, which are thus probably both derived form *Bawani*, the consort of Siva, his attribute of *courage*. The Sunda people have another word for daring, viz *Ludĕung*. — In the plural it becomes *Wararani*. *Wararanĭĕun amat éta jélĕma*, those people are very daring.

Wanta, good advice, friendly instructions. Instructions in Jampé or incantations. *Wanta*, C. 637, from *Wama*, to vomit, *Tata* affinative vomited, ejected from the mouth. Perhaps from always spitting upon a place over which *Jampé* is pronounced.

Wara, to teach, to reprehend, to tell to do better, to inculcate, to impress by admonition. Perhaps the same as *Wāra*, C. 638, in the sense of permission, or *Wārana*, C. 638, defence, opposition, prohibition. *Wara*, C. 623, requesting, soliciting, prevailing on a person by entreaty to undertake any business.

Wara, is also sometimes used in the sense of *Waka*, as: *ulah wara di béré*, don't yet give any,— and may then be *Wara*, C. 638, time, occasion.

Waragang, right and true. Correct in conduct. Straight forward, worthy of trust.

Warang, the mutual parents of married people, as the father of the husband is the *Warang* of the father of the wife. In Malay this relationship of the parents is designated by *Bésan*.

Warangan, arsenic. Much used for a solution in which *gobangs*, *krises*, *badis* and other cutting instruments are steeped in order to bring out the *Pamor*, and preserve them from rusting. Called in Malay *Brangan* or *Barangan*, Marsden, page 38. Also to apply a solution of arsenic to weapons. *Kris warangan*, *Gobang warangan*, such weapons when they have been soaked in a solution of arsenic.

Waras, in sound good health. Sound, not decayed. Convalescent, recovered from sickness, cured, healed, sound, sane. *Gĕus waras dĕui*, he is restored to health. *Pagĕr na waras kénéh saparo na*, part of the fence is still sound (not rotten).

Warata, of even surface, without asperities. Even in grain, as rice. To distribute evenly to all alike. Fairly apportioned.

Waréng, the seventh in descent, counting the father and mother as number one. The sixth generation *after* an ancestor. The term also applies backwards, so that the ancester sixth previously is the *waréng* of the living person.

Wargu, a variety of dwarf palm. Raphis Pumila.

Waringin, a handsome and ornamental tree, growing to a great size and affording a dense shade impervious to the sun. This tree is always planted on the *Alun-alun* or open space in front of the dwelling of a native chief, and is a mark of authority. It is the Ficus Benjamina.

Waris, Persian, a heir, inheritor, legatee.

Warisan, anything left by a deceased person. Inheritance, legacy.

Warna, colour, hue, description, kind, sort, shape. *Warnna*, C. 625, to paint; colour, hue, tint, quality, property; form, figure, sort, kind. *Loba warna na*, there are many varieties. *Aya sabraha warna*, how many kinds are there. *Warna na běurěum*, the colour of it was red. *Warna tĕuyn*, how many colours, how many shades! we should say, what it means: you do not know your own mind, can't you say what you mean. *Wat warna!* don't tell me your nonsense.

Warta, tradition; report of old men. *Wartata*, C. 639, tidings, intelligence. *Kula nimu warta*, I have heard (literally got or found) a tradition.

Waru, name of a very common tree, which grows every where very readily from cuttings, or stakes stuck into the ground. It bears large yellow flowers in plenty, but appears never to bring any seed to perfection, and such a thing as a seedling waru-plant is unknown. It is not found wild in *primeval* forest. Called in Malay *Baru*, Marsden, page 31, Hibiscus Similis.

Waru-laut, the sea-waru. A variety growing near the sea-shore. Hibiscus Tiliaceus.

Warung, a shop, a stall or booth for selling articles of food or of dress, or any other goods. A market which has not the privileges of a regular pasar, but where the people meet once a week for the purposes of petty trade. Marsden gives, at page 31, *Barong*, a stall, booth, little shop.

Wasajan, fair, impartial. Neither leaning to one party nor the other.

Wasayat, Arabic, testament, last will, precept, mandate. Disposal of property before death.

Waswis, officious, wanting to do every thing. Said of a man who officiously pokes himself forward.

Wat, a particle extensively used but difficult to translate, and has some affinity to the Singhalse *Wat*, C. 618, which is a particle of opinion and doubt, or, either: whether; but in Sunda always precedes the word with which it is connected, whilst in Singhalese it is suffixed. *Wat naha*, how comes that! how can that be? *Ari di titah wat ngaliyĕuk bai*, and when he is ordered he only stares about him. *Wat to peupeuli ka kami*, he really did not tell me. *Wat panjang iyo ma*, hello this one is long.

Watang, the beam of a pair of scales. A balance beam. The shaft of a spear. Any straight pole applied to any use.

Watara, probably, to judge from appearances, apparently. *Watara na bai, hanto daik méré*, to judge from appearances he does not intend to give any. *Watara hadé dĕui*

ari di omé, it will probably be good again if taken care of. This word appears to be a derivative of the Malay word *Tara*, equal, neither superior nor inferior, level,— and thus to mean: an even chance. *Tara* at present in Sunda only means: even, flat, without slope.

Watas, a limit, a boundary, a bourn. *Watas Bantan*, the boundary of Bantam. *Datang ka watas umur*, arrived at the bourn of life. *Ulah ngaliwat watas*, do not go beyond the limit.

Watasan, to give limits to, to assign limits. To assign a limit which must not be exceeded.

Watir, doubt, uncertainly. *Watir na nudi pikiran*, it is the uncertainly which we think about. The word is, however, most frequently heard as *Kawatir*, which see.

Watu, a stone, more usually called *Batu.*

Watu, a word used in certain forms of Jampé, and which means: near, close by. Probably from *Batu*, a stone, which does not move. See Suku.

Watu, name of a plant grown in humahs for the sake of the seed, from which a burning oil is made. Sesamum Indicum. Called in Malay *Wijén* or *Bijin*, Marsden, p. 59, which is very likely the word *Biji* in Malay, seed, seeds, with initial *B* converted into *W*, and the final *I* and *an* elided into *én* as *Biji-an* = *Wijén.* See Sahiji.

Wawaléhan, to speak the plain truth. To speak undisguisedly. To tell the unvarnished truth.

Wawang'én, scents, substances which have a sweet odour. Perfumes, cosmetics. Derived from the Javanese or Malay word *Wang'i*, fragrant, which in this simple form is hardly used in Sunda.

Wawang'unan, an addition to a house. Accommodations made for guests at a feast, by running up extra temporary buildings.

Wawar, news of something. The news received that something must be done. Derived from *Uar*, which see.

Wawarang'an, to make an agreement between parents to marry their children.

Wawaréhan, some getting and some missing. Partially successful. As if *Sawaré*, or only a part of the people could get.

Wawariyan, said on occasions of festivals, when the great feast is over, to continue for a day or two a partial festival so as not to cease all at once, and thus to use up all the eatables.

Wawayang, the lock of a gun.

Wawĕuh, to know, to be acquainted with any person or thing. *Aing to wawĕuh ka jĕlĕma éta*, I do not know that person. *Tangkal na to wawĕuh*, I do not know that tree.

Wawil, difficult to get arrangements made. Said when a person is sent about from one place or person to another, and still matters cannot come right. Humbugging. *Ari bogah pĕrkara di kantor tangtu wawil àmat*, if you have anything to do with government offices, you are sure to have lots of bother.

Wayah, period, time, moment. *Wayah kiwari*, at this present moment, at this time of day. *Eukĕur wayah kumaha*, about at what time. *Wayah* also means, fit and proper time or season. Appropriate, suitable. *Tachan daik wayah*, the fit season has not yet come. *Wayah na bai*, it was to be expected; I will put up with it; its time had come. *Wayah*, C. 622, age, time of life.

Wayang, a native exhibition of scenic puppets. The exhibition always takes place by lamp-light, and arrangements are so made that the shadow of the puppets is thrown upon a screen of white cloth behind which the Dalang or exhibitor sits and recites some ancient romance of which the puppets are the dramatis personae. Probably derived from *Wa*, C. 634, wind, breeze, and *Hyang*, divinity, see voce. Thus the *wind-god*, indicating the transitory nature of the scenic representations.

Wayang, name of a volcano south of Bandong.

Wayu, the toddy drawn from the kawung-palm. A word used only by the Badui of south Bantam. Called also *Pĕu-ĕung*.

Wayu-hyang, a character in the Manék Maya, see Raffles, vol. 2, Appendix. A great warrior, from the washing of whose body the dog *Bĕlang Wayung Hyang* was made, vide voce. *Wayu*, C. 638, air, wind, the air of the body. Hence also *Batara Bayu*, the God of wind. Has the Javanese *Wayang*, or scenic representations, got its name from this personage, as the figures shown upon the screen have no reality, but are only shadows, and perhaps thus compared to the air or wind?

Wĕduk, impenetrable, which cannot be pierced, what no weapon can cut. Invulnerable. Whenever a scoundrel sets up in opposition to Government authority, or makes a rebellion, he always hopes to delude the simple native, and for that purpose pretends to be *Wĕduk* or invulnerable, or that no weapon can cut him nor shot wound him, in which he easily succeeds and gets a concourse of people after him. *Bĕtuwah* in Malay answers to this *Wĕduk*.

Wĕdus, a goat. See Embé.

Wéh, alas!

Wĕkĕl, persevering, working with energy; steadfast, resolute.

Wĕl, the idiomatic expression for gulping or swallowing greedily. *Wĕl bai ku anjing*, the dog gulped it up. *Wĕl bai di paju*, he guzzled it up.

Wĕlang, Persian, Marsden, page 45, piebald, streaked black and white *Orai welang*, the pie-bald snake; a snake with rings round the body alternately black and white. Very poisonous.

Wĕlas, to rebound, to spring back, to go over again.

Wĕlas, an idiomatic expression in counting between 10 and 20, corresponding to the English *teen* or Dutch *tien*. It is also called and pronounced *Blas*, which see. The word has probably its origin in *Wĕlas*, to rebound, or rather to go over again, to repeat, — as when the native had counted to 10, he had gone over the fingers of both hands, and to go further, was forced to repeat the operation, which he designated

by *Wĕlas*, *sa-wĕlas*, one repetition, *dua-wĕlas*, two repetitions, etc. This system of having a separate designation for every 10 is continued in the numbers between 20 and 30. see Likur.

Wĕlasan, in the teens, — among the numbers 11/19.

Wĕlasan, a spring, a bent stick which will rebound.

Wĕlĕd, to plough sawahs for the second time. See Ngĕwĕlĕd.

Wĕléh, unable to succeed. Tried in vain. To no purpose. *Wĕléh di hadéan*, I am unable to succeed in mending it. *Wĕléh di omongan*, I have tried in vain to talk him over. *Wĕléh di tagi*, to dun in vain.

Wĕlĕng, a spear shot off by the reverberation of a piece of wood or bambu, such spear being often a piece of sharpened bambu. A spear or sharpened stick to be shot away by a spring.

Wéra, the shoe-flower plant, called also *Kĕmbang sapatu*, because the flower, which is red, when rubbed on leather blackens it, as if done with regular blacking. Hibiscus Rosa Sinensis.

Wĕrat, the same as *Wrat*, which see.

Wĕrĕgu, a variety of dwarf palm, with fan leaf. Same as *Wargu*.

Wĕrga, a term of nobility, especially used in Pantuns. A chief, a noble-man. *Warga*, C. 625, a class, a tribe, a nation.

Wĕsi, iron, the same as *Bĕusi*. In the ancient history of the Sunda districts, with reference to Pajajaran, mention is made of a *Kandang Wĕsi*, iron cage into which *Banyak Wĕdi*, the head of the Pandis or blacksmiths, enticed his father *Munding wang'i*, and then shut him up in it, and flung the whole into the South sea, at a place which then obtained the name of *Kandang Wĕsi*, but which is not now found on the maps; Raffles, vol. 2, page 98.

Wétan, the east, eastern. *Waitāla*, C. 673, morning, day-break. The Sunda word may be this word with the final *la* dropped and the Polynesian *an* substituted inits place, thus meaning the place of day-break. In New Zealand *Wita* is light, which appears as if were the etymon of the Sunda *Wétan*, or had a common origin with *Waitāla*.

Wĕurĕuh, intoxicated, poisoned. Rendered senseless by eating something pernicious. *Lauk na di tuwa wĕurĕuh*, the fish became senseless from the application of *tuwa*.

Wĕwĕg, strong and secure. Substantial. *Dangdanan wĕwĕg*, substantial construction.

Wi. It may be worth while to give here from Clough's Singhalese Dictionary, page 641, the meaning of his particle, as it frequently occurs not only in Sunda, as in the few examples here found, but also in proper names when derived from Sanscrit. „*Wi* is a particle and prefix implying varety, difference; certainty, ascertainment; privation; motion, progress; intensity; excellence; separation, disjunction; aversion, repugnance; impatience, intolerance; joy, gladness; defectiveness, deterioration; distance; presence, before; ignorance. It generally corresponds to the English adjuncts, *a*, *ex*, *de*, *dis*, *in*, *un*, and is frequently an expletive".

Wida-ah, instructions, orders.

Widana, a subordinate officer of the old native government of Bantam. The word *Widono* is still very common at the East end of the Island of Java for district-chiefs; but these in the Sunda districts are called Dĕmang. *Widana*, C. 647, the vidan of a village; the person who conveys the orders of government to the people.

Widani, the probable etymon of the Chidani or Chisidani, which rises on the Buitenzorg mountains, and enters the sea near Onrust. It might be a feminine form of *Widana*, or the fruit called *Widani*, a specimen of which was shown in the Batavia exhibition of 1853 as coming from Banyuwangi, but I have never been able to hear of the plant in the Sunda districts. See Chidani.

Widang, to stretch a fresh hide by means of sticks or a frame of sticks, so that it may dry well stretched out.

Widi, C. 647, a name of Vishnu; also a name of Brahma. Destiny, fortune. Probably from *Wida*, C. 647, knowledge, intellect, understanding. Crawfurd gives *Widi*, exalted, sublime. An epithet of the chief god of the Javanese in the time of Hinduism, and now applied to the deity. *Sĕngyang Widi*, the Supreme Deity.

Wijaya, victoriows. A very common affix to Javanese names of rank, as *Suta Wijaja*, *Krama Wijaya*, and many more. *Wijaya*, C. 644, from *Wi*, implying intensity, *Jaya*, victorious, victory, triumph, conquest. A name of Arjuna, and frequently also applied as an appelative.

Wikara, occurs only in proper names. *Wikara*, C. 641, making gestures. Indicative of sentiment by gesture.

Wilangan, count, tally, reckoning. The same as *Bilangan*. *To hasup wilangan*, it is not taken into account.

Wilayat, companions, assistants, coadjutors. People under our authority, whom we can order.

Wilĕt, to surround, to encompass. To get about so as to catch or defeat.

Wilis, name of a high mountain between Kĕdiri and Madion, and said to imply: demon, goblin. Probably of the same etymology as *Wilissanawa*, C. 658, to grin, to show the teeth, thus the *Grinner*. *Wilis* in Javanese is also *Green*, — but in a country where all mountains are alike green with vegetation, such a name is hardly a distinction. *Wilis*, in Bali, is the name of a *Buta* or goblin. Bat. Trans., vol. 22, page 43.

Windu, name of a cycle of years formerly in use, but now only retained to express any indefinite number of years. There were *Windus* of 5 and of 120 years, and of also several intermediate numbers. See Java Almanac for 1854 for extensive details. *Sia lamun di chĕlukan kudu sabraha windu manan datang*, if you are sent for, in how many windus do you chose to come? *Kudu ngadagoän sabraha windu tahun*, how many cycles of years must I wait for it? — said when a matter is considered hopeless.

Wira, a word frequently occurrying in the composition of proper names, and means a

hero. *Wira*, C. 667, a hero, a warrior, a champion. *Wira Singa*, the heroic lion.

Wira-saba, the ancient name of the country where Majapahit stood, in the present residency of Surabaya, now called *Mojokerto*, and *Mojo agung*. *Wira*, a hero, and *Saba*, C. 707, an assembly, a company, — an assembly of heroes.

Wiraga, flowers or ornaments stuck in a woman's hair. *Wi*, C. 641, intensitive, *Raga*, C. 589, affection, love, desire, lust. Thus something to excite love, to captivate those who see her. Clough, page 656, gives *Wiraga*, as the absence of passion or desire; indifference, with the *Wi* in the sense of indifference, but our Sunda word evidently means *Wi* intensitive, vide *Wi*. Vide Chuchunduk.

Wirang, shame, a sense of dishonour, ashamed.

Wiru, name of a variety of dwarf palm, Licuala Elegans. The young tender leaf-shoots are used to ornament angklungs.

Wisa, poison, venom. Poisonous, venomous. *Wisha*, C. 661, and *Wisa*, C. 663, derived from *Wisa*, to pervade, poison, venom.

Wisaya, artifice, charm. *Wi*, intensitive, *Saya*, C. 714, sleep, sleeping. Our *Wisaya* thus probably originally meant, by the influence of sleep, by lulling to sleep.

Wisésa, heard in the words *Séngyang Wisésa*, a supernatural hower, a divinity. *Sèsha* or *Sésa*, C. 764, Ananta, the king of the serpent race. *Wisésha*, also occurs in Clough, page 660, derived from *Wi* implying discrimination, *Sisha*, to attribute or distinguish by attributes; sort, kind, manner; difference; individual or specific identity and consequent distinction from every other individual or species. A limb, a member. *Wiséshya*, C. 660, an epithet, an attribute; principal, primary, chief. *Séngyang Wisésa* will thus imply: principal or chief godhead. See Séngyang. — *Wisésa* is still considered as the chief divinity of the Badui people in South Bantam.

Wiwilangan, apparently, perhaps. Judging from the look of the thing.

Wolanda, Dutch; Holland. *Kapal Wolanda*, a Dutch ship. *Adat Wolanda*, Dutch customs. *Pulang ka Wolanda*, to go back to Holland. — Every thing European is called *Wolanda*, without exactly caring whether it really comes from Holland or not. *Nangka Wolanda*, the Soursop, Anona Muricata, originally introduced from the *West Indies*, by the Dutch, and hence so called.

Wong, person, man. This word is properly Javanese and not Sunda. It is however, frequently heard in the expression, *Sing wong bai*, any man the first, the best. Any man at random.

Wong-atua, the old people. Father and mother. Parents. In Javanese *Wong*, person, *Tuwo* or *tua*, old.

Wong-sanak, relations, relatives. Any family connexion. *Wong*, person, *Sanak*, relation.

Wrat, or Wĕrat, a short way of pronouncing *Wĕurat*, heavy. The word *Wrat* is used by goldsmiths when speaking of the weight of silver or gold. *Wrat sa pansmat*, of the weight of a Spanish dollar.

Wudu, incompetent, not able, impossible. Quite out of the power of. Entirely destitute.

Out of the question. *Jélěma na wudu jasah*, the man is most wretchedly poor. *Matak wudu*, it will make it quite impossible.

Wujuk, coaxing, flattery, chousing. *Di wujuk*, to coax, to flatter.

Wulu, the same as *Wulu*, a hair of the body.

Wulu, to perform ablution before prayers. *Wulusan*, in Kawi: water, Roorda van Eysinga.

Wuluan, having hair on the body. Possessed of property.

Wulung, black. *Awi wulung*, the same as *Awi hidĕung*, the black bambu, from its colour, a useful bambu. Bambusa nigra. *Wulung* is black in Javanese.

Wun, destitute, in miserable circumstances. *Jélěma na wun sakali*, the man is perfectly destitute. Probably the same as *Wun*, C. 476, broken, fractured, torn, rent.

Wungku, the circle round a sieve, or flat basket, made of bambu or split wood. The circle which distends the sieve.

Wungkul, entire, whole, solely. *Paré na nu nyésa, Wungkul hadé bai*, the paddy which remains, is entirely good. *Sa-paro iyo wungkul ajang sia*, this half is entirely for you.

Wuruk, di wuruk, to get information or instruction.

Wurung, also Burung, which see. Not carried through, abandoned; given up before it is completed. Abortive. Coming to nothing. *Pagawéan éta jadi wurung*, that work has been given up as a bad job, has come to nothing.

Wurungan, name of a common bush with white floral leaf, and small red flower. Musaenda Glabra. Also called *Kingkilapan*, which see. Called *Wurungan*, that which miscarries, which comes to nothing, from an ancient saga connected with the story of the Tangkuban Prahu. So called from its white floral leaves having deceived those who were damming up the Chitarum river in the Preanger Regencies. They abandoned their work in dispair, which is still supposed to be seen in the *Séngyang Tikoro*.

Wurungkĕn, to cause to be abortive, to cause to come to nothing, to disappoint, to abandon. To render abortive, to nullify, to annul.

Wuta, occurs in a certain form of Jampé, and means: not to be known, hidden. It is evidently a modification of the Malay word *Buta*, blind. See Suku and Buta.

Wuwuluh, the barrel part of a gun, considered as separate or apart from the stock.

Wuwung, and Wuwungan, *hatĕup* used in roofing, and overhanging or overlapping at top, or on the ridge pole, so as to cover it in. The whole apparatus *hatĕups*, *injuk*, ropes and prods on a ridge-pole are called *Tongkob*.

Wuwunyi-ĕun, worms in the bellies of animals, especially of horses. Said when an animals gut's growl. Derived from *Bunyi*, to sound, to make a noise.

Y.

Ya, yes, a vulgar affirmative.

Yahudi, Arabic, a Jew, Israelite. Jewish.

Yaisun, I, the personal pronoun of the first person. Properly Javanese; heard in Jampés.

Yakin, Arabic, evident, certain. Clear to every one.

Yakob, arabic, jakob.

Yakti, certain, assuredly, without doubt. *Yakti perjanjian nana*, his promise was clear and certain.

Yama, C. 569, the regent of death and the final judge of the actions of men. He corresponds in many particulars with the Grecian god *Pluto*, and the judge of hell *Minos*. He holds his court in *Patala*, but decides only on doubtful characters, for according to the Buddhist system, evil and virtue reward themselves, so that a decidedly vicious character at the hour of death goes direct to *Narakadi*, and a virtuous one to *Swarga*, without any reference to *Yama*, his office being only to determine the fate of cases where both vice and virtue have prevailed.

Yang, the same as *Hyang*, which see.

Yasa, the word occurs in the composition of proper names. *Yasa*, C. 572, fame, glory celebrity; good, excellent, worthy, brave, well. *Wanayasa*, in Karawang. Vide voce.

Yatim, Arabic, an orphan.

Yĕnéwér, geneva, gin. The Dutch word *Jenever*.

Yogya, fit, proper, becoming. *Yogya*, C. 577, suitable, fit, proper, becoming. A calculator of expedients. A vehicle, or any conveyance. See *Payogya-an*.

Yuda, contest, war. Occurs in the composition of proper names. *Yuda*, C, 575, war, battle, conflict.

Yuna, right, certain, undoubtedly.

Yusup, arabic, joseph.

Yuta, a million, the number 1.000.000. *Yuta*, C. 576, a multitude, a collection, a herd. *Ayuta*, C. 45, ten thousand. The Hindu or Sanscrit numerals, on being adopted into the languages of the Archipelago, have mostly received a modified meaning. Crawfurd, in his Dissertation on the affinities of the Malayan languages, vol., (page 58, has the following pertinent remarks: „It is remarkable of the Sanscrit numerals introduced into Malay and Javanese, that the higher numbers are misapplied. Thus *Laksa*, which is ten thonsaud, ought to be a hundred thousand, and *Kâti*, in Sanscrit *Koti*, which ought to be ten millions, is only a hundred thousand. *Yuta*, if taken from the Sanscrit word *Ayuta*, although representing a million, ought to be „ten thousand" only, but taken from the less obvious source *Niyuta*, it is correct. I submitted the list of Sanscrit numerals in Javanese to my friend Professor Wilson, and although he cannot immediately identify some of the higher numbers, he is of opinion that the whole are of Hindu origin."

ERRATA.

Page.	Line	
1,	10	Col: must be Cal. Rev. means Calcutta Review.
»	»	on same line 184 must be 1854.
»	»	» » » Mutalib, must be Muttalib.
»	»	under Abdi Bantan. twice over — Bantam.
2,	24	on te death — the death.
»	33	Sundun — Tundun.
4,	12	Jugyakarta — Jugjakarta.
		in note 6 Second line Born — borne.
5	14	Agama Auda — Buda.
6,	29	Y was invited — I was etc.
»	34	Ajam — Ajang.
7,	12	hala — Chala.
»	14	Palosari — Pulosari.
»	29	Sourabaja — Sourabaya.
9,	2	Daun Aksara — the anictochilus of Botany.
»	6	A kind ofi fly — of fly.
»	18	Jugyukarta — Jugjakarta.
»	26	Bantan — Bantam.
11,		on last line of page in note"— not be tasted by — suit the taste of.
14,	28	the Sterns of Paddy — the stems of Paddy.
15,	26	to slay in one's course — to stay.
»	29	the same as te Javanese — as the Javanese.
17,	29	angot — ang'ot.
19,	1	Jampe's — Jampés.
»	15	Carry to far — Carry too far.
21,	17	exspect — expect.
26,	19	Awi-awi — only one Awi.
33,	4	Benjawak and Menjawak to be written Benyawak and Menyawak.
34,	25	In mariner's, spell with large M. Mariner's, name of the author.
35,	29	the fall of majapahit, spell with large M, name of a place.

Page,	Line.	
36,	21	main bala — main Balla, to dance.
37,	6	drawn of work — drawn off work.
»	35	Banga — Bang'a.
38,	25	and ar — and are.
41,	33	devidently — evidently.
42,	26	voce Baron, proyo — properly.
»	»	its last end — its East end.
45,	30	insert between Buyut and Changgah, the fifth term Bauh.
»	31	call the 14th — call the 4th which is Bauh omitted in the text.
46,	7	an umbrella of ancient times — ofancient times.
48,	20	Saäpa — Saäpan.
51,	13	Béng'ong — Bĕng'ong.
57,	13	Binw-angan — Binwangan, without hyphen.
61,	8	peper etc. — Paper.
63,	5	Surrounded — Surmounted.
»	14	Sacred relies — Sacred relics.
65,	34	little blad of iron — blade of iron.
67,	20	Baja — Bhaja, in an English work must be written Baya, and Bhaya.
»		in note Cuddhodana — Cuddhodana or Suddhodana.
71,	19	or trump — or hump.
»	25	who exist — which exist.
72,	32	to spite out — to spit out.
73,	10	ulak — ulah.
77,	12	The discus of Wishun — Wishnu.
»	23	a Chinese wood — word.
»		Voce Champa. There is a petty state on Celebes so called.
80,	7	Cangkudu — Bangkudu.
»	»	Cang — Bang.
83,	1	Mountaineer — Mountaineers.

Page,	Line.	
84,	30	Ceunang — Bĕunang.
86,	3	a bit of cut and stuck in — a bit of stick cut and stuck in.
88,	4	for boiling water — for baling water.
94,	21	Tundem — Tundun.
100,	7	Geudul — Gĕndul.
101,	21	Jagapati — Jayapati.
102,	19	Devine — Divine.
103,	24	Dĕdéskĕn — Dĕdétkĕn.
104,	4	a slap at with — a slap at it with.
105,	5	Angkulungs — Angklungs.
107,	21	the 12 part — the 12th.
108,	8	Achad — Ahad.
110,	26	Bubutos — Bubutus.
111,	29	Duminian — Dumini, an insect etc.
112,	9	lappels — lappets.
114,	37	water-way-tail — water-wag-tail.
116,	9	Ranggion — Ranggiong.
120,	24	Command Ganesa — Command of Ganesa.
»	28	whether om — whether our.
»	39	bundel or — Bundle on.
122,	1	oneven — uneven.
»	4	tick — thick.
»	9	Relatives — Relatively.
»	22	Twisting a round — twisting it round.
»	39	omitted here "Garitan", a row of anything planted, as of Coffee trees or vegetables.
123,	8	after "between", omitted- a man.
»	21, 22	omit — »unwilling, unless on hard terms to comply, trouble, intricate"— surplus-age, as the meaning is properly given in the next sentence.
124,	39	ganmes — games.
125,	8	gendeng — gédéng.
»	39	Gĕgél — Gégél.
128,	16	which can smoked — which can be smoked.
»	24	flatter — flatten.
132,	13	doigts — doits.
»	17	Kapananggi — Kapanggi.
134,	24	fresch — fresh.
139,	4	Belongs to you — belongs not to you.
»	19	lenght — length.
140,	4	grod — good.
»	»	artide — article.
141,	4	Strenght — twice over — must be "Strength".
143,	17	provoking — provokingly.
147,	32	adopted — adapted.
148,	13	Short — sort.
150,	30	bause — cause.
»	32	uda-anudan — uda-an — udan.
155,	29	hous — house.
156,	5	(Dutch) please omit this word — it has no meaning here.
»	23	Ja — Ta.
159,	20	Religion — Religious.
161,	36	to — too.
164,	25	pear — pier.
165,	36	in audiblycharms — inaudibly; charms.
166,	21	heer — heel.
167,	37	Jaga — Jaya.
168,	26	Mayilagova — Mayilagoya.
169,	9	oli — oil.
170,	25	al — all.
»	29, 30, 31, 32,	Jawana, four times over must be, Yawana.
»	33	Jonia — Ionia.
172,	9	Jali — Tali.
173,	23	Jĕjĕg, to stampdown, to trample down with violence with the foot, the stamp on. See Jĕjak.
»	23	after "Stamp on" must come an entirely new word. Jejeg, correct, in order, with accuracy. (And then will follow the quotation given in the text) Asana jĕjĕgamat di bilang téa, well I counted it perfectly correct.
»	30	smamps — swamps.
»	»	fith — pith.
174,	4	ass — as.
»	19	the Demang — the late Demang.
»	20	Jarnat — Jauat.
175,	3	ave — are.
176,	18	Dicalyt — Dicalyx.
»	22	Atropha — Jatropha
»	26	made — make.
178,	3	acinella — acmella.
»	26	to long — too long.
179,	23	Jungkkĕlkĕn — Jungkĕlkĕn.
»	36	sensellamess, cious — senseless, malicious.
180,	4	clerck — clerk.

Page,	Line.	
181,	28	to bad — too bad.
183,	10	oa — or.
»	37	of the corners — or the.
»	38	tatch — thatch.
184,	2	cov — coo.
»	25	baned — barred in.
186,	27	teh — the.
190,	19	party — part.
193,	7	breast-place — breast-plate.
198,	39	to long — too long.
199,	18	is also Suraléh — is also called Snraléh.
200,	11	From Poe, night — From Po-ék dark.
»	14	Therefore — there for.
201,	15	edited — caused by holy men.
207,	24	add the mother — and the mother.
208,	31	Katukang, last year, any indefinite past time ka, to; Tukang, behind.
212,	6	O Kediri — of Kĕdiri.
213,	4	Alluded and envy — alluded to and envy.
»	12	a full stop after "wallows in."
214,	27	Kĕlor, must be Kélor.
216,	25	ertra — extra.
218,	2	whedle — wheel.
»	19	edge of knife — edge of a knife.
221,	7	used a generic — used as generic.
223,	2,3	melted (a second time) — superfluous.
»	9	or ing — or ning.
226,	7	who produces — which produces.
231,	9	obsolute — absolute.
241,	30	Joke — Yoke.
243,	8	Labito — Labiata.
247,	22	Lĕbar must be Lébar, an open account.
248,	6	Enggonna lĕgah, the spot is roomy. Liang na lĕgah, its hole is wide.
249,	10	Lĕmbang — Lĕmbing.
»	36	Lĕmbong — Lémpong.
250,	4	Lng — Lĕng.
»	36	en — and.
254,	10	Probrbly — Probably.
255,	28	Briks — Bricks.
256,	13	Loba — Lobah.
258,	13	to much — too much.
259,	11	other — others.
262,	1	verbale — verbal.
262,	28	or arabic — or Arabia.
»	34	east — East.
267,	20	fel eenvy — feel envy.
»	29	Kalĕr — Kalér.
270,	35	Chibéran — Chiberang.
275,	9	mata kaju — kayu.
276,	33	twon — town.
280,	7	originolhy — originally.
»	12	with the closed — with the *eyes* closed.
282,	25	Bread — Bead.
284,	22	flesch, (twice over) must be flesh.
290,	33	ueh — such.
294,	2	Polydhema — Polyphema.
297,	8	Praying — paying.
300,	6	filled — fitted.
302,	6	no tot — not to.
307,	13	to deep — too deep.
313,	18	to beot and tep — to beat and tap.
315,	32	Read — Red.
»	36	amany ilan — any animal.
317,	30	To nja-ah — To nya-ah.
»	40	Nyadak — nyadok.
318,	4	jnya — inya.
»	28	Rujuk — Ruyuk.
»	33	glanced of — glanced off.
320,	21	Nyéyag — Nyégag.
322,	12	Sakĕudang — Sakĕudĕung.
323,	23	there fanning — then fanning.
325,	25	to take of — to take care of.
327,	32	Banchat — Banchét.
328,	35	all my teeth are shake — all my teeth shake.
330,	7	te hoe — the hoe.
332,	16	Pyamangĕun — Pijamangĕun.
333,	34	smak — smack.
334,	37	From a Paksa — from Paksa.
335,	15	Jugjokarta — Jugjakarta.
»	29	Pakuw-on — Pakuwon.
337,	14	ywould — I would.
»	37	te some — to some.
339,	27	mohal di bijil — mohal to bijil.
340,	3	ossociation — association.
343,	15	any tree branches — any true branches.
»	20	to his form — to this form.
344,	27	Panĕlĕg — Panĕtĕg.

Page, Line.

344, 38 see Petah —- Bĕtah.
345, 32 Pang'-yogya-an Pang'ayogya-an.
348, 24 Shorting up — Shooting.
» 39 Pangsar — Pangsor.
349, 12 His not in use — It is not.
351, 7 fellow — follow.
352, 19 Ashna — Œshna.
353, 6, 7 Phu — Bhu.
354, 2 Paraman —- Paranan.
358, No. 69 smut Lutung — Imut Lutung.
» No. 72 Ayiruan — Nyiruan.
359, No. 111 Naga wuling — Naga wulung.
362, 16 offices — affixes.
» 29 a know ledged — acknowledged.
363, 20 3709 — 370.9.
365, 24 with with — with - only once.
366, 11 year when — omit year.
368, 25 Pĕnta — Pénta.
369, 12 dried an — dried and.
371, 15 into a small — into small.
372, 21 the bril has burst — the boil.
374, 30 di lumber — di lumbur.
377, 35 Ostrus — Œstrus.
378, 8 in het — in the.
381, 22 Franschman — Fransman.
382, 34 the globural — globular.
384, 8 Karuan, it is — Karuan, if it is.
385, 26 globium — glabrum.
388, 18 between Eastern and Purwana, insert a full stop.
389, 24 Colurnix — Coturnix.
390, 18 Rarang — Parang.
391, Ragĕt — Ragĕm.
» 17 Rachĕuk — Rahĕuk.
» 36 Kélu — Kétu.
392, 4 Pai — Rai.
395, 16 a bridle; bit — a bridle-bit.
» 34 Rochong — Pochong.
396, 11 deĕui — dĕui.
397, 8 Kadujo — Kadiyo.
398, 17 Vinena — Viverra.
399, 31 He figured — He is figured.
400, 28 In some place — places.
401, 13 Régangen — Régang'an.
402, 39 Rep — Rĕp.

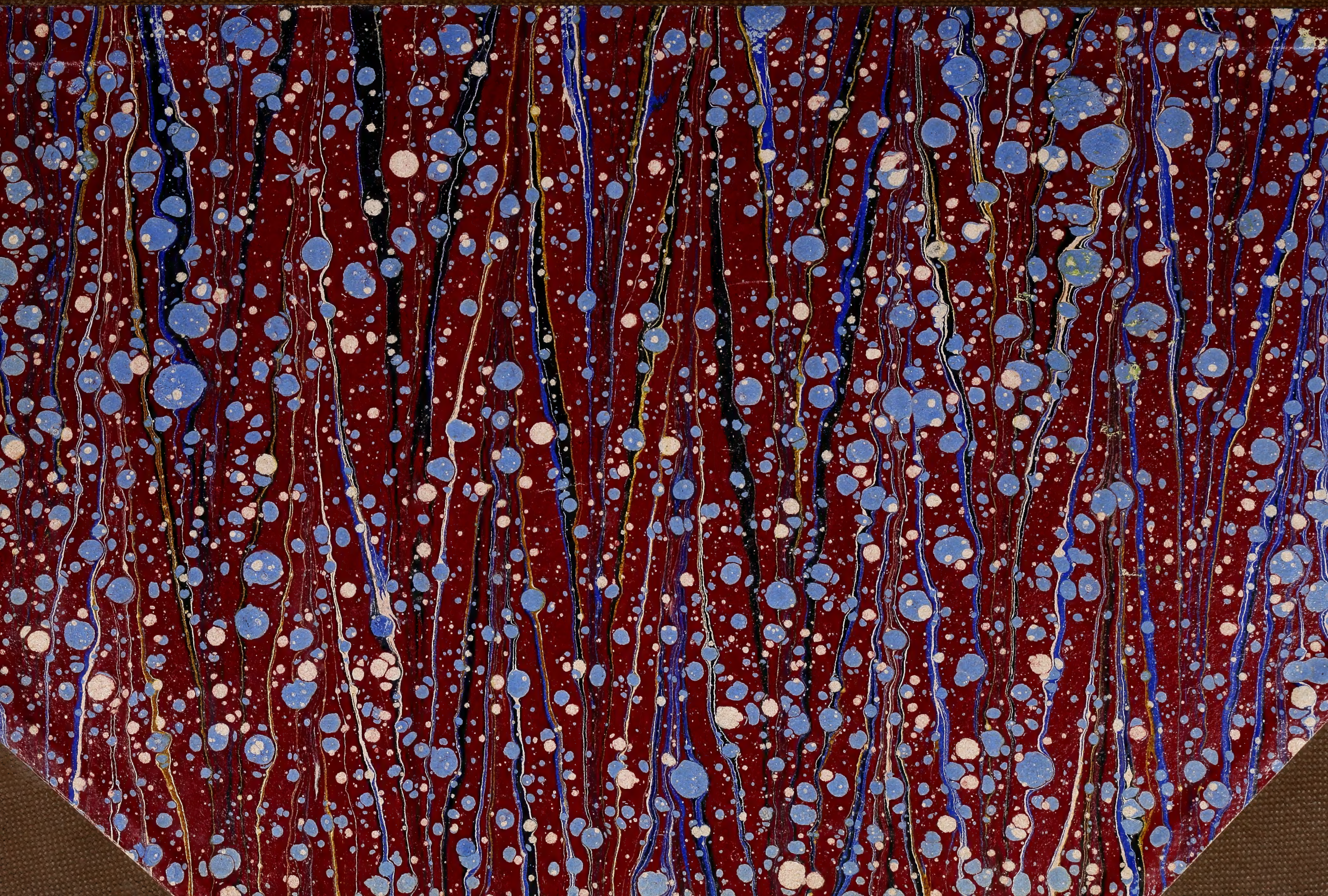
Page, Line.

403, 34 Di ayakan — di ajakan.
404, 1 hanging or grass — on grass.
408, 16 European's — Europeans.
410, 4 Rungkapan — Rungkupan.
» 16 nadi rupa — na to rupa.
413, 16 the great river — "the Great River."
» 27 Satija — Satya.
414, 37 insertagain *Sadur*, to lay — the dust, when under cover, as in a verandah, by pouring water on the ground and mixing up with it fresh buffaloe dung, so as to make a smooth compact surface when dry.
416, 1 Sunda is watu — Sunda watu.
417, 39 to any forevidence — to any one forevidence.
418, 4 the whole total — the whole, total.
» 28 long be in — long been in.
» 33 a considerable ommision in the text is here made, as in the M. S. there followed Polynesian. "Though *Salaka* sounds to the ear Sanscritic, it does not occur in this sense in Clough's Dictionary, It may, however, be derived from *Sa*, with, by means of — and *Laka*, C. 602, a mark, a sign. As if the Hindus had used it as a *Token* in trading with the Islanders, and therefore gaveit a name implying rather its use, than the real Sanscrit word for silver."
421, 31 Séwei — Séwu.
422, 6 Samběrilen — Samběrilén.
425, 1 for feet — four feet.
» 8 our Sanggapan no doubt means — where the water is caught on coming out of the water course.
426, 18 in the Sal — is the Sal.
» 20 Chi Chirian — Chidurian.
427, 1 Sanin èn — Sanintĕn.
» 40 an ought — and ought.
429, 16 dilemna — dilemma.
» 23 Saranya — Saraŋja.
430, 2 taluĕs — talĕus.
» 7 yong — young.
» 9 woman — women.
431, 21 lothes — clothes.
» 23 cut of short — cut off.
432, 12 Pĕku — Puku.
» 19, 20 Sa-pĕku — Sa-puku.

Page, Line.

438, 32 Pĕudĕm — Pĕndĕm.
441, 1 Sepak — Sépak.
» 11 old an — old and.
445, 15 Chinang — Chimaug.
446, 5 Si-au — Si-anu.
» 19 Spont — Spout.
447, 6 Mydans — Mydaus.
» 22 Sadija — Sadiya.
451, 9 will behaved — well.
452, 24 animalium — animalii.
» 28 foot — shoot.
» 37 thred — Shred.
453, 35 last — East.
456, 39 utined — united.
» 40 han — than.
458, 22 Kalukang — Katnkang.
» 25 to impnrity — to impurify.
460, 21 Lela — Leea.
462, 1 jajong — jagong.
» 9 Sumbawa — Sambawa.
» 34 Sédu — Sĕdu.
466, 9 Sungked — Suugkĕd.
» 10 to pute — to put.
» 34 Jadi — Tadi.
467, 28 rehidence — residence.
468, 2 into into — omit one into.
» 6 periodsh — periods.
471, 4 allay — alloy.
» 25 mêle — mêlé.
472, 35 nahau — nahan.
474, 10 Casion. The Etymon of this word will be Kĕbir, Arabic Great mighty (as applied to God.) The words are misplaced under Talahab.
475, 4 This whole line is here misplaced, and ought to be under Takbir.
476, 4 spring — String.
478, 21 Njombongan — Ngombongan.

Page, Line.

481. 3 Cigbium — Cybium.
» 9 Litscea — Litsæa.
483, 14 at it is — as.
» 30 Maly — Malay.
488, 27 Tĕgĕr — Tégér.
489, 1 Tĕkad — Tékad.
» 2 Tĕka-téka — Téka-téka.
» 13 dyo — diyo.
491, 20 njabrang — nyabrang.
494, 29 bydrop — bydrops.
496, 11 Tindinyo — Tidinyo.
497, 16 upik — upih.
498. 14 ai — di.
» 21 Tingali — Ting'ali.
» » Tingaliau — Ting'alian.
» 34 department — deportment.
499, 39 Njatu — Nyatu.
500, 10 Suger-cane — sugar-cane.
501, 13 Tojérkén — Tojérkĕn.
502, 3 globural — globular.
» 16 ridge, poles — ridge poles.
505, 31 ritis — rites.
506, 5 tukurĕun — tuhurĕun.
508, 30 Joi — Ivi.
513, 10 to trop — prop.
» 34 Turup tolok — Turub.
517, 19 an — and.
» 35 to crave — carve.
520, 25 Hunu — Huntu.
522, 33, 34 — urat — urut.
525, 10 Tadah — Wadah.
» 15 to rise — use.
526, 10 Wākija — Wākya.
528, 21 Wana — Uana.
532, 5 Wayah — Waya.
534, 17 Victoriows — Victorious.
535, 17 hower — power.

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